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A five year old elephant and his mahout.

# CINNAMON & FRANGIPANNI

BY ASHLEY GIBSON



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## AUTHOR'S NOTE

PORTIONS of the ensuing book (now for the most part re-written) have appeared serially in *The Fortnightly Review*, *Chambers's Journal*, *Outward Bound*, *The Wide World*, *The Field*, *The Times of Ceylon* and *The Ceylon Law College Magazine*, and the customary acknowledgements are due to the editors of these publications. For the use of such photographs as are not my own, I am indebted to the courtesy of my friends, Mr. Herbert Fryer, Mr. S. H. Wrinch, Mr. J. R. Boothroyd, and the Rev. L. J. Gaster, who took one picture, the blocks of which the Church Missionary Society have kindly lent. For certain historical data I am under obligation, either directly or indirectly, to Mr. H. C. P. Bell, late Archæological Commissioner, and to Mr. John Still. The detailed ritual of the Kandy Perahera as published in the early years of the English occupation is extracted from old files of the *Ceylon Observer*. For much information relative to Ceylon forestry I have to thank Mr. J. R. Ainslie, late Assistant Conservator of Forests, Ceylon, now head of the Department of Forestry in Nigeria. My own amateur knowledge of Ceylon gems has been supplemented from information given by many Ceylon writers, and by the staff of the School of Mines in Jermyn Street, and I have, similarly, to thank Capt. J. A. T. Legge, late Master Attendant at Colombo, for much of the information on which the notes on Ceylon pearls and pearling are based. Most of the legends now retold may be met with in an abbreviated form in the Mahavansa, and the fictional parts of my narrative are—just fiction.

A. G.

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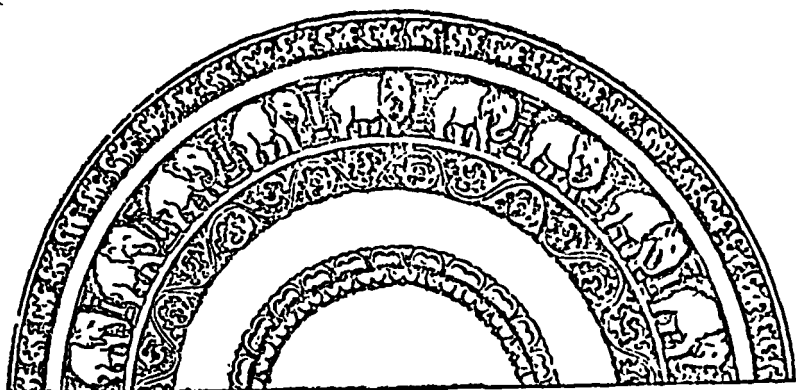
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## Chapter One

## A Rose-red City

**F**IRST glimpse of herself Ceylon may show you in more ways than one ; it is a matter for your skipper to determine, and be assured that jaunty, matter-of-fact little man with the clear eye and the air of quiet assurance will neither hold her in nor go all out 'just to please the likes of you, who may have heard that to miss a vision of the Peak emergent in mid-firmament from a nest of fluffy clouds is to forego for ever your chance of a proper introduction. Similarly, you may, or you may not, have sensed for forty-eight hours back vagrant and recurring wafts of a faint and indeterminate perfume, warm aromatic breath of sleeping Lanka, zephyr-borne exhalations of a red and tropic earth prolific of organic life beyond all exaggeration, carried to you on steamy airs that have licked up in their passage a thousand

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flavourings of cinnamon and frangipanni, of vanilla, coconut, and musk, I doubt not nard and cassia, and all the spices herbalists at Kew and Regent's Park will find long names for, if you ask them.

More likely than not, for the little man loves to think of his ship as being rid of you and your kind at the fag-end of the day, letting himself and his officers from the morning watch onwards call their souls their own during the dispatch of that multifarious business of which a ship in port becomes the centre, you will pick up as first visible evidence of landfall a flicker in the evening sky that grows to a beam of light drawn regularly athwart the heavens, fainter and smaller lights will ride up out of the murk, the engines will slow to a crawl, a fussy pilot's launch chug up to the gangway. Proceeds a clamour of bells in the ship's interior, a bawling of megaphones from the bridge, and you have slid past ghostly breakwaters and ride almost motionless upon an inky plain spangled everywhere about with lights, yellow, white, red, and green, some near, some far, while there comes to you over the inky flood the rattle of chains, the whirring of donkey engines, the ululating chant of harbour coolies from the lighters clustered round a vague hulk like crocodiles about a dead bull (which simile may occur to you later, but not then). You are at your moorings in Colombo harbour, and the mate whom you are probably hindering in his work will feel he ought to tell you that it is as big as Hyde Park, and, as shipping figures go, the seventh largest in the world.

It will not be land that your feet first tread upon, but the noisome, slimy timbers of the jetty, a mean

erection which would shame even the seventy-seventh of all ports. You will blink at the dazzle of more and stronger lights, argue with if you are foolish, and conciliate if you are well advised, such suave and uniformed minions of His Majesty's Customs as will dart upon you. Unless you are entirely friendless some cheery wight will thereafter propel you by the elbow up an inclined plane that lands you upon a paved causeway where divers thoroughfares seem to meet that might be anywhere in South London, say the Elephant and Castle. Ahead of you trams go clanging up a wide street of towering buildings, obviously shops and offices; there is a flare and glitter of lights above the side-walks, and a haloed vista of lofty electric arcs along its centre. Half-right looms a thousand-windowed caravanserai that might be the Metropole at Brighton, but which is actually the Grand Oriental Hotel. Impelled by the pressure on your elbow, nine chances out of ten that this is the bearing you will follow.

Up the steps you go, through palm-ringed courts and colonnades, to sink in a moment or so into a low arm-chair, whose cunning lines Tottenham Court Road knows not yet the art of. You are in a lofty, galleried palm-court, as it might be the lounge of the very biggest and best of European hostelries. They call it the Grand Oriental Hotel. Grand? Possibly. So is the Regent Palace. Oriental? Well. Not to my mind, save for the open verandah on one side through which the sea breeze (when there is any) reaches and rustles the palm-fronds over your head without the impediment of swing doors or glazed windows, and possibly the ticketed and numbered

"boys" whose bare but far from comely feet pad hither and thither over the polished floor, not over lightly as in the floating, airy fashion of Oriental menials of the Russian Ballet, many of them rather having the abominable trick of walking on their heels. Even when they lurked slackly in corners these smirking and rather limp Sinhalese retainers, masking their native boredom behind the inscrutable smile of the well-fed tom-cat, failed on first acquaintance to make me feel at all Oriental. I watched their fathers and uncles, sporting the same womanish "buns" and Mephistophelean combs of tortoise-shell, comporting themselves in exactly the same way at the Earl's Court Exhibition about twenty years ago, in the alcoves of Sir Thomas Lipton his tea-shop.

Not easily shall I forget how moved I was when a travelled elder to whom I looked up in my youth said to me once: "When you get to Algiers the East gets up and hits you a smack in the face." Whether that is the truth or not I do not know, having never seen Algiers save as a shimmer of white miles away on the starboard quarter, but I do know the East does nothing so vigorous at Colombo. Certainly she will disclose herself to you in due course, but languorously, indolently, and in her own time, in a fashion befitting the climate and latitude. Do not, therefore, let your natural disappointment irk you, but grapple with baggage problems like a man, and if you decide to spend the hours until the morrow on Grand Oriental lines, you might do much worse than eat your dinner here, and not too late ride upwards in the lift as high as may be, and so to bed.

If your room has a seaward outlook you will not

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need the mosquito curtains, to abstain from which permanently here and now seek to train yourself (you might as well learn to sleep inside a meat-safe). Smoke a last pipe or cigarette upon the roof-garden, lean over the balustrade and see what you can see—you will find it worth it.

From far, very far below you, along the narrow strip of land whereon the old Dutch fortifications have given place to a huddle of Government store-houses and offices, the angularity of their roofs broken here and there by bosky masses of the *Spathodea* whose flamboyant scarlet blossoms will in their season glorify nearly every Colombo street, comes the creak and rumble of the bullock carts and strange explosive cries of carters busy about their never-ending task of fetching and carrying. For the port never goes to sleep. From the harbour's edge run up row upon row of warehouses, stores, and granaries for the rice which the island has long ceased to produce in sufficiency for its own needs. Further away to the north the harsh, serrated outlines of all these monster sheds are merged into vague hills and hummocks of coal, thousands upon thousands of tons of it. Seaward you may trace the long arms of the breakwaters, their line broken here and there by some gaunt derrick or snug, squat blockhouse, wherein pilots snatch sleep between watches, and above which rise little rigged flagstaffs, lights winking at their trucks. Within the embrace of those arms the ships of the world ride safely at anchor, while on three sides of them an angry monsoon sea flings itself ceaselessly against those seeming slender bulwarks, towering white horses rear and subside

in a ghostly never-ending cavalcade. Proud and secure ride the ships, their myriad lanterns a spangled pattern against the moon-shot background of the flood. You are probably glad you climbed up so high to see them, though by night you can any time observe as much, or more, as you glide outward bound on the tide of Mersey or London river.

But there remains the landward scene. Southward the tall new sky-scrapers of the Fort fall away somewhere by the lighthouse with its flashing, whirling beam, to give place to ugly cubist lumps of building whose only individual feature is an arched and colonnaded verandah on every storey. They bear the hall-mark of utilitarian Government architecture, and you will guess rightly that they are barracks, public offices, and the like. Comes a long open stretch of grass land bordering the sea-road, rising gently landwards to a crest of low bushes, and thence again falling to the Beira lake, shimmering under the moon, while squarely athwart the sward at its further end is set the symmetrical fabric, rather like a German toy brick manufacturer's idea of what Buckingham Palace ought to look like, of the Galle Face Hotel. It is, as a matter of fact, a jolly good hotel too, and quite the last word in such things east of Suez. Its many-windowed façade will be bright with lights till midnight, and all Colombo is probably dancing in the ballroom. Beyond, the southern coast sweeps in a seven mile arc to the further land-mark of Mount Lavinia, where blink the lights of another but less luxurious hostelry that stands upon the little monticule which gives it its name. That long curved inky smudge is one

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rustling wave of coconut palms, side by side with it a ribbon of yellow sand and its twin of frothing surf, the latter repeated some forty yards out where the slow rollers curl and break above a reef of coral. Beyond, dotted miles out upon the fishing grounds, twinkle the tiny lights of the catamarans.

Eastward, industrial Colombo fades away into the blackness of the older town. The little hill you see is Hulftsdorp, hive of lawyers and shrine of justice since the Hollander's day. Larger buildings whose vague outlines loom up here and there are schools, colleges, and convents, for here Rome sends many of her sons and daughters to labour in the scholastic and missionary field among the permanent population. Foremost among all the Western Churches has she assiduously shepherded her flocks for three hundred years and more, and that single liquid note that floats up to you out of the velvety depths is from a convent bell. Northward, your eye dwells upon a criss-cross of mean thoroughfares, shops and hovels open to the crowded bustling street, their counters piled with who knows what strange and unsavoury merchandise, illumined by crude little lamps wherein strands of coir spit and splutter in malodorous coconut oil. Temples, squat, ugly, and overladen with gross and garish ornament in stucco, are here too, and other larger shops, general stores run by the immigrant Moorman or Hindu, crammed from floor to ceiling with a multiplicity of household goods, Manchester textiles, and patent medicines. Even from this distance the impression you get is one of crowd, heat and chatter, of smells that are not all spicy.



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Something of the East here for you to go on with. That clamorous, odorous quarter is the Pettah or native bazaar. Explore it certainly, but to-morrow morning or some other night. Remember, though, that there is more squalor than romance about the night life of Colombo as observed from ground level. No place for you this to snatch a leaf out of the good Haroun al Raschid's book. Take rather your last look at the spangled wonder of the scene and turn in, while the noise of waters routing and plashing among the broken rocks of Galle Buck lulls you to sleep, and the last lingering sound in your ears is the sweet and far-away note of a single bell.

I have heard superior persons of the type that travels on tourist tickets which allow them to drop off one steamer and catch the next in a fortnight, describe Colombo as an altogether hideous locality, a blot and excrescence on an otherwise lovely page of Nature. Shallow enough criticism to one who has lived there, for though business quarter and suburbs alike have altered almost out of recognition even in the last twenty years, the town is beautiful even now if you know when and how to look at it, and must always have been so. Many of the modern buildings are ugly enough, but others are nothing of the kind. Not all the sky-scrapers of the Fort are lacking in distinction, and the too early death of the architect who created the elegant and balanced lines of Prince's Building and other business structures in the town leaves its civic amenities so much the poorer. The city fathers are probably not aware of this, more's the pity, for in point of fact the virtue of civic pride is with the true Colombo citizen almost a minus

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quantity. With jealous selfishness he will take delight in the meticulous ordering of club grounds, whose lawns must always be like billiard tables, the crotons and poinsettias clipped to a smug nicety, beds and borders as trim and as prim as an army of garden coolies can maintain them, the white pillars and shining parquet floors of their cool luxurious pavilions always unspotted and immaculate. But where public works, town-planning and so forth are in question, æsthetic considerations go to the wall. Once indeed the city people went to the length of hearing what a famous town-planning expert had to say about the possibilities of improvement, put him through a long cross-examination, paid his fee, bade him farewell, and promptly forgot all about him and his recommendations. I daresay not all of these were practical, but one pictures those who examined him forming an opinion very much on the lines of Kitchener's alleged estimate of a famous colleague—"a blushing artist."

Yet the town contrives to achieve beauty in its own way in spite of everything. Last evening you looked down from the Grand Oriental Hotel roof-garden, and saw it glamorous and mysterious under the velvet mantle of the night. This morning see to it that you are out and about soon after sun-up. Take a taxi (you can get one here) or a rickshaw to the Galle Face Hotel, a splash and scramble in the swimming bath, and ride back at your leisure, hours before the procession of tussore-clad office wallahs whirling citywards in their expensive cars poisons the morning air with dust and petrol, and observe the place in its southward aspect, a mile-long line

of sand and breakers on your left, with, in the far distance, the surf battling with the rocks and flinging great tufts of spume far over the breakwater, on either side of you the pleasant greensward rolling down beyond the brushwood-screened batteries to the lake, with hanging trees at its edge and a fringe of plumed coconut upon its farther shore, and before you Colombo with its domed towers, the piled cubes of its sky-scrapers, and its lighthouse soaring up from the welter of less pretentious bricks and mortar, the white arcaded oblongs of the military hospital, the Gunners' Mess, and a score of official buildings of older and simpler fashion, most of them embowered in verdure shot with the scarlet flame of the ubiquitous flamboyant. There should be a breeze from the sea, and the cool freshness of early morning in the tropics will still be in your nostrils. Not yet has the sun baked the air which city-dwellers breathe till objects present themselves as through the stark clarity of a vacuum, till the sky burns a hard and pitiless blue, and to look across the street without sun-glasses makes you blink and screw up your eyes. Even while you ride, the softness and charm will fade from the picture. If essential shopping demands your attention before breakfast and you have to get out and walk no more than fifty yards, choose the shady side.

More than possibly, the urge for spending money which usually descends upon the shore-going passenger after a longish spell of sea travel will grip you sometime in the forenoon. You can do this sort of thing in the place with advantage. Incidentally, you can also be rooked, bamboozled, swindled, and generally

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cheated and robbed, to return with empty pockets and an armful of rubbish, product of cheap labour in Brummagem or Yokohama factory. Have you a friend who knows the town and can help you in these matters so much the better for you, otherwise try to look as unlike a passenger as possible, send to the right-about all such touts, harpies, and miscreants as pounce upon you in the street, avoid what are with one or two exceptions the cheap and shoddy emporiums of the Victoria Arcade, and keeping your wits about you enter unconcernedly the quieter establishments, of which you have your choice of some half-a-dozen, kept by suave golden-skinned Indians speaking perfect English, with sonorous Scindian names above their shop-fronts—Lalchand, Detaram, Chandiram. There are real treasures, too, in Topunsing Motoomull's big shop, once you have persuaded the man who serves you that the cheap Oriental fakes in the window, the slipshod lacquer and Benares brass and the grosser enormities of over-carved screens and tables of sandalwood, leave you cold, and that above all things you do *not* want an ebony elephant, when he will lift down and unroll for your delight great bales of the richest crepe silks from China and Japan, gorgeous, heavy, everlasting stuff, little of which finds its way in bulk to the European market; rare old Indian embroideries gleaming with the lovely red dyes of the South, from mulberry and rose to intensest scarlet and orange, *dhotis* and *saris* these which he will show you how to drape in the authentic fashion as you ask him; silk embroideries of China, jewelled and minute as if the craftsman had plied his needle

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under a magnifying glass ; bedspreads and hangings of Merv and Samarcand, boldly arabesqued in camels' wool. Or at a word he will dive with you across the street to some godown in a byway wherein underlings will spread before you Persian and Turkestan prayer rugs and carpets by the score. He knows the worth of these things, and will part with his treasures not for a song, but for a fair price something below that you will have to give in London.

But all this, after all, is alien stuff, imported merely to sell to people like yourself, who on their travels find it pleasant to indulge a taste for such things. Nothing you have seen but you could find if you looked for it in the right shop at any port in the Eastern seas, from Beira to Hong Kong. Is there anything whatsoever here, you ask, truly and essentially of Ceylon ? The answer is " Yes," but precious little, and that mostly of the more trumpery order of " curios," always excepting jewels, and they are worth a chapter to themselves. But you can buy quaint and not unattractive grass mats and baskets from Galle, and notably Kalutara hats woven also of grass, of all manner of shapes and sizes, and of colourings which in these days are not lacking in artistic merit, the trade being a resuscitated and now thriving village industry which receives every encouragement from Government and private patronage. And you can get lovely things, from a complete dressing-table outfit downwards, in native tortoiseshell, though it is well to interview your workman and to see that he executes his task exactly to your order, his own taste probably running to ungainly riveted shields and whatnots in gold and

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silver foil, reminiscent of the pencil-boxes and blotters of the suburban stationer. You must know, too, that the shell industry is suspect on humanitarian grounds, of which more anon. For the rest, modern Sinhalese metal-work of any description is beyond hope of redemption, despite a State-aided school of Arts and Crafts at Kandy, though far away up north in the Tamil colony of Jaffna a handful of artificers produce their microscopic output of golden filigree jewellery, which revival of an ancient craft certain public-spirited people are doing their best to encourage. But the creative gift seems in all these islanders less than rudimentary, and their best achievements merely the slavish copies of copies, *ad infinitum*. Some of the real old Kandyan brass is "jolly," and that is about all one can say for it, while the market is full of the most transparent fakes. You will do better, if such things take your fancy, delving for souvenirs of the Dutch and Portuguese epochs in the way of pottery and minor bric-a-brac. Here and there you can pick up, notably from the old Sinhalese dealer Perera, whose dark and tiny den you will find in the hinder recesses of the first building facing you on the left as you step up from the jetty, a lovely old piece of Dutch or Oriental china, and there is quite a cult locally for the collection of old Dutch snuff-boxes of brass. There is authentic Dutch furniture to be had, too, old as or older than our own Chippendale and Sheraton, made on the spot of various beautiful island woods, ebony, satinwood, calamander, and the rest, but much admired pieces I have frequently considered lumpish and ungainly. Usually, too, they are all armour-plated and bedizened

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with shields, buttons and kickshaws of brass, added by successive owners in token presumably of their virtuosity. A huge trade is done in "stumer" chests and coffers, fashion having followed the rogue set by various good women with more money than taste. A really genuine antique chest is a rarity of rarities in a private bungalow, yet you will see any day in the Colpetty Road bullock carts loaded up with the imitation article, the raw and new-sawn surfaces of its under-parts helping the spurious appeal of brass-studded panels. But I had almost forgotten the Galle lace, a real Ceylon product whose essential merit is unsurpassed anywhere in the Orient. It is obtainable in a multiplicity of forms and designs, many of the latter both ingenious and charming, compares favourably with our own pillow lace of Buckinghamshire, and will stand no end of wear and washing. Nor will the proverbial "last price" of the ivory-toothed Sinhalese damsel who sells it to you prove at all exorbitant.

Emphatically you should spend a few days in this place. Make use of letters introducing you to our celebrities if you have them; otherwise you will miss opportunities of observing the social life of the town, at least on the European side, for here we are very prim and proper, and you will never contrive to scrape acquaintance with us lacking formal introductions even if you can afford to take the most expensive suite at the Galle Face Hotel for six weeks. This may or may not matter; it depends upon your tastes and temperament. If you are one of those cynical and unconventional people with a tincture of the "blushing artist" in

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you, we are still prepared to show you hospitality of a rather formal sort if you come armed with the right credentials, and should you find us now and then unconsciously amusing—well, you have been something of a passing diversion yourself, and if ever you come and really *live* here, mark you, we will soon put you in your place and keep you there.

Here you will find the prosperous, established people living a curiously stilted, gawky, and artificial life, many hours of every day of it frittered away in half-a-score of clubs, where there is little true *camaraderie*, nothing of the easy give-and-take, the genuine sociability and open-hearted friendliness that you somehow look for in a British colony. Coming perhaps *via* South Africa or Australia you will be puzzled, a little piqued, to find your welcome either frigid or gushing, it depends upon your letters of credit, but almost everywhere lacking in the spontaneity, the transparently sincere desire to be of use to you because you are a stranger, that elsewhere you have found so altogether charming.

But *you* have no business to grumble. Old friends who have foregathered in the place for a quarter of a century, who have grown rich as partners in the same firm, smoked and tippled together in the same clubs, watched in each other with a detached interest that slow metamorphosis which in the course of long years transforms a slim, clear-eyed, athletic boy into a gross, irascible, ludicrous old hunk of a money-grubber, are not really friends, nor are their wives and daughters. Each would be inexpressibly shocked were the other to invade the sanctity



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of his bungalow by walking in unmasked after dinner, always a solemn and pompous function for which each, as his turn comes round, will receive a formal invitation once or perhaps twice in a twelvemonth. All calls are ceremonial, and to be performed as such within a rigid time-table of hours. Cliques flourish. Scandal abounds. Golly, what a place! and thank Heaven for the few exceptions which, if you are lucky, you will encounter to prove the foregoing rules. They exist; but how pitifully thin their ranks as seen against the big battalions of the monied Philistine. I defy a world-famous artist to hold an exhibition of his pictures in Colombo, a great musician to give a recital of classical masterpieces, a great writer to lecture upon the art and practice of Literature, and in so doing attract the attendance of more than a handful or so of Europeans, unless he has previously enlisted the sympathy and support of Mrs. Midas Goldbags and her fellow-dowagers, in which case, of course, the Public Hall tickets will go off like wildfire.

Why is it? you may ask. God knows; but one feels somehow, particularly if you investigate old chronicles and impressions of the place, that things were not always so. It is depressing to think that where social and intellectual amenities are in question the metropolis of our premier Crown Colony should have retrogressed rather than advanced, but there it is, read the riddle how you like. Is it because the god of the place is Money, that the mercantile boom of the last generation has swamped the town with get-rich-quick Wallingfords? Barren of any intellectual life or collective desire for it, deaf and

blind to the appeal of things of the mind, Colombo certainly is and threatens to remain.

If circumstances decree that you should live here for more than, say, a year, increasingly will your environment cramp, harass, and disturb you the longer you stay in it, unless, of course, after reasoning the thing out for yourself you decide that Fate which put you here means you to become like everybody else, in which case you sink your individuality, stifle your idiosyncrasies and fads, and float with the tide. But if you think the material gains justify no such poltroonery, keep a watch on yourself lest you grow too hopelessly jaundiced and embittered for ultimate recovery. When the faces of all your male acquaintance who go down to the Fort in cars appear to you in the likeness of brutes—horses, dogs, and pigs—when the visages of their wives are seen dehumanised as those of lizards, hens and weasels, and in the quick business-like fingers that gather up the tricks you lose at ante-prandial bridge in the club card-room you discern but the deft and busy claws of the mongoose and the marmozet, then is the time to pack your trunks and wire to your chief that you are coming home on urgent medical leave. If he refuses it you must resign out of hand, remembering that once a certified lunatic you will never get away, master mariners being refused leave to carry such out of the island.

I will spare you the tag from Bishop Heber (to which heretofore no writer on Ceylon has felt himself strong-minded enough to give the go-bye), while still finding it quite altogether impossible to reconcile so much that is petty, stupid, and snobbish in the

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human atmosphere of the place with the haunting loveliness of the stage upon which so many of these sordid little tragedies and comedies are played out. At home we pity our suburbans, finding excuses for their cramped and narrow outlook in the psychological influences of mean streets and drab architecture. Yet here stupidity and uncharitableness flourish in a township that is more truly a garden city than any other I have met with in my travels.

You will discover that nine-tenths of English society has its abode in or adjoining the lovely suburb of Cinnamon Gardens. The name itself is fragrant, exquisite, as are those of many of its thoroughfares—Flower Road, Green Path, and the rest, no misnomers these either to recall the grim irony that labels a London slum Paradise Court, but vistas of fairyland one and all, winding ways whose hue of warm and glowing red one can relish without bothering to remember anything about climatic erosion or disintegrated laterite, and over which in more cases than not a thousand graceful exotics link and lace their fronds and leafage in a complete and perfect arch. Or perhaps where the roads are wider mammoth bungalows will rise from acres of superb lawn, dotted and ringed with beds of vivid flowers and colonnaded with palms, straight arecas like graceful Venetian masts, the ubiquitous coconut, never quite erect but ever with a slight and languid droop this way or that, the shaggy kitul or toddy palm, the bushy talipot, and the obese cabbage palm, which always looks as if its bark were too tight for it. Often, where cross-roads meet, the astounding banyan rears its maze of flying buttresses and air-borne filaments,



The astounding Banyan.



its spreading coronal hooding a strange congeries of trunks, branches, twigs and tendrils, a giant cluster as it were of vegetable stalagmites and stalactites, fibres dangling from its canopy that are destined, once they strike the ground, to take root again and bulk ultimately into massive limbs.

Here plants of every tropic and sub-tropic clime that at home your horticultural enthusiast nurses and forces into sickly and uncertain life under glass are seen in their true apotheosis. With barbaric fecundity, Nature magnifies the puny curiosity of flower-pot and bell-glass to a lusty, slashing growth whose proportions seem too Gargantuan to be true. Feeling like Gulliver in a field of Brobdingnagian corn, you may walk between lilies twice the height of a man. There are flowers, flowers everywhere, red flowers especially, which carry on the note of the glowing earth, of many an old warm washed wall and building. High overhead the cinder-glow of massed *Spathodea* mimics the dying glory of such a sunset as you may see wax and fade any night over the sea from Galle Face, while nearer to earth the myriad and hotter stars of hibiscus burn in every garden hedge. The greens in their complementary masses are lush, restful, and delicious. Sprouting in great clumps are the succulent firm leaves of cannas and other liliaceous plants, seemingly crunchable as fresh lettuce. Huge drooping plumes of plantain, papaws like overgrown castor-oil plants, the stiff and silvery fans of the travellers' palm, with above all the rustier nodding crowns of coconuts like up-ended feather mops of giant stature, make a tropic back-cloth across which a thousand lesser growths weave their intricate pattern.

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The burnished jak, dark, glossy, and majestic, seems an interloper from the sombre primeval glooms in all this jostle of more ephemeral greenery. And through all these leafy choirs striped squirrels skip and birds flit and chatter, notably the blue-jewelled kingfisher and the harlequin Ceylon robin in his black and white. Some of them even sing, a mere bar or so of rich liquid utterance, strange and attractive, but with all the width of the world between it and the carol of your English blackbird.



A WRITING man I knew once, who had never sailed those seas but in the ships of other people's fancy, but whose wit erupted sometimes in flashes intuitively illuminating, announced that the East was only an invention of the nineteenth century, an expression not of philosophy, of geography, but of temperament ; a dream, in short, that had led many to leave their people for its people, their homes for its desert tents, in an effort, it might be, to turn its conventions into realities. It was a dream, he would have it, made possible by the discovery of local colour. Vulgarised by the rude touches of many fingers, its glamour has all but departed, but not before it has caught some of us and whisked us out of our proper orbit, leaving us writhing, like stranded starfish, in hot discomfort beneath alien rays. Bastard Orient though the modern capital of that Serendib may be, the tale of whose wonders kept even Scheherazade's lord from pondering on



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unpleasant matters, yet Colombo has its sights, its scents, its sounds, whose memory will be always with us albeit we contemned them before they had time to become familiar. Somewhere in the brain there are stored panoramas of beauty, scenic snapshots that memory conjures up again at will; but the charm vanishes from the fairest of these when the same picture, yet not the same, is flaunted on a gaudy postcard. When the bioscope man follows in our tracks and invites our appreciation of his labours, the vulgarising process is complete. Of scents some will hold that these speak only to the crude and barbaric spirit, that their true devotees people the half-world and the hair-dresser's shop, but I have nursed my doubts of that ever since the hour when I tasted the first faint savour of Ceylon's balmy breath three days out upon the high seas. Yet who doubts that the ear is the gateway to the inner courts of the soul, or that the sounds of our exile heard again by chance are the one infallible elixir for quickening the old forgotten things of our dead past? What more thrilling memory than of such awesome and mysterious sounds as held you rigid with terror in your child's crib? Is not black night the time for savouring the true essence and quality of sound, a wakeful couch the only vantage ground for arriving at a proper idea of the real significance of noise?

If you sleep like a log in Colombo there will be many to envy you, but you will miss certain experiences (I am assuming that you are out for experiences). London or Paris with the very sounds of the night are wont to lull their citizens to slumber. It is with

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the nearby drone of the motor-bus and the taxi and the far-away subterranean purr of the Tube train that these stony-hearted step-mothers sing their children to sleep.

The paths by which we fare to the land of Nod lie, however, through other and less pleasant places. A whim of ours it may be to get to our office (if we have an office) early in the morning, wherefore we spread our tent beside one of the main thoroughfares that radiate from the Fort. Each eve, a short hour or two after sundown, we seek our well-earned pillow. Sleep, the jade, eludes us for a spell, hovers irresolute, trembles on the verge of surrender—then starts and flees in horror. A shrieking sisterhood of grass coolies have plunged without a moment's warning into the eldritch music of a Witches' Sabbath, and that at our compound gate. As souls not wholly lost they quaver off into silence after a brief hour or so. Thereafter a respite, broken only by Ramasamy, good jovial wight, who joins with his mates in a corroboree held in the centre of the highway. His song, lasting withal a little longer than that of his aunts and grandmothers, is less inhuman if slightly more alcoholic. He concludes with the Tamil National Anthem. But the show is not over yet, and the next turn reveals itself as a troupe of highly-trained pariahs who, squatting on their mangy hams in a half-circle, beguile the listening ear with the sad songs of their own native plains. There is peace again even for another half-hour, what time a stealthy footstep crunching the gravel beneath our window draws us silent-footed to that coign of observation. Good, 'tis Ramlan, our favourite constable, faithful

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fellow, though opportunity does betimes cheat him of an arrest by a bare five minutes or so. Yet he and his minions have our welfare at heart, signing a book that rests upon the stable shelf in witness thereof three times between sunset and cockcrow. He is gone, and a gecko chirps blithely from the rafters to cheer him on his way. A bandicoot drops softly to the washstand, removes the lid of the soap-dish, and daintily regales himself with a light supper of Brown Windsor. On the ledge outside the window a ridiculous monster that boasts two rusty fretsaws as hind legs gently scrapes one upon the other, having no guitar handy, by way of serenade to his lady-love in the syringas. He sleeps at length, the world sleeps, we sleep, until a soft patter on the roof grows to a roar, a warning plop on one corner of the matting is taken up and re-echoed once, twice, multitudinously, and a glissade of drops hisses through a crescendo to a cascade that impinges relentlessly upon seven points of the only Persian rug that nice boy from Mesopotamia forgot to take away with him.

There are certainly occasions on which it becomes more amusing not to go to bed at all.

Titanic might have held her court one night that I remember in the vestibule of a huge sarcophagus of a place, walled about as were these normally sombre and even funereal halls with shafts and tendrils of delicate greenery, jewelled with the loveliest flora of Ceylon, and lit by a thousand twinkling lamps.

From the heart of a green bower studded with nodding lotus the splash and tinkle of the fountain radiates delicious wafts of coolness. One makes a note of the spot as the ideal rendezvous and refuge

in moments of escape from the thronged halls and corridors beyond. Up the grand staircase, sweeping to right and left, the walls of this verdant dell are prolonged in lines of palms linked by trailing creepers, while in the twin recesses on the first landing, caryatid-like beneath arches picked out with winking lamps, two stalwart and gorgeously caparisoned creatures stand, immobile as statues, on either side of a silken rope that runs down the stairway and lightens the labours of those assiduous A.D.C.'s whose task it is to see that no impatient member of the "Ups" trespasses upon the freer passage of the "Downs."

Soon the porch and its approaches, vestibule and stairs, are crowded with a slowly ascending throng. Those who are wise come early, for in a short ten minutes or so one may observe from above a scene reminiscent of the moving stairway at Oxford Circus Tube at such moments as the machinery refuses to function. It is good-humoured promiscuity however that resolves itself at the staircase head, a little out of breath perhaps, into a stream of humanity apparelled in its extra special best clothes that flows on to the less-crowded refuges of ball-room, drawing-rooms, corridors, and balcony. In the ball-room though the crush grows all too soon as dense as before, for down the centre runs a double cord delimiting the aisle along which the High and Mightinesses of our Colonial microcosm are to pass from the penetralia to mingle for a glad and fleeting hour with the herd, retiring for a breather after every plunge to the sanctuary of that dais which is festooned with more silken cords.

Rises a silvery fanfare of trumpets, falls a sudden hush of conversation, the great doors go thundering

back, and hidden musicians apply themselves lustily to the only tune every Englishman knows.

Slow marches in the van another gorgeous apparition like those watchers on the stairs, though this one holds a fearsome blade before him at the carry, and reminds us irresistibly of the Sultan beneath whose eagle eye the adorable Dalbaicin has to tread her fantastic Scheherazade measure in "The Sleeping Princess." Thereafter the Olympians. Quite impressive this, and so far an Italian ballet master could not have done better.

But some of these resplendent A.D.C.'s who bring up the rear must have been cutting rehearsals. One of them (Oh! poor young fellow, and sorry I am for the youth indeed), not being positive what he ought to do with his unusually long legs, blunders out of step, kicks out to recover, and brings a spurred boot down fair and square on a train of regal brocade. There is the pop of a fairy champagne cork, some metallic mystery fails to respond to an unexpected stress (every woman in the room frames an instant diagnosis), the fat is in the fire and the train—but now we realise what ladies-in-waiting are really waiting for. There is but a pause of a second or two, and deft fingers have repaired the damage; smiles, blushes, and gracious whisperings ensue, and the parade re-forms and carries on indomitably with never the flicker of an eyelid. All is well, and by-gones are to be by-gones. At least I sincerely hope so.

On, then, with the dance! Those who have legs, prepare to shake them now.

Extraordinarily in the way though, yonder obstinate

phalanx of kill-joys looming heavily about walls and doorways. Too fascinated perhaps by the giddy gnat-dance of colour and movement that goes swirling, eddying, and shimmying (not literally, in these arcana of august and sublimated respectability, but what other word so well denotes a syncopated rhythm?) to make themselves scarce and let others, whose legs are still all that they ought to be, demonstrate that interesting fact in the orthodox manner.

But they remain incorrigible, an inert and listless chorus who wantonly confine the area of our gyrations for so much of the evening as is left. Many there are however who mercifully withdraw by degrees, claimed by the subsidiary attractions of buffet, bar, and lounge, the encounters of old acquaintance in cushioned alcoves which invite gossip, or the open freshness of the lawns whereon scores of chairs and tables are set out under the temple trees among whose leaves ten thousand fairy lanterns glimmer and wink, and where, above all, the rain holds off nobly.

Futile to attempt any penetration of the supper room unless you are a stand-out man in the rugger scrum.

So why not on with the dance? Let joy, by all means, be as unconfined as possible.

As the ball-room empties one gets a better chance to appreciate its decorative scheme. You perceive that a prodigal array of flowers and graceful plants have been disposed in a design whose dominant feature still contrives to be one of lightness and grace, and from the dull gold of their frames the rubicund and whiskered countenances of Governors and

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Colonial bigwigs of old time twinkle merrily down through their garlands of festive greenery upon the eddying throng of gorgeously be-frocked and be-sari'd ladies and their squires, resplendent in uniform or more sober civilian array. The ample habiliments of Kandyan Chiefs rustle stiffly in corners and doorways, here and there the head of a Department ruffles it decorously in more than one variation of the Windsor uniform, while a benign and venerable figure (can it be the Attorney-General?) seems to have stepped straight out of the pages of "Vanity Fair."

I suppose you will have to go home some old time. If you have lost the ticket with the number of your car on it (that perspiring but still polite policeman gave you one, do you not remember?) it is an unpopular man you will be this night.

Let the throng batter you and yours in the carpeted loggia and they insist. Hold your ground stoutly, all will yet be well.

Not meant for you, but well and truly in your ear, rises a wail, ineffably pitiful.

"Pogo!" (*What* a name for a man). "For Heaven's sake, get hold of the car somehow. *My shoes are full of blood!*"

Odd little adventures happen to you here.

At the Hotel des Palmiers (it is not in the directory) you meet all the world and his wife who go a-voyaging beyond Suez. One dines, dances, and flirts, in halls and colonnades of dazzling light set in a hanging garden of palms on the edge of a sea that washes, not the chalk cliffs of Sussex or the rocky bastions

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of the Côte d'Azur, but the palm-fringed coasts and islets of the Eastern seas.

Here, on a night when the great ball-room was filled to overflowing with women in their Paris dresses and bronzed but emaciated menfolk in white shell jackets, I watched three people supping at a round table in an alcove whence one glimpsed fairy lamps nodding in the plumes of waving coconut on the terrace, heard the souging of the almost tideless ocean as it lapped the balustrades at our feet.

Just a girl, and two men, a fair proportion for the sexes in these parts, so there was nothing very odd about that. Of an almost startling blonde beauty with great eyes of periwinkle blue, she seemed not more than twenty. Vivacious, very ; not English perhaps. Certainly the fierce old man with grey eyebrows and imperial might be a Russian diplomat, old style. Her father, no doubt. The young man on her left was a trifle too stout to be really good-looking. Wrapped up in each other though, they seemed. It might be that this starry Venus and her portly Adonis were on their honeymoon, with the grim old father-in-law obviously footing the bill (the waiter, at least, knew whom to give it to), and indulging in the rather fatuous proceeding of seeing the young people part way on their travels. I have often known "in-laws" commit this inept folly, seldom without catastrophe.

The toilette of Venus was unconventional, but charming. Just a short, bunchy skirt of black chiffon velvet and a loose-sleeved jumper of exquisite Chinese embroidery, pinned below the throat with a huge emerald brooch. The flashing heart of the gem



caught the light as I glanced her way, the sudden dazzle of its green fires almost making me blink.

People like me do not live at the Hotel des Palmiers. We cannot afford it. My abode—for, when I can get away from them, I hate bungalows with their hordes of thieving servants and never-ending house-keeping worries—was in those days a far more modest little hostelry some half-a-dozen miles down the coast, convenient by railway for one's office, and infinitely salubrious in situation, standing as it does on a palm-bordered hillock of greensward, at its foot a bay ringed with coral where one climbed out over the rocks each morning to take a header into twelve feet of pellucid water, as like as not straight into a shoal of little darting fish, striped and spotted in gay greens and yellows. One got the globe-trotters at the week-ends though, the place being famous for its prawn curries.

The next day was Sunday, as it happened. Mercifully an almost strangerless breakfast had left my nerves unruffled, and I lay out on the rocks in the lazy tropic forenoon, smoked a pipe, and failed to read a novel.

Voices and laughter. Paris heels tip-tapping on the rocks where the fiddler crabs crawled and scuttled, the frou-frou of dainty skirts clutched knee-high, a twinkling of cream silk stockings revealing the neatest ankle conceivable, the laboured panting of a somewhat beefy Adonis toiling in Beauty's wake with an armful of cushions and a parasol.

More thrills of delightful laughter from behind a big rock. Re-enter Venus Anadyomene, minus her silk stockings, the warm crawling surf lapping and frothing at her adorable coral toes.

That the love-birds might enjoy their Eden undisturbed, I hid behind my novel. Less considerate the little band of dark-eyed rustics, quickly attracted from nowhere to grin at the strange mem-sahib practising white man's madness.

Screams of delight, ineffectual splashings, and little thrills and roulades of laughter, continued for a space. Then there was a tiny shriek of real dismay, scampering and scurrying, an ejaculation from the portly Adonis, much rapid and earnest dialogue. The grinning rustics shambled closer.

I looked up from my book.

Venus Anadyomene was in tears, Adonis clearly discomfited.

"What is it, sir? An accident?"

The young man was agitated. "This lady has lost her brooch."

"*Quelle bêtise!*" My Venus herself butted in. "Foolish me, so to pin up my skirt. Monsieur, 'tis worth three hundred pounds, I do assure. An emerald in a jewel old-fashioned yes, à la Russe."

"We will find it, Madam. These coolies will search. Your husband will offer a reward."

"Ah, Monsieur. If zees gentleman were my husband, the brooch not matter vun little scrap."

I retired, I hope in good order.

Rolled back and forth beneath those golden sands by the lazy Indian Ocean, the emerald is probably there yet. Green bottle glass rounded to a tiny pebble. Who knows, or cares? Except possibly the old gentleman with the eyebrows.

There was another fat man who used to haunt the bathing pool. For months he lived at our

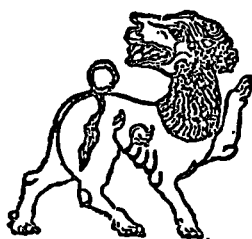
hostelry, and long after he had flitted elsewhere he turned up regularly on Sunday mornings in the men's bathing hut, a genial hippopotamus in a striped swimming suit. But an excessively impressionable hippopotamus. Each nymph under thirty-five who ever dallied at the hotel while waiting for the next mail-boat made an instant conquest of his heart. A cavalier of infinite resource too, this pachydermatous Strephon. Not a charmer but he got to know, after a fashion, somehow. The frigid eye, the ice-maidenly reserve, that sublime unconsciousness of the presence of any strange male whatsoever in the offing which your English miss from sixteen to sixty usually counts on with reliance to discourage promiscuous conversation even on the top of Mont Blanc, failed egregiously in his case. The variety of his gambits was extensive and peculiar, but mostly they had a marine setting. Doubtless he felt more of a desperate fellow in his striped bathing suit, and the opening round was usually staged in the water. Chloe it might be would steal coily down the beach in a dressing-gown from her own enclosure, trip into the surf a good hundred yards away, and proceed to such gambols as amused her. Puffing like a walrus, Strephon would hurtle through the air from the diving board, disappear with a tremendous splash, and be seen emerging some minutes later, either by accident or design, within easy hail of the fair stranger. Under these conditions it was surely permissible to say something, even if only "Good morning," but Strephon was more original. It used to be "I'm Neptune. What!" Sometimes he was "rude Boreas." There was one opening reserved for extra special occasions, when

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the hearty note might seem misplaced. Blowing like a seal, he would emerge well within range according to habit, bring his robust limbs to anchor upon the sand, rub the water out of his goggle eyes, and survey the landscape with profound interest.

“What little wind there was”—he used to murmur, “What little wind there *was*, seems to have died away.”



I KNOW few townbred Englishmen these days who can tell a blackbird's from a thrush's song, a frog from a toad, a hedge from a house-sparrow, and though you may not, as a newcomer, heretofore have acquired an abiding interest in the animal world, you cannot live in Ceylon for three months and not learn something of its natural history. With some of its more ubiquitous forms of life at least you will grow acquaint, for its myriad diversity of creatures are for ever and everywhere flying, crawling, creeping, burrowing, in the earth, air, and water about you, and you will find that some proportion of this multitudinous life will necessarily insist upon interesting itself in *you*. Should you happen to have fled the town, sleep must be sought to the deafening accompaniment of a Bedlam chorus of jungle noises. Even in a Colombo bungalow conversation from the hour of dusk must be conducted to the incessant refrain of strange shrillings, hoots, flutings, and

catcalls from without the verandah, the zoonings and ploppings of blundering winged intruders, the sometimes appallingly disconcerting Tchk! Tchk! Tchk! of the gecko on the ceiling, and ominous scampers and scurryings in the roof betokening the household activities of the palm- and jungle-cat and the six-foot ratsnake. Do you practice golf putts in your compound, the squirrels will find your lost ball and play noisy games with it on the roof before sun-up. Your bedroom upstairs will have shutters, and when in monsoon time your boy forgets to open these before he switches on the lights it may chance, at five minutes to the dinner hour, that you will be screamed for to the rescue of the partner of your bosom, hairbrush in hand, saucer-eyed, rigid with terror, following with hypnotised stare an aerial Derby, *un voyage autour de ma chambre*, in which a dozen bats are vying for the honours. Crannied in the carved and fretted cornice, your bedroom is theirs by day, though you never knew. A crooked picture offends your eye. Proceed to straighten it, and an indiarubber frog hurtles from behind it in a parabolic curve which suggests propulsion from a trench mortar, and will certainly carry him to a lodgment on the other side of the room. Should this not prove part of the head-dress or person of a *burra-mem* your spouse is desirous of placating, so much the better. By night the mosquito is ever with you, nets or no nets, and it is better to learn by advice than experience the wisdom of shaking the centipedes and scorpions out of your shoes before putting them on in the morning. Do not stroke the praying mantis who alights on your arm, because

he is a whimsical creature. Physically and temperamentally, he is as well equipped to retaliate as an angry lobster. And if you wish to emulate the late Sir Robert Bruce and take lessons from the squat and hairy spider who lurks behind your wardrobe (which you must learn to call an *almirah*), take them through a telescope. He bites. For other innumerable tips in this wise, consult any old resident.

I could tell you stories about elephants, and will, because I consider that even to this date elephants have been shamefully neglected by the best authors, Mr. Kipling notwithstanding. There is something super-animal, if I may say so, about the elephant's attitude towards life. I hold it to be a sin to shoot him in any conceivable circumstances, save and except when he becomes an authentic rogue and actually a menace to humankind. He takes so long to grow up, and imbibes such profound store of wisdom in the process, that only your dullest of trophy-hunting, story-telling bores of the type that keeps a stuffed bear in the hall and a yawning hippo's head over the dining-room fireplace, can derive any real joy from his deliberate destruction. Nor in Ceylon at least can the destroyer plead that he shoots to maintain a wife and family, not one Ceylon elephant in a hundred (some say in three hundred) carrying tusks worthy of the name. The ethics of the thing apart, there is a licence to be paid for in these days by those who still insist on shooting elephants, barring, of course, duly proclaimed and certified "rogues," the non-resident in particular being mulcted in a stiffish tax; but the fact remains that by the long-continued activities of the itinerant sportsman,



Elephants bathing in the Mahaweli Ganga.





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the huge inroads of planting enterprise upon Ceylon's virgin jungles, perpetual "kraalings" on the part of chiefs and headmen, and illicit trappings, spearings, and harrings by the villager and the "veddah" of the remoter regions, the island's elephant population has been enormously diminished in the last half century. What it may approximately be to-day it is impossible to guess. There are those who say that the herds have increased even during the last decade or so. Ten years ago it was hazarded that 2,000 might still remain, but no one knows or can know, the elephant being a rapid and inveterate traveller, fanciful as to his food and drink, and willing to go far for the sole purpose of doing himself well in these particulars. Responsive to vagaries of climate and rainfall and their effect upon the local vegetation, he may vanish utterly from one district to over-run another where he has been thought scarce, and a year or two ago the unprecedented spectacle was reported of a herd 300 strong, and numbering several tuskers, having been seen bathing and disporting themselves in a single smallish tank in the Eastern Province.

Stories too there are that might be told of the leopard, the bear (every planting district points out to you with pride its old lady who was once hugged in her adventurous youth), of the sambhur or elk, and the lesser breeds of four-footed game, of the wallowing crafty buffalo and the valorous wild boar, which latter true Ceylon sportsmen go out to vanquish with their hounds certainly, though not with horse and spear, but afoot, a stout hunting knife their only weapon. But exciting as they may be made if retailed

with the proper zest, there is a sameness to my mind about big game stories. Read Gordon Cumming or Sir Samuel Baker and you need read none of their successors, provided you divide the bags of these bygone Nimrods by some ten or a dozen, for too many Cummings and Bakers have taken their ruthless and unnecessary toll in Ceylon as in India, Africa, and elsewhere where the nobler breeds of game at one time abounded. For a record of aimless butchery in fact, nothing can touch the last-named "sportsman's" "Rifle and Hound in Ceylon," wherein he relates with gusto how himself and his friends would pursue a herd of elephants till they had destroyed every member of it, bulls, cows, and calves, or leave camp soon after daybreak, shoot and kill a score of buffaloes by 8-o a.m., and then make tracks for fresh hunting grounds, leaving the plain littered with useless carcasses. And yet this amiable Victorian baronet takes the Ceylon Government to task for tolerating the destruction of wild deer and other animals by the Tambies or Moormen, and makes a point in the preface to his precious book of his desire rather to minimise than exaggerate his exploits.\*

Mine, save for the tale of the noble elephant Kandula—which I have taken the liberty of reconstructing from the Mahavamsa chronicles, wherein one may read likewise of the thaumaturgic activities of King Buddhadassā—are twentieth century stories, and I hope neither exaggerated nor minimised; nor are their protagonists such as those whose death-masks

\* The few scenes which I have selected from *white Passions of Slougher*. (Preface to 1874 Edition).

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will goggle at you from wall, floor, and ceiling in the chambers of our old or new aristocracy.

Elephant catching as I saw it, and I will admit that I have only seen the performance carried through once, is a cruel and repulsive business, yet not so much so as it would appear to have been made under the old time procedure, described in vivid detail by a correspondent of Sir Alexander Johnstone,\* Chief Justice of the Colony in 1814. Elephants were far more numerous in those days, and bags correspondingly larger, over two hundred animals being described by Sir Alexander's friend as to be seen within the kraal at one time on that occasion. The writer furnishes his friend with a most dramatic account of the scene, which, exciting and impressive as he found it, he characterises in no mincing language as "disgusting," while the wish is recorded that "some less cruel and more effectual manner" of inducing the animals to enter the inner enclosure could be invented. It takes pretty rough handling to cause a beast with such a physique as the elephant really serious injury, but Sir Alexander's informant reports many casualties in the final vanquishing and leading into captivity of that huge herd.

As a matter of fact, there are always casualties, even if the captives number no more or fewer than a dozen. Apart from physical injuries suffered in the unequal contest the elephant is moreover a sensitive beast, and takes any sort of ill-treatment very much to heart. There is no more pathetic sight on earth than a newly shackled wild elephant brooding over

\* W. Williamson. Papers in possession of Mr. T. North Christie.

his misfortunes, literally pouring dust upon his head, while often the older prisoners will lie down and deliberately die rather than submit to the ignominy of slavery. It may be argued that the services which his giant strength and sagacious intelligence will yield to man when once his free spirit has been broken are incalculable, but in Ceylon, at least, no one who knows anything about the matter will be foolish enough to argue that an elephant kraal is an economically justifiable undertaking, even when considerable damage to crops has been wrought in the neighbourhood, for the beast is a confirmed nomad, and ranges hundreds of miles of country in the year. Retera are these "kraals" (the word survives from the Dutch occupation of the colony) arranged every few years by leading Sinhalese land-owners more by reason of the entertainment they are presumed to afford for distinguished visitors than for profit. In a kraal held in recent years in the Southern Provinces for instance, where I happened to be a spectator of the proceedings, the capture of seven elephants, not all of them saleable, made necessary the preliminary employment of some 2,000 coolies for two months before the actual kraal, a large tract of virgin jungle having to be surrounded and "driven" with great watchfulness and deliberation, the watercourses moreover for miles round being diverted before the beaters began operations. Local food supplies have moreover fallen grievously behind demand these latter years in Ceylon, and one might have thought such huge assemblages of humble folk better employed in their own paddy fields, but the summons of chieftain and headman to combined "Field Ops"

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of this type, possibly at the mere caprice of some still superior but unknown divinity, yet comes as a feudal rally which none dare ignore.

It was the strong pull of curiosity, however, coupled with the convenient invitation of one who owned a car wherein the backbone of a longish journey might be broken, and a fondness for further jungle peregrinations akin to my own, that drew me to attend a kraal, which report had it was about to be organised by a certain fierce and high-born ancient of lofty Kandyan lineage, who lorded it, greater despot than any Government agent or even governor, over 40,000 inaccessible acres of Sabaragamuwa forest held in direct fief from King George.

Early, therefore, one morning our car slid out of Colombo along the flat Kelani Valley Road, running smoothly between miles of flooded paddy fields, rustling coconut palms, and regimented rubber, through richly verdant Avisawella, on to Ratnapura at the foot of the Peak, city of gems, pilgrims, and mosquitoes, into a country where wild tangles of scrub marked how an orgy of old time "chena" cultivation had turned league upon league of once virgin forest into a wilderness of matted thorns and weeds. On again to a rest house and the road's end, Embilipitiya in fact, whereby a goodly stretch of drying paddy fields marked the last outpost of civilisation, home of the zigzagging snipe of which our guns took toll sufficient to make good the inadequacies of rest-house catering so very nearly off the map.

Thereafter a bath and bed, for we must be up with the sun. And even so we were, and in the dawn coolth went fowling again for our provender,

such preying flesh-eaters are we, our quarry the exquisite green pigeon, and though to harry so lovely a creature put us to shame, yet man must live. The big and beautiful birds were here in abundance, of a known excelling toothsome-ness, and the snipe had fled.

Breakfasted, we larded our unaccustomed feet and crawled like true Horatians three miles, fell out and crawled another three, ate more pigeons with our fingers for forks and found their toothsome-ness enhanced, and learned that our goal of Panamure lay still two miles further on.

Honestly, those last miles from Embilipitiya were uncomfortable. The track was the roughest of bridle-paths, and to afford an easier passage for the carriers the undergrowth had been cleared for two or three yards on either side by the simple process of burning, and the acrid reek of still smouldering wood-ash acted as an intense irritant to palate and nostrils. Panamure lies in the heart of one of the driest and most parched districts in the island, and of cover the path had virtually none, wherefore the thirst acquired at the end of the tramp was simply colossal. Our eyes at least were refreshed at a point where, about a mile or so from Panamure village, we came suddenly at a turn of the path upon an exquisite little dagoba, the pure white of its delicate lines starting out against the rusty background of scorched vegetation with a suddenness that was surprising as it was delightful. Only a few minutes later we were able to revel in more material delights, for a visit of ceremony at the bungalow of the Ratamahatmaya, resplendent in European pyjamas adorned with gold and ruby



"A sudden and inexorable strain."





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buttons, resulted in the instantaneous and apparently magical appearance of divers goblets wherein "beaded bubbles winking at the brim," betokened, if not "the rare, the blushful Hippocrene," at least a beverage that was equally refreshing, and certainly as expensive. Our emotions were suitable to the occasion.

Over the discomforts of the ensuing night a veil is drawn, but let it suffice that early next morning, while engaged in diligent enquiry concerning the expected time of kraaling, the number of elephants observed, and other details with which it was our manifest province to familiarise ourselves, there appeared far down the track a crate, cooly-borne, whose contours were familiar.

Our luggage.

. . . . .

The stockade enclosed an area of, it might be, some three acres or more, and everywhere the huge baulks of satinwood and ebony that formed the palisade (a Kandyan King's ransom, had this been the Colombo timber depôt) had been reinforced where they showed signs of having suffered from the onslaughts of former captives and the ravages of a climate more destructive than even the local white ant, against whose depredations both these beautiful timbers happen to be proof. Jungle, of course, filled the actual enclosure, and signs of bygone trampling and destruction of the undergrowth there were none. Within the semi-gloom of the stockade, along the course of the stream whose ice-cool depths and shallows, scented from afar, were even now luring to their fate an unknown

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number of the most wily and sagacious beasts in creation, were revealed a multitude of beauty-spots. Water, rocks, gnarled boles and twisted creepers, foliage, sunshine and shadow, provided a succession of pictures whose loveliness it would be no exaggeration to call haunting. And through all these glades sailed great butterflies, black, yellow, blue and brown, while now and again a grey or cinnamon-tinted goblin went swinging and swishing through the tree-tops.

Away along the jutting-out wings of the stockade mouth began a trodden-down path, punctuated at every thirty yards or so with little heaps of grey ash and smouldering logs, tended by shy and uncouth brown men who crouched, each beside a clumsy billhook, a sharpened stake, and a water-holding gourd shaped like a mammoth gherkin, under flimsy shelters of branches. This line of squatting figures made a great loop of eighteen miles or so, penning in two herds, or so they said.

A faint jungle breeze bore to us that night in kraal-town the wild cries of these beaters, and strange shrieks and hootings that might or might not have been the trumpetings of the encircled elephants a mile away.

Once a solitary bull, with whom it seemed the two herds known to be enclosed utterly refused to have anything to do, came crashing through the tangled brakes right up to the stockade, and sought repeatedly to find an opening that would make him free of the stream whose savour he had sniffed miles back, but the banging of gongs and the wild waving of torches of dried grass drove him back.

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Kraal-town filled up rapidly in the next two days. A fat German brought a party of five, and disposed himself to rough it *en prince* with the aid of four tents, a half company of long chairs, and apparently limitless commissariat resources. Another arrival in the course of the week-end was heralded by a long file of coolies bearing familiar-looking crates, and the rumour, "sixty dozen sodas!" flew round the camp. Some planting visitors revealed more Spartan proclivities. An investigation of the available cubicles and an inquiry into the proposed charges not proving satisfactory, the two gentlemen retired to a secluded glade in the neighbouring jungle, and with much exertion erected a little bower of twigs and leaves, in which rustic shelter they manfully passed the night oblivious of snakes, centipedes, scorpions, ticks, and the innumerable minor terrors of the jungle.

Colour was lent to somebody's suggestion that kraaling was at last imminent by someone else's discovery of a gang of coolies engaged in drilling the ground immediately about the main entrance to the kraal with small holes of three inches or so in diameter, each of which was carefully filled with water on completion, a cunning scheme for luring the oncoming thirsty herd into the path most convenient to their expectant captors for them to take. Increased activity was to be marked among the beaters.

And yet another dawn showed kraal-town wearing a most woe-begone aspect.

We had arrived in high hopes of being able to witness within the next few hours at least one of the most interesting spectacles that a globe-trotter

or anyone else could reasonably expect to enjoy. And now virtually every visitor who had been tempted to snatch a few days' respite from the daily round of *totum* or office, perhaps even then with a semi-guilty conscience, found himself faced with the conclusion that the only sensible thing to do was to throw up the whole business at once. Few untoward happenings are so vexatious as a spoilt picnic, and it was only the obvious zeal with which the final preparations for the reception and housing of the official guests were being pushed on that prevented a general exodus of disgruntled picnickers.

Kraaling, we were told, was really probable on the following evening, and it was obvious that those directing the operations knew more about the position and movements of the elephants and the chances of an early drive-in than they cared to tell us. But one more day passed without incident, and another was upon us. There were signs of unwonted activity about the kraal, a special notice-board curtailed our prowlings in the directions of the stockade, and word went round that a chastened post-prandial conviviality would be acceptable. The evening hours wore on, and at midnight we all went to bed with our clothes on. Between 1 and 2 a.m. there were alarums and excursions, but, alas! no elephants.

The outlook grew daily less inspiring. If we were to believe reports, the kraal was "hung up" because the herd, suffering intensely as they must have been from the effects of thirst, had ranged themselves under the leadership of an old bull in a protective phalanx about a distracted cow elephant and her week-old baby. Despite the efforts of the beaters,

the pace of the herd continued to resolve itself into the pace of the baby.

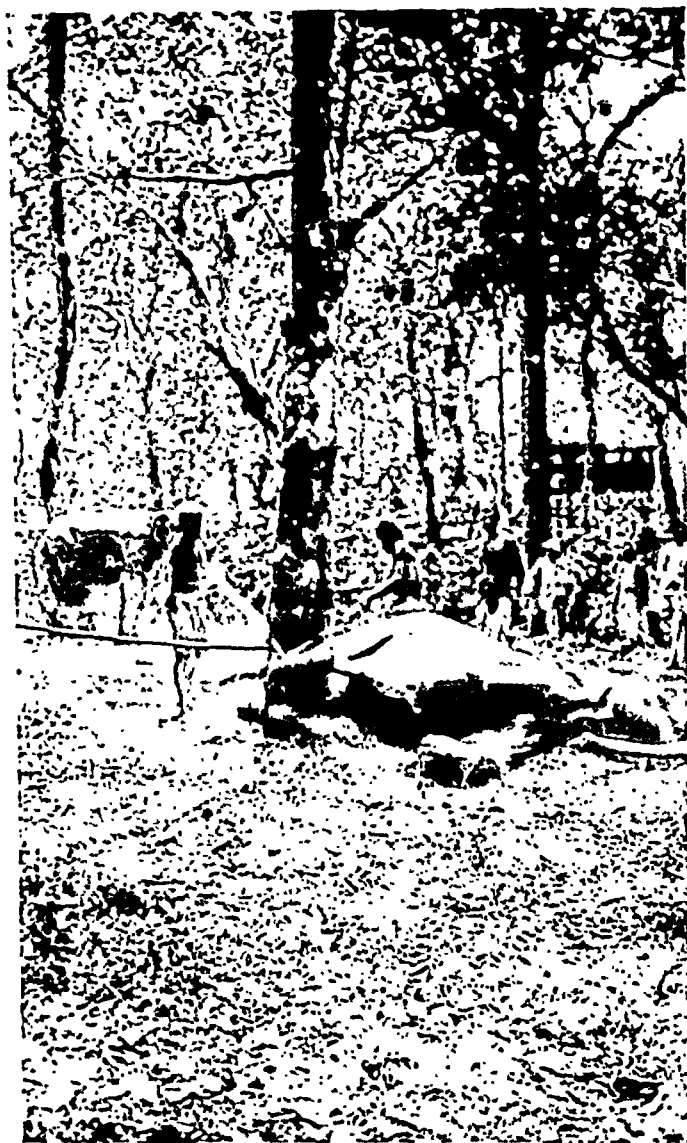
Just as we were abandoning hope—some had already left—Meedeniya Dissawe of the stout and genial presence materialised in our midst, and delivered himself of the positive assurance that the elephants would be in that night. We argued that after all he ought to know (it was *his* kraal), and hurriedly cancelled our preparations for flight. He did.

An hour after midnight came shouts and lights and scurrying feet, and kraal-town burst into nocturnal activity. Showers of sparks from the torches borne ahead made the quarter-mile of path that separated us from the stockade a miniature Milky Way. The hoarse shouts of the beaters grew louder as we pressed forward, and where the path turned sharply from the stream under great trees we saw all at once the rude lattice of the stockade sharp-cut against a line of fire. The Ratemahatmaya was holding a little court around the foot of the steps leading to his own particular eyrie, while beyond some unseen chorister burst into an endless chant of triumph that rose and dropped in ululating quarter-tones which baffled European imitation. Sleepy-looking figures, with wild hair and strangely disordered array, poured up the path every minute, and the earliest announced that he had actually seen a captured wild elephant in the darkest corner of the stockade, a point at which we hurried to station ourselves. Round the square, a triple ring beyond the fires and the palisade, were hundreds of beaters, each armed with a long spear (flimsy affairs; I brandished one myself), or a pole with sharpened point hardened in the fire

There was a tremendous hullabaloo in an adjoining corner, a crashing in the undergrowth ten yards away, and then, outlined against the glowing streak that marked the farther side of the enclosure, one, two, three, four great shapes shambled forward and were lost again.

Two of us perched for hours high up on the palisading, and as dawn drew on the great grey shapes that lumbered distractedly round and round the enclosure were more easily defined. Two were noticeably far bigger than the rest, and one was practically a baby. Their capture had been touch and go, for the biggest animal had pressed on and entered the enclosure an hour ahead of the rest ; only a few beaters had as yet come in from the lines, no fires could be lit, nor could the gate be raised, and there was in consequence imminent risk of the whole herd escaping. Everything passed off successfully however, and early in the morning urgent messages had already started five huge decoys on their way.

The noosing operations were in full swing long before noon, under the direction of a Sinhalese chief who was most amazingly adroit at this particularly difficult and dangerous branch of elephant-catching. Oil was rubbed on the heads of both the animals and their riders, and stout coils of new rope were tested with care before being pronounced fit for use. Then the small gate used by the decoys was opened, and the five mammoths entered, seeming twice if not thrice the size of their gaunt and hungry-looking brothers, who stood, suspicion in every line of ears and trunk, huddled within the thickest covert that the kraal afforded. The chase began at once, for



"Without a kick left in her."





the friendly brandishing of trunks on the part of the decoys failed to deceive the captives for a second, and they broke away into instant flight. Running by their protecting decoys the noosers, with lightning work of hand and eye, got to business at once, and the hind-leg of a young but lusty and vigorous victim felt a sudden and inexorable strain that tightened with every wild kick he gave. Squealing with rage and pain, he was dragged in the most undignified manner, fighting every inch of the way, to the small stockade beneath the Ratamahatmaya's look-out, the path of his captor and himself looking like the wake of a small cyclone.

One after another the three smaller elephants shared the same fate, and despite bellowings, trumpetings, and wild strainings of huge limbs, were roped and double-roped by both hind-legs to trees in different parts of the enclosure. Contrary to expectations, an old cow—the largest of the herd after the *perily* bull, whose escape had been connived at just outside the stockade—gave least trouble. Once noosed, without a kick left in her, she flopped on the ground, and for a time resisted every effort of the resourceful decoys to get her up again. Without avail they pushed and butted, and even when a noose was slipped over her head and the great decoy stood over her and lifted with all the power of his enormous muscles, she could not be got on her feet for twenty minutes or so. She seemed to realise that she was too old and tired to begin life all over again along entirely new and uncomfortable lines. Later they told us she had died while being led away through the jungle by her purchaser.

The liveliest struggle was provided by the last two animals captured, another big cow and her three-year-old calf, who was immediately christened Podinona. Both proved surprisingly nimble in eluding their pursuers, but at last the mother slackened her ambling trot sufficiently to let the noose be dexterously slipped over her off hind-foot. Her fate was sealed. Bellowing and throwing her huge bulk madly against the pulling rope, she was dragged to the nearest tree and ruthlessly tied, while her distracted daughter blundered round among noosers and decoys in agonised clumsiness. Podinona's own turn had now come, and she was noosed in exactly half a minute. But she had a good deal to say about the matter, and her incessant screams of rage and courageous if futile charges on three legs against every nooser or spectator within sight won her a lot of sympathy.

The sight presented by the seven captives could not have been more pitiable. Shackled each to a stout tree that showed hardly a tremor at the occasional convulsive strainings of the prisoners, they stood in attitude of the utmost dejection, trumpeting dolorously at intervals, and between whiles signalling their grief by the repeated throwing of dust upon their heads. They had not long to wait for purchasers, and after one of the lustiest captives had been presented to the Dissawe as a recompense for the services of his noosers and decoys the rest were auctioned where they stood to a dozen eager buyers and hustled away along the jungle tracks, cowed and submissive, but still roped to the heaving bulks of the decoys.

There was one little scene to come, pathetic epilogue enough. Two miles out from camp, tramping the

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rough bridle-path by which we were to strike the nearest road, we stumbled upon the poor little dead body, its infantile rotundity clothed with a curious coat of black hair, a sort of elephantine down, of a week-old calf. It was, alas ! Podinona's still younger brother, whose stumbling footsteps had delayed the earlier advance of the whole herd. The jungle rubric lays it down that in such emergencies the calf must be noosed by stealth and tied up, leaving its mother the choice of abandoning either the herd or her offspring. This ruling had been duly put into effect. The rope was still round the victim's neck, and in her frantic efforts to untie it overnight his mother had doubtless inflicted, all unwittingly, the injuries to which he had succumbed.

. . . . .

If you catch a bull elephant in his youth, hauling him off perhaps on three legs from the side of his mother as she droops disconsolate beneath the tree trunk from which a six-fold coil of manila forbids her to stir, butt, hustle and prod the frightened youngster along miles of jungle ways to a prison wherein you proceed to bully him for his good till he knows elephant discipline backwards and will fetch and carry like any retriever ; if you feed, water and groom him till he bulks in the course of years into a veritable prize elephant, overtopping by many inches all his brothers in Ceylon ; if you assiduously seek to overlay the wondrous jungle wisdom of his kind with years of patient teaching in man's wisdom, in such intimate association as dispenses with the curtain masking the utter feebleness and futility

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of such devices as ropes, bonfires, muzzle-loaders, spears, and finally of that hoary fraud, "the power of the human eye," if you add insult to injury by persuading him against his better feelings to play traitor to his own kith and kin till he knows more about the art and mystery of elephant-catching than the oldest mahout, have you really and truly tamed that elephant? In ninety-nine cases out of a hundred the answer is probably yes. But there will always remain the outside chance that you have not. There is for instance the mysterious condition of elephantine nerves known as "musth." Of that you cannot know your Kipling and not be aware of its terrifying symptoms. Wise men tell us that it arises from periodic sexual hysteria, and I think they may be right, while judging from the measures he takes to deal with it so does the Sinhalese mahout. It has been said too of elephants that they never forgive nor forget either kindness or injury. Even the Cockney-bred, bun-eating, pack animals at the Zoo are known to have their hours of neurasthenia, wherein their keeper moves gingerly and crab-wise about them, and will refuse to take passengers, taught by the crafty twinkle in Jumbo's eye that this morning it might amuse us to mistake a baby for a bun.

Anyway this is the tale of a hundredth case, and it concerns Billigamanaya the Magnificent, lord of all Ceylon elephants, a Colossus of his kind, master of all elephant craft, and hero of a hundred braais. No less a one it was than this same Old Bill, a Titan in the prime of elephanthood, perfect and without blemish, who stood slowly fanning his vast ears one day in August, 1920, when at the head of all

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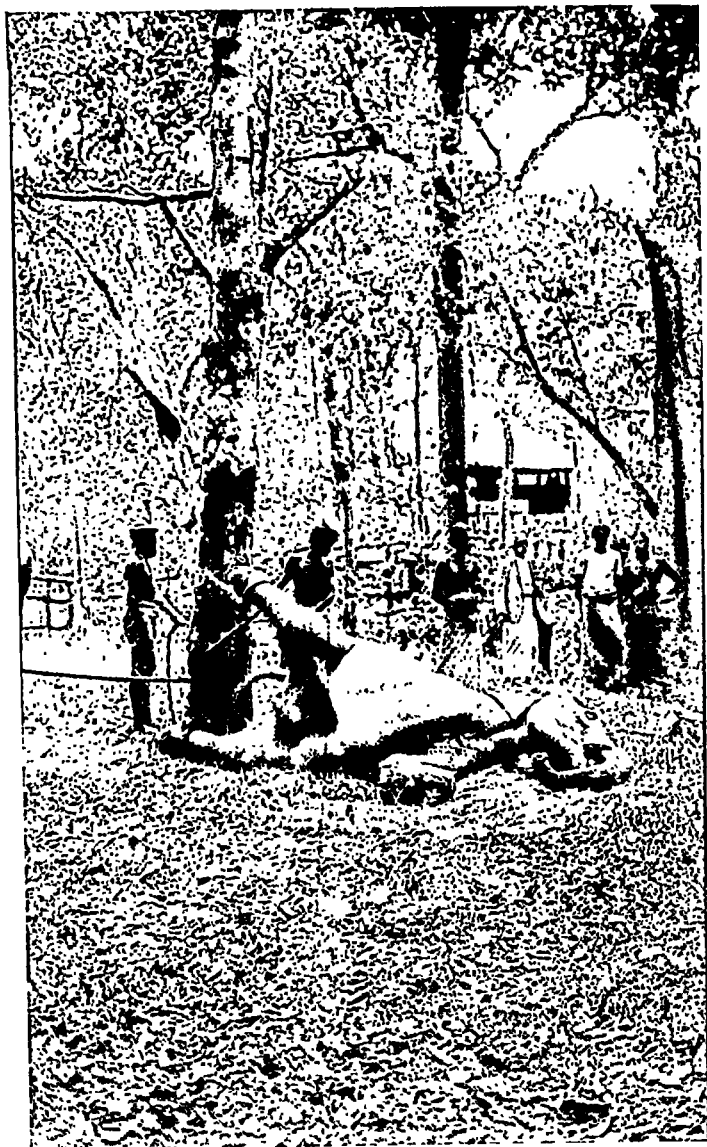
the paraded decoys of Ceylon he strode into the enclosure of a memorable kraal in the Wanni country, and bore a major and heroic part in the vanquishing and degradation of two score of his jungle brethren. Was it a judgment perhaps that decreed how an infuriated relative, his quarters jammed fast against a huge tree, ponderous but desperate writhings and heavings ruthlessly restrained by the buttings of a giant head, the stranglehold of a massive trunk, and the catch-as-catch-can footwork of his redoubtable persecutor, ably seconded as was this latter by a confederate tusker, should catch out of the tail of his angry eye a glimpse of that brush-tipped caudal whisk, lashing excitedly to and fro as that of any ratting terrier? And all's fair in catch-as-catch-can, so with trunk whipped free for a moment, here's a bit of our own back, and that bit no less than the authentic brush or tuft of Old Bill himself, with a bleeding eighteen inches of quivering tail attached. The big 'un *must* lose on points this round, so hooray for another tail! A second flick, and it is the tusker's turn to trumpet an ignominious *Touché*.

O, shame! O, utter humiliation! Heavens, how smarts the dishonourable wound, and what in the name of Providence is to befall when in the hour of the siesta gathers the teasing cloud, the fly, the wasp, the hornet, and the blundering buzzing cohorts of all the winged pygmies with their lances, to trouble the peace of moments sacred to rocking introspection, when no plumed flail serves automatically to keep the torture-swarms at bay!

But observe how deep into the soul even of a Colossus enters the iron of discipline. Old Bill and his stout

lieutenant carried on with the job of tying up that lashing, tail-tweaking, low-down jungle wallah of an elephant, till he had about as much kick left in him as a trussed turkey. Through with it, they retired in good order, though scarcely with "tails up." A good plucked one, Old Bill, for an hour or so later saw him re-enter the arena. But if he made a brave show at butting, thwacking, and pushing the remaining captives into surrender, he had obviously lost his dash. That afternoon saw from him no more prodigies of valour, no more master-moves of kraal-craft, the really awkward jobs fell to lesser paladins. On the fringe of the fray rather than in the thick of it, he flapped moodily a ridiculous pendulum, knobbed absurdly with cotton-wool and lint.

Now if ever was the time for tactful sympathy and a considerate demeanour on the part of his own particular mahout, though otherwise, alas! it was to fall out. Old Bill, who with his rider strode in his rightful place at the head of the procession which defiled before honourable guests after all was over, seemed tractable, but when his mahout halted him for the night at the temporary stables at Ambanpola, a few miles down the road, and offered him pails of water lashed with arrack and an armful of lush greenery, he butted all aside and sulked in his stall. Then it was that his mahout abandoned discretion. Great doings there are among the fraternity at the wind-up of such a kraal as yields five and thirty elephants, and it is much to be feared that Old Bill's attendant that night twined vine-leaves in his hair. The childlike fondness of the Sinhalese for "dressing



‘ She flopped on the ground.’





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up" on all and sundry occasions of celebration I have touched upon already, and what must this fool mahout do but clap upon his silly head a fearsome devil-dancer's mask and assume withal the wild and wonderful habiliments pertaining thereto. In this guise, then, rather of a fiend from the Buddhist Inferno than of his accustomed self, did the crazy wretch appear in Bill's stable to tuck in his charge, as it were, for the night, even, as they say, mopping, mowing, and anticking before a creature now very sore and savage, the pain of his wound growing upon him with the hurt to his pride. Further details are unnecessary, but the case remains a clear one of *felo de se*.\*

It is, in point of fact, an extremely rare occurrence for an elephant to kill its keeper, even in one of its periodic frenzies. No wonder then that the assembled mahouts and their Ambanpola *convives*, already a little unbalanced by the excitement of the occasion, should have proceeded to raise Cain as tidings of bloody happenings at the stables ran like wildfire round the hamlet. Old Bill's attendant keeper heard and ran, brave lad, straight to drag the poor earth that was his friend beyond reach of further indignity, and to rail objurgations and gabble charms to which the only response was the vicious flip of a trunk that sandbagged the wits out of him. He lived, by a miracle.

Thereupon the village tucked up its *comboys* and

\* A sentimental rider to this story as now told by the stable folk is that the fall of the mask revealed to Billigamanaya the identity of his victim, whose remains he then covered tenderly with the green leaves offered to him earlier as provender.

ran as one man, woman and child. After a little byplay with the doorposts after the manner of Samson, Billigamanaya ran too.

Daybreak rallied the reassembled mahouts to a council of war, the upshot a coming and going from the hastily shifted stables, the bringing up of a young and sportive cow from the ranks of the decoys, and her tethering in a patch of jungle wherein Old Bill had last been glimpsed and heard, breathing threatenings and slaughter. Unfortunately for an industrious English planter who shall be known as B., the stage for the sylvan idyll wherein these strategists had hoped to entangle the outlaw's errant feet and through which it was hoped he might be weaned gently from his present mood of extreme blood-thirstiness into the paths of peace, was set upon land immediately adjoining the new bungalow and plantations of the aforesaid B., at that moment actually in occupation with his wife and daughter, the family having been spectators at the kraal. Nice for them, was it not? Anyway it seems likely that none of the three will forget the next two nights' experiences as long as they live.

Though panic continued to rage in Ambanpola, there was little real danger to the villagers, the place having grown a swarming, noisy caravanserai of camp followers from kraal-town, roaring night long with innumerable fires. Different was the plight of the unfortunate B. and the ladies of his household. Their position realised, the fact of the cow having just been tethered through ignorance within earshot of the house itself, that a completely unmanageable and maddened elephant, the largest, strongest, and

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most courageous animal in the country, was making his near presence so obvious with trumpeting and bellowings of fury as effectually to deter any attempt at freeing the wretched cow, that the bungalow walls afforded about as much protection as a matchbox, and that there was only one rifle among the party, the only step to minimise their peril that could be taken was to collect every available stick and shred of inflammable stuff at hand, ring the house about with bonfires, line every verandah and window with lamps and candles, abandon thoughts of bed, and sit up hoping for the best. They did so till midnight, when, as luck would have it, the last bonfire flickered out. Not one shaving of fuel, one single dried cadjan of coconut leaves, was left to feed the blaze. Nobody moved, a whole interminable hour went by, and nothing whatever happened.

It was then, without so much warning as the snapping of a twig without, that a perfectly horrific blast of trumpeting set every piece of furniture in the place a-rattle, and startled two already distraught women nearly out of their lives. B. sprang to the back verandah, to behold something the size of a haystack project itself through his garden fence with an ear-splitting rip of timbers. A drifting cloud passed, and clear in the moonlight stood Billigamanaya, ears cocked forward and trunk sky-pointing, heading straight for the bungalow at a walk that B. looked momentarily to see break into a charge that must bring the house down. Caprice or some distraction, it may have been a hanging bunch of plantains, halted the fateful on-drawing at a tree twenty paces short of the verandah (measured

afterwards). B.'s womenfolk could only cower on the floor within, helpless to make any move towards safety, while their sole protector, wide-eyed and motionless, stood sentry behind a screen on the verandah, rifle in hand, torn by the distracting alternatives of whether to shoot or not to shoot. Most luckily he held his hand.

For Old Bill, it seemed, was more hungry for the succulent sweets, the juicy fibrousness and mushy soul-comforting pulp of the plantains, pineapples, papaws and other luscious delights which with his still upturned and tremulous trunk he savoured everywhere about him, than athirst for more human blood. Wherefore he laid about him heartily and with a right good will, benefiting exceedingly by a whole season's industry on the part of B. and his labour force, only mindful of his wrongs at occasional moments, when a fitful bellow would send the hearts of the still immobile watchers once more into their mouths. Towards dawn his peripatetic gourmandisings had carried him to a point where B. deemed it just safe to send his daughter and a servant scurrying down the front garden path to Ambanpola village. Old Bill winded this first escape and whirled quickly about, viewing the bungalow and whatever it might contain with profound and suspicious disfavour. Reassured by the absence of sound or movement, he again sheered off a little later, when, greatly daring, B. and his wife stole off in stockinged feet and won to safety in the village, where they found the school-house a fortress crammed with terrified villagers.

Rounding up a few stalwarts, B. cautiously

approached his homestead at the first streak of dawn. The house still stood, though "pugs" the size of tea-trays revealed themselves within five yards of the front door, whereas of a year's planting, literally hundreds of choice fruit trees, what seemed a barrage of H.E. had swept the entire compound flat.

Next morning saw the indomitable B. in command of some half dozen of retainers, once again prepared to contest with the still vagrant Bill the right of every Englishman to consider his house his castle. It was thought better on this occasion to dispense with lights, which obviously had no terrors for so sophisticated a marauder. This time, again without any preliminary warning whatsoever, a vague immensity suddenly blotted out the moonlight, a vast head, trunk and foot were actually thrust within the verandah, several yards of tatting were torn down and trampled on with snorts of disgust, an enquiring proboscis with its quivering finger curled snakily into the front room, tapped and scraped chairs and tables within inches of the observers, and was withdrawn.

Not unwisely, B. evacuated the bungalow with the morning light, there being no doubt that Old Bill intended to make the garden his headquarters, the shade and food obtainable being to his liking and the tank conveniently adjacent for bathing purposes. It took him two days to polish off the fruit, and on the third he started systematically on the many-acred vegetable plot.

Bill, in fact, was rapidly becoming a notoriety. For three days now telegraph wires had been busy, dozens of decoys and their mahouts were marshalled in the villages, subordinate Government officials

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wired innumerable instructions that were forthwith countermanded by their superiors, contradictory chits and orders flew back and forth—"capture," "capture without shooting"—"shoot without killing," "shoot," "don't shoot," "protect Mr. B.'s property," and every conceivable futility. One wonders that the distracted Ratemahatmaya whose province it was to translate these instructions into action was not driven to suicide.

Bill ought of course to have been shot, by which I mean shot at determinedly under organised direction until he was dead. He had already killed one man, half killed another, and was obviously out to kill some more. Against this it was pleaded that his intrinsic value in life was greater than that of any other elephant in the colony. They argue thus queerly sometimes in Ceylon.

So further tragedy befell, and yet again tragedy.

Bill spent much time that week wallowing in the tank and shambling in aimless comings and goings from the bund, something of a cripple now, for final official orders having crystallised into "shoot in the legs—not to kill," were subscribed to with the collective animosity of a whole countryside. Slings, stones, scrap-iron and spearheads, gashed, tore, and scarified his monolithic limbs till his chargings were but feeble half-hearted efforts. Crippled, however, he seemed more blindly ferocious than ever, which is perhaps no cause for wonder. Mankind had set its hand collectively against him, but mankind was still mightily afraid of him. Hundreds of villagers haunted the bund, unsafe as it was to linger while drawing water from this sole village supply. None dared stand



'Roped and double-roped.'





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up, and whenever the intruder scented an enemy and charged up the slope, the line of curious heads disappeared like rabbits, to follow a helter-skelter sliding and scurrying into safety. Balked and thwarted, Bill turned with monotonous regularity to vent his spleen upon the unfortunate cow. No one could get near enough to untie her, and she played the part of whipping-girl for over a week, smarting under merciless belabourings of Bill's terrible trunk. Great and increasing were the proffered rewards for capture, for Old Bill's owners yearned unceasingly for his return to sanity and usefulness, pulling every imaginable string to avert his destruction. Twice he was noosed with a wire-hawser, to snap his bonds like so much packthread. Witch-doctors and enchanters mumbled incantations and charms by the score, and one prophet stood up boldly and called on men to leave Billigamanaya in peace, for the next rash adventurer to interfere with him would assuredly perish.

And so it happened. Amid the tangled wreckage of B.'s garden another mahout fumbled with a noose, slipped, was caught about the middle by the whirling, lashing trunk, pitched skywards and trampled as he fell to a jelly. Then they tried traps, all manner of traps, a hewn kitul tree, its crown sodden with sweet sap, laid crosswise on the bund with a noose cunningly attached, but Old Bill sniffed at it, knew it for a fraud, lifted it gingerly by one end, at once detected the rope, which he picked up most delicately with the finger of his trunk and flung violently from him, then pushed the remainder of the contraption contemptuously into the tank. He then paced back-

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wards and forwards over the spot, taking precautions against any further trap that were positively amazing, lifting his legs high like a cat on hot bricks, moving only one foot at a time, and pausing for several seconds after each individual step. Other devices, even more elaborate, were spotted out of hand and dodged with a snort of contempt.

And still the colossal price that was set upon his head prompted the more desperate spirits among the mahouts to essay his capture by the ordinary methods of hand-noosing from the ground. Harried and distressed by the attentions of a handful of such reckless adventurers, he one morning plunged down the bund to drink. With incredible courage one mahout followed, and actually clutched what was left of the refugee's tail, hung on valiantly and shouted for ropes. None was brave or quick enough to act with sufficient promptitude, and Old Bill, cunning as ever, pushed deeper into the lake instead of rounding upon his tormentor as the latter had expected and trying to reach him with his trunk on dry land. Actually, too, it was the very disability suffered by Old Bill just previous to his lapse, and largely as one may assume the cause of it, that bereft that singularly gallant mahout of his one chance of life. Desperate as was his hold, his clutching fingers slipped down and ever down the creature's tail, now wet and slippery with water and mud, till, behold, there was no tail, no stout tuft of bristles to afford a final life-saving grip, only a shred of raw hide and flesh that whipped through his fingers. Dropping to his knees in the shallow water, the wretched creature flung his arms to Heaven and

shrieked—"Aiyo, Eliya, Aiyo!" ("Alas, O Elephant!")

Old Bill killed him with a horrible deliberation which I will not describe. What was left he held high out of the water for all to see, and then flung from him to the very crest of the bund.

Then, and only then, they left him more or less alone, and one day another mahout (and for the cunning and valour of the brotherhood I know no word that is too high of praise) seated himself in a tree with a bunch of plantains, tossed them to Old Bill as he limped by, tried him with half a dozen words of command in the elephant language, found no fault in his responsive comings, goings and whatnot of the drill, dropped quietly on his shoulders, and so, without fuss or parade, while none looked on, rode Billigamanaya back to his stable.

. . . . .

The annual festival of Esala Perahera at Kandy in August, 1921, was the occasion of another mahout being killed by an elephant. No better story of the tragedy could be told than that provided by the coroner's evidence, which leaves, I think, a doubt in favour of the elephant as to whether the conduct of its keeper may not have been at least partly responsible for what occurred.

The following evidence was recorded at the inquest :—

Bokote Punchirala stated : "I am about 18 years old, and an elephant-keeper at Hurikaduwa. I have been employed to collect food for the elephants belonging to Mr. Halangode for the last eight months.

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The name of the elephant is Wela. Kiribanda had been keeper for the last ten years. The elephant has never done any injury to Kiribanda since he took him in charge, but previous to that it killed a keeper. I never approached the animal unless the keeper was on its back. No one, besides the keeper, could approach the animal. The villagers knew the animal and no one would approach him. Four days ago the elephant was brought from Hurikaduwa to Hapukote, Kundadeniya, for the purpose of the Perahera. He was brought to Kandy for three days including yesterday. Last evening we left Hapukote about 5-0 p.m., followed a long way behind by about six other elephants, all for the Perahera. From the time I began supplying food for the animal it had done no injury or chased anyone. Last evening we came up as far as the toddy tavern at Mahayawa till the elephants from Katugastota way had assembled. The elephant was bathed at about 3-0 p.m. Before that Kiribanda drank a bottle of sweet toddy. After the bath the elephant was brought straight up to Mahayawa. Kiribanda was on the elephant while I followed on foot. After we came to Mahayawa, Kiribanda got down. He went back to the elephant and ordered him to raise his front foot for Kiribanda to get up. The elephant raised its front leg. Kiribanda held its ear and was about to mount when the elephant pitched its foot and Kiribanda was thrown about ten feet away. The elephant then rushed at him and pressed its curled trunk on the man and pushed him further. We, who were close by, made a noise and threw stones at him. The elephant then chased me. I ran down the road.

Seyathu then spoke to the animal, and he chased Seyathu. I then called out and he chased me. Then Seyathu removed Kiribanda to another spot. The elephant then came running towards Kandy; I followed the elephant for some distance and went back. I found no injuries on Kiribanda, but he was very bad. He could not say what was the matter with him. He desired that he should be sent to the hospital. There were two police constables on the spot. They engaged a rickshaw and sent the man to the Kandy hospital. When this elephant became uncontrollable there were about ten other animals. All these animals were kept on opposite sides to prevent an attack. I cannot say that the deceased, Kiribanda, was drunk."

Mahommed Allah Pitche Saibo, Police Constable, No. 2076, stated: "The Reserve Sergeant of the Kandy Police Station directed me to go to Mahayawa, and, after all the elephants had assembled there, to accompany them to Kandy for the Perahera. About four or five elephants were ready to go to Kandy. This elephant that did the mischief followed them. There were ten others that followed this animal. I was following the last batch of elephants when I saw the deceased attempt to mount the animal by holding his ear. I then saw the animal pitch its keeper. I saw it curl its trunk and hit the man several times. Another elephant-keeper spoke to the animal. It then turned and chased him. I asked a bystander to remove the injured man to a side. The elephant ran towards Kandy. I engaged a rickshaw and sent the injured man to the Kandy Hospital. I cannot say whether the injured man was in liquor. I had

no time to examine him, as I had to follow the remaining elephants to the Perahera. When I first saw this elephant it was quiet, but afterwards it looked ferocious and angry. I do not know why the animal charged its keeper. I did not see him do anything to the animal to rouse its temper."

The House Surgeon, Kandy Civil Hospital, deposed that death was due to shock as a result of injuries caused by the elephant.

The Coroner's finding was as follows: "I find that the elephant-keeper, Kiribanda, died of shock, as the result of injuries caused by the elephant. I cannot say that the animal was in 'musth.' Evidently he nourished a grudge for some previous ill-treatment, and this was the result."

The mahout died at the Civil Hospital at Kandy the same night. The truant did not return to his stables as was first imagined, but took possession of a patch of scrub adjoining his tethering ground, whence he made occasional inroads on the village crops, but was captured in a day or two without further mishap, though not before, with Billigamanaya's exploits fresh in mind, an unholy scare had been aroused among the citizens of Kandy.

. . . . .

You can tame, or make a bid at taming, other beasts than the Ceylon elephant, if you be so minded. I once, for instance, bought for ten rupees in the verandah of the Ratnapura Club an 18-inch crocodile who took kindly to domesticity in a small cistern of masonry arranged for his requirements in my Colombo garden. Wire netting divided him from



"Trumpeting dolorously at intervals."





certain finny lodgers in the same domicile who, when they deserted the safe cover of the lotus pods and swam through the meshes into his territory, certainly suffered for their pains, such conduct being clearly asking for trouble. Though fed much and often, he never appeared to grow, remaining however true to the customs of his tribe in that he preferred his game high, taking such lumps of meat as were deposited on his raft only when none was looking, poking them carefully into an improvised larder of wire netting, and regaling himself upon them after the lapse of many days. He was still there when the war broke up our household, but a flaring bed of cannas now occupies the site of his tenement. The next occupier, I believe, owned a favourite kitten of a too exploring habit.

But if *Crocodilus palustris*, the tank crocodile or Indian Muggar whose range is confined to India and Malaya, will suffer himself to be thus semi-domesticated, I doubt if you could do as much with *C. porosus*, the Estuarine crocodile who lurks in every tidal river and lagoon from the east coast of Ceylon to North Australia and Fiji. An inveterate man-eater, he is far more formidable than his sluggish tank-abiding cousin, though there are certain Low-country lakes and watercourses for whose occupants the inhabitants have an exaggerated respect, whereas elsewhere they will freely swim and bathe in waters known to be swarming with *C. palustris*. *C. porosus*, I should add, is of a slenderer and more agile habit, and runs up to twenty feet in length to his cousin's fifteen, the world's record specimen I believe being no less than thirty-three feet long. A *post-mortem* on

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an average Ceylon specimen of *C. palustris* will seldom reveal any gruesome relics, his fare obviously consisting in the main of fish and frogs, and his stomach generally containing a handful or more of good-sized pebbles, doubtless to assist his digestive processes. Formidable as are his teeth, he can do no more than grip and drown his prey with them, and swallows his food in unmasticated chunks. His tenacity of life is amazing, and an ostensibly stone-dead crocodile should be approached with great care, on land his tail being the part of him to be most feared. His hide, however, is by no means bullet-proof, though no doubt it was so in old muzzle-loading days, and Sir Samuel Baker himself speaks of having seen a native drive his knife clean through the toughest part of a crocodile's back with one powerful thrust. No one quite knows how long an individual of either species lives in the wild state, though the Arabs have it that one crocodile will haunt the same sand-bank during the lifetime of a man. Report says that one or both species incubates its eggs, but good evidence of such philoprogenitive instinct is hard to come at.

Should your taste in pets run on more conventional lines, it is an easy thing to gratify it. Few of the beautiful and interesting bird species of Ceylon but will take happily to life in a large and roomy aviary of a type whose erection is no matter of difficulty even in Colombo, provided always that a sufficiency of their proper food is forthcoming. Living trees and shrubs, or creepers, should be an integral feature of such a domicile, with a natural or, if this is unobtainable, an artificial pool for bathing and drinking

purposes. Herein you may observe and even encourage to breed the Madras Bulbul, the Indian black cuckoo, sometimes miscalled the "brain-fever bird," the true owner of that title being another Ceylon cuckoo of a somewhat aquiline build, who at certain seasons repeats his monotonous crescendo (some three parts of an octave, but never quite the whole of it) from every grove and garden ; Mynahs, Barbets, and many varieties of the gorgeous Ceylon kingfishers (most of whom seem to get on very well in places where there are obviously no fish), the exquisite "Bronze-wing" and other indigenous doves, the green pigeon and the incomparable "Pompadour," and even the whistling teal, whose adroitness on the wing is such that you need not pinion him as is advisable with the larger and clumsier ducks.

Of the 240 species of birds known to breed in Ceylon at least 40 are peculiar to the island (in the U.K. we have exactly one, the red grouse). This fact in itself is strong presumptive evidence for the argument now being put forward by ornithologists that in tropical countries the proportion of migratory species is *pro rata* less than in the temperate zone. One authority\* insists that in the habit of "loitering" after the natural period for migration has set in may be traced the intermediate steps "by which all along the tropics new resident species are being evolved from northern forms by the gradual breaking down of the migratory habit among a proportion of the birds of any species."

I am not certain whether the various species of

\* W. E. Wait, C.C.S. ("Spolia Zeylanica.")

Ceylon *Bucerotidus*, those large ungainly creatures known to popular fame as the Hornbill family, are actually indigenous, but they are certainly worth studying should your jungle rambles give you an opportunity of making their acquaintance. *Bucero-tidus* is the possessor of veritable eye-lashes. I cannot say that it is certain he uses these for nictitative purposes, but I should never be surprised at a report that he had been observed to do so, in view of his extraordinary treatment of his fair partner and spouse, whom upon the slightest indication that her domestic instincts are about to develop he will instantly proceed to wall up in a hollow tree, a practice suggesting the mediæval fate of flighty nuns and frail princesses, but never, so far as reported, deserved in the case of the female Hornbill, and needlessly complicating, as it may be presumed, the ordinary tribulations of family life and imperilling the health of the whole family. Repetitions of this sort of Prussianism through many generations seem however to have inured Hornbill *mère et fils* to such hardship.

If the sort of experiences that make your flesh creep and your hair stand on end have for you as for some people a kind of fearful fascination, do please try and hear a devil-bird. Sit up for one if anybody tells you that he is about, but try and remember not to get really frightened. It is the sort of noise that I won't attempt to describe. Any really apt simile would be too harrowing even to put before you in print. For scientific conjectures as to which or what bird (if it is a bird) is responsible for this *diablerie*, you cannot do better than to refer to Mr. Wait, who in "The Owls and Diurnal Birds of Prey found in

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Ceylon,"\* discusses this ancient mystery, being seemingly of opinion that the "Devil Bird's" cries vary considerably, and are more likely than not made by more than one species.

"In the northern forests," he says, "the cry usually heard is a loud, piercing, single scream, which is audible at a great distance. The villagers in the interior of the Puttalam District ascribe this call, not to an owl, but to the crested hawk-eagle, *S. cirrhatus*, and I believe that in some cases they are right. I have heard this cry at night in the North-Central Province, and although the effect was blood-curdling, there was a ring in it not altogether unlike the ordinary note of an eagle. The calls described by other observers in the central and southern parts of the island differ so much from this cry that they seem fairly obviously to be uttered by some other bird, and it is not improbable that more than one species is responsible. Four owls are held in suspicion. Native legends and beliefs point to the brown wood-owl, *S. indrani*, a fairly common, large species. Its ordinary note is a resounding 'too-who,' but tame birds have been known to utter dismal wailing sounds (*vide* Legge's 'Birds of Ceylon,' p. 158), where the question is discussed at some length. Another bird with equal claims is the forest eagle-owl, *H. nepalensis*. There is in the Colombo Museum a skeleton of this owl, presented by J. H. Stephens, who stated that he shot it while uttering the cries of the Devil Bird. It is, however, a rare species in Ceylon, though the few specimens recorded come from widely distri-

\* "Spolia Zeylanica."

buted localities, both in the hills and in the low country. Others, again, state that the Devil Bird is a small whitish bird, which would point to the Ceylon bay owl, *P. assimilis*. This is also a rare bird peculiar to Ceylon, and as yet recorded only from the hills and from the forest at their bases. An allied species from Northern India, *P. badius*, is said to make an appalling noise. The latter two species are probably genuine Devil Birds, but as they are either rare or restricted in range, and as the Devil Bird's cries are reported from all over the island, I cannot imagine that they are the sole authors of the ill-omened sounds. Lastly, the brown hawk owl, *N. scutulata*, a small species found all over the island, is mentioned by several Indian observers as making noises like a strangled cat or a hare caught by hounds. It has not, however, been regarded with suspicion in Ceylon."

Though a mongoose in a bungalow is a nuisance, so long as any article you happen to value remains to be knocked over, the tribal vendetta which his kind wages against snakes and other vermin may be put to good use, while his personal devotion to his owner will grow to be such as frequently becomes embarrassing. Or you may make a pet of the Ceylon Loris, a furry spider-like goblin with eyes like huge lamps. He is difficult to feed however, and should you disturb him overmuch in daylight he will first sulk and ultimately pine and languish away altogether in a sort of melancholic neurasthenia. So long as you keep his hours and respect his prejudices he will deign to accept at your hands an infinity of grasshoppers, an occasional small bird (of which he will bite off the head only), and any number of geckos



The Kalutara snail plague. Invasion of a rubber estate.





that you put up within his range. My advice to you, however, is to spare the gecko, who does his best at keeping down your mosquito population, and whose joyful cry as he pouches the errant termite and drops its unpalatable wings upon the table encourages conversation at the dulllest dinner parties.

Some say the miniature Mouse Deer makes a delightful pet, though he reminds me too much of the tiny dogs which I hold in detestation. Others keep lizards, dull and brainless creatures devoid of charm, or even the so-called Fruit Bat, though endless plantains are expensive unless you happen to own a grove of them. All members of the bat and flying fox families moreover are disgustingly verminous, and should never be handled.

. . . . .

My friends the Fortescues were nice, kind people, with a bungalow over-run by pet animals, and a disinclination for bullying their servants which many of their friends denounced as weak and impolitic. Their menagerie was constantly being added to, their retinue never suffered to diminish, in no matter what enormities of conduct the personnel of either might from time to time be detected.

When Vellu the cook gave notice, Mrs. Fortescue nearly cried.

Certainly Vellu was quite apologetic about it.

"Very good master, very kind lady," but there was a reason, elicited only by firm questioning to the accompaniment of sheepish grins and much squirming on Vellu's part, why it was unavoidable that master and lady should resign themselves to

the loss of his services. His old father, way back on his "coast" in Tinnevely, had bestowed Vellu's hand in marriage (prior consultation not being considered necessary) on a beauteous damsel of the neighbourhood, a virgin young (report said about three-and-a-half years), beautiful, and the daughter of a fellow-landowner (holding, that is to say, a share as to one-twenty-fifth in three perches of first rate paddy land). It was auspicious, nay, necessary, that Vellu should catch the next Tuticorin boat, repair to the land of his fathers, and get properly triced up with such pomp, ceremony, and public and private feastings and junketings as befitted the standing of his family in society.

Master wrote a wonderful eulogy in Vellu's registration book, and presented him with his wages to date and a generous wedding gratuity, while lady furtively subscribed an extra ten rupees on the verandah. With a series of profound salaams, Vellu departed.

The necessity of advertising for a new cook became apparent.

The lot descended upon Charles Perera. Lady fell for his little horned comb of Galle tortoiseshell, his beaming countenance, and the spotless purity of his cloth and tunic. Master was a little less enthusiastic, deeming Charles a trifle uppish and garrulous. He certainly had rather good "certificuts," and appeared to know it.

Anyway, he got the job.

That very day the Fortescue menagerie received a new recruit. Mrs. Toppett-Wyndham, who was going Home in a hurry to sample a new process

of combined electrolysis and permanent waving ("A perfect genius, my dear. *Have* you seen what he's done for the Golightly woman?"), dispatched her garden cooly to the Fortescue bungalow with a large cupola-shaped cage and a sprawling chit.

"Darling," it said, "I know Gigadibs 'll be comfy with you. Don't forget that he only likes the best mangos. Early mangosteens and Kew pines are good for him, too."

Gigadibs was a scraggy brute of a parrot, with the temper of a fiend, an ear-splitting screech, and a Gargantuan appetite for the most expensive varieties of fruit. Mrs. Fortescue bore with his tantrums however, and even made pathetic attempts to cure him of swearing.

There were so many animals in the place now that some of the heavier "keeper" work fell perforce to Charles Perera.

Late one Saturday afternoon the Fortescue rick-shaws bowled back from the club, and Master and Lady hopped nimbly to the verandah. Twenty minutes to dress, men coming to dinner, and a dance afterwards.

"*Bob!*" screamed Mrs. Fortescue. "Look at Gigadibs!"

Gigadibs sagged limply on his hoop, without a screech or curse left in him. His eagle eye was sullen and dejected. His whole bearing resembled that of a human being sickening for 'flu. Mutely, his gaze implored quinine, blankets, a hot-water bottle. Such feathers as he had were up-ended, tousled, clammy, yes certainly clammy.

A fearful thought struck Mrs. Fortescue. She

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clapped her hands and screamed "Charles!"—but there was Charles at her elbow, a little nervous and self-conscious.

"Did you——?" she said. "Have you——?"

No need to ask. The house-cooly peeped round the end of the verandah, in his hand the tin of dog-soap, over his arm an obviously damp towel.

"Lady always saying washing dogs," muttered Charles, shifting from one bare foot to the other. "I very good cook. Have got certificut."

Mrs. Fortescue nearly sacked him, but her husband restrained her.

He preferred to lose Mrs. Toppett-Wyndham.

. . . . .

Prowling the brink of one of Ceylon's innumerable lagoons, you may chance upon *Gelasimus*, the Fiddler Crab, with his one claw or "cheliped" which is so vastly bigger than the other that he can use it either as an umbrella or a front door. One Ceylon naturalist spent an instructive afternoon observing the habits of *Gelasimus* near Lake Tamblegam. He declares that the females showed themselves far more venturesome than the males, and their incessant voyages of discovery from the family burrow were the source of intense consternation to their spouses, who exhibited frantic excitement, stood on tip-toe on the front door-step, and waved their conspicuous chelipeds in the air. The fair object of these signals of distress appeared, or so it seemed, to be rather frightened or annoyed by them, exactly which it was difficult to tell. The males repeatedly tried to head their venturesome spouses off, but made

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no attempt to lay hands, or rather chelipeds, upon the truant, who ultimately wandered away, to what dangerous cross-roads of crustacean destiny neither the text-books nor our patient observer are in a position to inform us.

A venerable Ceylon planter, once a homeward fellow-passenger of mine, had an intriguing story about a *tic polonga* (Russell's viper) which he swore was genuine. The snake began its adventures by recovering after having lain apparently dead for a month with its head battered by a stone. Later it was sent to a lady naturalist, and was mislaid on the journey for two months without food or drink, at the end of which fast its late master found it disporting itself in its prison full of life and vigour. As it was obvious that the first thing the captive both desired and deserved was a meal, he offered it a squirrel that he had just shot. This was swallowed in a flash, whereupon the snake gratefully accepted a drink of water. In the next five days five more squirrels were similarly assimilated without effort, and only then did it appear to have had enough. Subsequently the snake continued to flourish as more or less of a pet for several years, during which we may take it its meal times were somewhat better regulated.

Planting councils in Ceylon have lately been agitated by the misdemeanours of an undesirable alien in the person of the so-called Kalutara snail. Why the Planters' Association (Parliament of all the planting brotherhood, which assembles in periodic session at Kandy), should have decided, as they did

in 1920, that no useful purpose was to be served by officially proclaiming *Achatina Fulica* as a pest is not clear, but estate managers and horticulturists generally who speak from what they know themselves of the damage wrought by his depredations, for he has carried his policy of peaceful penetration throughout the colony to an extent which in a short five years or so has made him a ubiquitous feature of the rural landscape in most fertile districts of the island, have certainly learnt to look upon him as an unqualified nuisance. The Government Entomologist in his desire to help even went lately to the length of drawing up a list of what were alleged to be the best practical means of keeping the snail's ravages within bounds. He seems to have found some difficulty in improving upon such usual rough and ready methods as crushing, boiling, burning, and burying the marauder wherever found, without distinction of age or sex as the atrocity-mongers have it, but certainly supplemented his plan for a destructive campaign with suggestions of a prophylactic nature, recommending the protection of small vegetable gardens and plots by enclosing them with perpendicular-sided ditches in which a mixture of sawdust, ashes, and lime had been sprinkled, and branding the trunks of individual trees and other valuable plants with freshly tarred coconut fibre. The plan of his purely offensive campaign, I should add, was prefaced with the incontrovertible announcement that "the simplest way of controlling the snail is by destroying it." So far as it went, no advice could have been better. Expert authority however went further, and enumerated a diversity of methods which might be employed to this end with every



The great Achatna trek.





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chance of success. It appeared that having caught your snail, several means were open to you for hurrying your captive into eternity, all equally effective. You might (i) jump on it, (ii) drop it into boiling water, (iii) catch several more snails and make a holocaust of the lot with some dead leaves and a match box, (iv) bury it alive. Tender-hearted people who held that some of these devices were too suggestive of Leninism advised the more civilised and it was claimed equally effective plan of tickling the back of the trespasser with a straw held in one hand while simultaneously offering it a poisoned lettuce leaf with the other, it being common knowledge that simple and confiding creatures like snails would always be counted on to succumb to strategy of this sort.

Speaking seriously, however, something will have to be done in the way of keeping these prolific gastropods from multiplying themselves indefinitely, physiological particulars supplied by the naturalists enabling thoughtful students to perceive that every snail of this order has exactly four times as many opportunities for paternity as are open to his fellow-beasts. As to this the Government entomologist claims to be experimenting with certain poisons applied either to the snails themselves or to their favourite vegetables. Meanwhile private enterprise does what it can. One planter has been carrying the war into the enemy's country by organising snail drives in the Kelani Valley during the last few years which have effected a marked reduction in the number of the pest locally and a corresponding benefit to the cooly gardens of the district. There is, moreover, a rod in pickle for the enemy which has not

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yet been exhaustively tested, though its advocates claim that its effect when fully in operation will be devastating. A certain firefly larva known as *Lamprophorus tenebrosus*, of predatory and carnivorous habits, is alleged to bear *Achatina* an undying grudge, holding itself perpetually on the look-out for chances of satisfying the same. The scientific staff have not yet reported as to its precise method of attack, which some assumed to be analogous to that of the ichneumon fly, which lays its eggs in the body of certain caterpillars upon whose living flesh the remorseless infants proceed to batten when hatched. On the other hand, a planter of my acquaintance once informed me that he had witnessed a Homeric struggle under a cocoa tree in which a particularly combative *Lamprophorus* had locked the protruding portions of *Achatina*'s anatomy in a ju jitsu grip, and with forelegs braced on the rim of his victim's shell was slowly dragging the reluctant gastropod from his retreat in a grim and business-like fashion recalling the way of the blackbird with his early worm.

Why *Achatina* should be fathered upon so wide-awake and generally up-to-date a district as Kalutara seems a little hard upon this enlightened district, though the grievance, if any exists, is one which it is the province of Kalutarians themselves to redress. Meanwhile the "Kalutara snail" he is and the "Kalutara snail" he will remain, for though as is now known he hails from the African coast, *via* Mauritius, history is as certain that he landed at Kalutara as that William the Conqueror stepped ashore at Hastings or Hengist and Horsa at Ebbsfleet

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in the Isle of Thanet. He rapidly made his appearance in Colombo, where he is still rife in many parts of the suburbs, despite every imaginable means having been taken to eject him. Here he became the innocent cause of a controversy in which the late Sir Henry McCallum unwittingly embroiled himself with the Ceylonese legal fraternity. With no thought beyond sustaining the note of urbane waggishness esteemed proper on these occasions, Sir Henry, in a prize-day speech delivered in his gubernatorial capacity, deprecated the tendency noticeable among the youth of the Colony to embrace the already overcrowded legal profession. He went in fact so far as to compare the army of Ceylonese lawyers to the big battalions of Kalutara snails. Little did he reckon that in so venturing he was arousing a nest, not of snails, but hornets. A morning paper of pronounced Radical tendencies found no criticism too strong for the Governor's indiscretion in likening lawyers to creeping things, while the Law Students' magazine rushed up its editorial supports, and readers were regaled with such refreshing logic as "the Governor compared lawyers to snails, and snails were creepings things"—*ergo*, the lawyers had sustained gross and gratuitous insult.

Whether or not *Achatina* has now moved on from that district wherein he made his first unwelcome appearance is, I should say, doubtful, despite a Kalutarian resident's suggestion that such really is the case. Proof that he had indeed done so ought to inspire more satisfaction than alarm. It had been feared that he had come to stay, and was systematically extending the zone of his operations, but should it

prove that he is merely indulging a passion for exploration, a kind of *wanderlust* as it were, Ceylon can put up with his presence with something of resignation in the consciousness that the incubus will be temporary only, and that the last days of the great Achztina trek will see the ultimate snail boarding the Talaimannar ferry by stealth, his stalky eye bent upon the luscious possibilities of the Indian scene.

Ceylon newspapers lately contained facts or allegations of facts, gathered in the course of enquiries into the prospects of the island's tortoiseshell industry, which certainly call for investigation. As things stand, both the Government and the public appear to be tacitly conniving at a species of barbarity which may represent Draconian justice when applied to a convicted misdemeanant such as the Kalutara snail, but is sheer inhuman cruelty in the case of the turtle, a peaceful beast of huge commercial value. The use of tortoiseshell in the manufacture of articles of personal utility or adornment appears from the statistics of both local and overseas demand to be increasing, and something like a boom in the local trade is anticipated by the dealers. These are days when indications of a revival of any branch of commercial activity are more than welcome; yet it behoves the Ceylon Government nevertheless to assure itself that the methods or practices upon which the results of such industry depend are legitimate and worthy on humanitarian grounds. So much cannot be said for the processes by which, on the testimony of those actually engaged in the

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trade, the type of shell used for the more highly priced and superior articles which are appearing on the Ceylon market in increasing numbers is regularly procured. It seems that if the shell is taken from the animal after death its colour is always found to have become dull and murky, and when thus obtained the article is in consequence of little use or profit for commercial purposes. "Hence," a Press investigator reports, and the facts are corroborated by an actual worker in the industry (though with a reluctance scarcely surprising), "the cruel expedient is resorted to of seizing the turtles as they repair to the shore to deposit their eggs, and suspending them over fire till the heat makes the plates of the dorsal shields start from the bone of the carapace, after which the creature is permitted to escape to the water."

The story is revolting enough as it stands, yet the amazing feature of the affair is the fact that instinct impels the victims of the shell-collectors' cupidity to repair year after year to the identical spot for the same filial purpose, with the result that the diabolical torture described above is year after year repeated upon the same animals. In 1826, for instance, Sir Emerson Tennent relates that a Hawkbill tortoise was taken near Hambantota with a ring attached to one of its flippers, placed there by a Dutch official some thirty years before with a view to proving the theory of these regularly recurring visits. Ceylon, it seems, has reason to congratulate itself in one particular. Legislation has been somewhat tardily enforced by which such barbaric practices are forbidden under penalty to be carried on upon the actual shores of the island. Thus, while Galle still remains the

centre of the industry, the bulk of the raw or what one might almost call the cooked material is now imported from Maldivé and Singapore waters, and the Ceylon animal mostly left to carry on its nursery activities without disturbance. Experts furthermore declare that Maldivé and Singapore shell is of a better quality, a consideration that no doubt largely qualifies the vexatious character of the new regulations as viewed by the trade. It can scarcely be argued, however, that the Ceylon authorities have put themselves beyond criticism by forbidding acts of cruelty to be committed within their actual zone of authority while they condone the commission of precisely the same offences at Ceylon's very doors by lending their approval to a trade which is admitted to be dependent on them. There may be nothing essentially wrong in people who are so minded being enabled to gratify a taste for the possession of manufactured tortoise-shell, which admittedly under the hands of an expert craftsman can be turned to purposes of singular beauty and utility. But if the gratification of that taste involves the annual roasting of a sentient creature over a slow fire, it had better be curbed. Even so with feathers. One gathers that the Bird of Paradise has not so far taken kindly to domestication, and that the only arguments which have hitherto induced it to make over to the lords of creation the golden treasure with which it has been dowered by Providence are those of the shot-gun and the blowpipe. The ostrich, however, has shown himself more amenable, and responds to civilising influences well-nigh as spontaneously as the barnyard fowl. Feed the brute, and you can pluck his best tail feathers and welcome.

Having brought in the ostrich, I cannot take leave of him without a passing notice of the experiments made in the island shortly before the war with a view to finding out whether the domesticated African species was likely to breed in Ceylon if so encouraged, thus opening another source of revenue to the Colony. Once indeed these seemed in a fair way to succeed. The well-known German firm of Hagenbeck, identified through generations with the commercial side of zoology, owned in Colombo in the days when such activities were permitted to their countrymen a kind of "dump" for the reception of all manner of wild beasts from the Orient. I have seen, for instance, in the Hagenbeck bungalow compound, snarling tiger-cubs and contemplative tapirs from the Federated Malay States, sleek black panthers and morose anthropoid apes from Borneo, giant pythons, shambling bears and leopards tame as cats from the Ceylon forests, disporting themselves in more or less of amity in neighbouring cages. Somewhere about 1912 or so the brothers imported a number of African ostriches and encouraged them to start a nursery. A dozen or so of eggs were duly laid, of whose protection it was thought wiser to relieve the mother-bird and make use of an incubator to ensure the required temperature of 102° Fahr. being maintained. This proved an unfortunate move, the natural cussedness of the attendant coolly having been left out of the count. Twice were the precious eggs allowed to cool down, and though a few puny chicks did ultimately emerge it was not unnatural that the briefest of lives was here their portion. The very first chick to appear had to be assisted in the process of breaking his shell,



and was obviously anything but a robust infant when he made his Ceylon *début*, nor did it take us by surprise when, despite careful nursing, Reginald, who had been thus named in honour of our new Colonial Secretary, in these days Governor of Hong Kong, succumbed all too early after a short and not very happy life of 48 hours, in the presence of his sponsors, Mr. Hagenbeck's lieutenant and myself. It was a mournful little funeral party that proceeded to conduct his obsequies with every mark of grief and respect. Even then we held it unlikely that three or four of Reginald's brothers and sisters who were due to arrive in a day or two would prove any better fitted to battle with a hard world than their unfortunate little relative, who will, however, always be remembered as the very first ostrich chick to open his eyes on the blue skies and waving palms of Ceylon. We did hope though that a healthy and sturdy brood might emerge from a later clutch which had been better tended, and counted that their chances of being reared successfully were rosier for the fact that lucerne, which is the ostrich chick's substitute for Glaxo, had been reported procurable from one or two districts up country.

Those hopes were vain. No more Ceylon-bred ostriches have ever seen the light.

I see that my only snake story so far is about a *Tic polonga*, who has in truth an evil disposition even among serpents, though not more so than his cousin, *Tic karawela*. Of the cobra, common throughout the low-country and not seldom to be met with even now in suburban compounds of Colombo, though to rouse his anger is to court catastrophe,

and he has even been known to chase officious and meddling *mem-sahibs* round their own bungalows, many legends are in circulation as to his natural magnanimity and good sense. Even the Mahavansa has a tale to the cobra's credit.

It chanced one day that the good King Buddhadasa, a pious succourer of all sick and sorrowful, founder of innumerable hospitals and asylums, miraculous healer of rheumatic or tuberculous monks and women in travail, or such as having eaten frog-spawn by accident engendered large and voracious batrachians which gnawed at their host's brains until extracted by the King's art, who likewise angled cunningly for a chance-swallowed serpent by dangling a baited line within the sufferer's gullet, the inmate rising to the first cast and being adroitly landed, this royal philanthropist and miracle-monger I say, encountered a large king-cobra stretched supine on an anthill by the roadside, displaying for the sympathy of passers-by a dreadful tumour in the neighbourhood of his diaphragm. "The great and good King concluded that the cobra was suffering from some complaint. Accordingly he descended from his elephant and, approaching the distressed reptile, thus addressed him: 'I know the reason of thy coming, King-cobra. Unquestionably thou art highly gifted; but as thou art also addicted to fits of rage on sudden impulse, I cannot touch thee to treat thy complaint. So what is to be done?' Whereupon the cobra, perfectly pacified, put his head in a hole, and left only his body exposed. The King then opened the serpent's belly, extirpated the tumour, applied efficacious remedies, and closed the wound." The patient's

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recovery being complete and instantaneous, his deliverer was moved (not perhaps without justice) to a soliloquy somewhat of the "What a good boy am I!" order. "My administration," he reflected, "must certainly be really excellent; even the animal creation recognises that I am a most compassionating person." The story finishes creditably to all concerned, for not to show himself ungrateful the snake left the scene for a moment to return with a fee commensurate with his benefactor's services in the shape of a jewel of inestimable worth. Subsequently presented by the monarch to the abbots of Abhayagiriya, this gem might have been seen for many years set cunningly as an eye for the great statue of the Lord Buddha, and one must fear that the sacred college were hard put to it to discover a worthy counterpart.

Scant and scrappy notice is all that I have been able to give the python and iguana, the plebeian mud-turtle, who acquires a vicarious sanctity where he paddles in the moat of the Temple of the Tooth, but teems in the culverts of the metropolis till in times of monsoon spate he chokes the drains and causes the P.W.D. to blaspheme, whereafter he is shot forth in a clambering, struggling avalanche of what seem decomposing coconuts endowed with life into the outfalls of the Beira Lake; nor can I dwell on the idiosyncracies of scorpion, centipede, flying cockroach, "stink-bug" (which describes him fully), of the firefly and the lantern beetle, or those grotesques, the stick and leaf insects. Of all such, certain of their manners and customs must be seen to be believed. There is one beast,



"Buddha, carved in the living rock."



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however, that I cannot bring myself to dismiss in less than a paragraph, and he is the cabragoya.

Figure to yourself then a kind of land crocodile or monitor, a sort of giant lizard in fact, of amphibious habit, whose food is garbage and whose drink is mud, who never shows himself to passenger or globe-trotter, but will reveal his sluggish and mud-encrusted length (which may be six to eight feet) to the persevering resident who in times of drought will seek him out among the paddy lands and marshes where linger the last trickles of the lesser waterways, a kind of aquatic concentration camp for all the finny refugees of the neighbourhood. Here you can track your cabragoya by what appears to be the trail of ridged perambulator wheels in the mud, and you will come upon him squirming and slithering in some sequestered puddle. If you covet his skin, essay to kill him stone-dead with ball or swanshot in the head. Anything less will splatter off his armoured hide like dried peas. Only the outcast cooly will strip his noisome carcase even for a bribe of two rupees, but when cured the skin of neck, chest, and belly is seen to be beautifully mottled and reticulated in black and greenish white, and among other exotics stands, I believe, at the moment high in favour with the Bond Street shoe-maker.

They say in the villages that he lives for twenty years. Among all beasts he is the lowliest of the low in caste, and who touches his corpse cannot eat rice for seven days. He is such a vulgar fellow, in fact, that there's none so low to do him reverence upon the whole roll-call of Ceylon's fauna, and he comes rightfully at the very tail of my catalogue

SINHALA, the Sinhalese, country and people of the Lion, still boast the lion rampant as their national emblem, though there is no evidence of the king of beasts ever having been indigenous in the island, nor, to the best of my belief, in the adjoining districts of Southern India. There is a record of one or possibly two living specimens having been introduced during Knox's sojourn, presents probably from some foreign potentate to King Raja Sinho, an inveterate collector of curiosities of every description, and it is more than likely that his predecessors imported other specimens for the royal menageries. Yet unusual as the sight of a live lion was and is to the Sinhalese, no device figures more frequently in the ancient architecture, art, and legend of the island. The reason is not far to seek, for they are veritably the Children of the Lion if the Mahavansa legend is to be taken seriously, monkish historians having traced the royal line of Lanka back through many

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dynasties to the offspring of an Indian princess and a species of super-lion whom she encountered on her travels after having run away from home. As told in the old Sinhalese chronicle, the story has both novelty and charm, and is certainly less repellent in *motif* than the perhaps equally ancient legend of our own land which relates how a fair and noble lady became enamoured of a pig.

A King and Queen reigning in a far country had a little daughter, and at her birth they ordered the soothsayers to make divinations, for they looked for a fair and auspicious future for this lovely child. And drawing lines in the sand and making study of the stars they foretold that the child would grow up fairer than her mother, who was a most beautiful Princess and the only daughter of a King. But they prophesied that she would be wayward and troublesome, a prey to strange longings. "It is written in the sand," they said, "that thy daughter shall be bride to the King of Beasts." And the child blossomed into a maiden lovelier than any in her father's Kingdom, but capricious and wilful, and so desirous of admiration that for very shame her parents could not suffer her, and became cold to this Princess who did them so little honour.

Having little pride in her kingly ancestry, the Princess fled one morning from her father's palace, and desiring the joy of an independent life she joined a wandering caravan travelling to the Magadha country, and as none recognised her or sought to check her in her wild behaviour she was for a time perfectly happy.



One day, on the borders of the Lala country, a huge lion sprang out from the forest and felled the leader of the caravan with one blow of his paw. The travellers rushed hither and thither, mad with fright, and in a minute all had hidden themselves among the bushes.

Quivering with excitement, the Princess peeped out from behind the trunk of a mango tree, where she had sprung when panic overtook her companions. She saw that the road was empty save for the dead man and the lion, who with one paw resting upon his prey raised his majestic head and roared like thunder.

When she marked the lion's noble mien, the massive symmetry of his limbs and his waving tail and kingly mane, a curious tremor shook the limbs of the Princess.

At that moment the lion caught sight of her.

Quitting his prey, he advanced towards her with dignified gait. His tail waved more gently, his ears were laid back, and his roaring ceased to shake the earth. Like a giant cat, he rubbed her knees with his velvety muzzle.

Without fear, she stroked his silky mane, and beneath her touch the muscles of his shoulders twitched under his tawny skin.

And the lion picked her up in his teeth without hurting her, as his mother had taught him how to do, and padded swiftly and without noise into the jungle.

When she had dwelt a year in the lion's cave, the Princess woke up one morning to find two little babies crying at her breast.

She saw that the little boy was strong and healthy,

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but that there was something odd about the shape of his hands and feet, so she called him Sihabahu, But the little girl's fingers and toes were as perfectly modelled as her own, and she called her Sihasivali.

And for sixteen years they lived in the cave. The lion brought them food and drink, and crouched beside them purring in the fierceness of his love.

When the lion had gone hunting one morning, Sihabahu said :

“ Why is it, dear mother, that you and our father are so different ? ”

Then the Princess was very troubled, but she told her son all the story, even from the time when the soothsayers had made divinations, drawing lines in the sand. “

“ But why do we stay here ? ” said Sihabahu.

“ Thy father has closed up the cave with a rock,” the Princess told him.

Then Sihabahu sprang up, seized the rock and placed it on his shoulder, and so ran forth fifty leagues into the jungle and back in one day.

The next time his father the lion went out hunting Sihabahu picked up the Princess and Sihasivali, spurned the rock away from the mouth of the cave with his foot, and bore mother and sister both with speed to a border village, many leagues from the cave. And as they went the three fashioned themselves garments of leaves.

Now there dwelt in the village a cousin of the Princess, being ruler of that province, whom, as they came forth from the jungle, they beheld while he sat giving judgments under a banyan tree.

“ Who are these ? ” he asked his secretaries.

"We are forest-folk," said the Princess.

"You don't look very civilised, certainly," said the ruler of the province. And he commanded the village people to give these vagrants any of their old clothes that they could spare.

When they had donned these, the Princess and her children appeared as if clad in the most gorgeous apparel.

Then the ruler of the province ordered food to be offered to them on leaves as if they had been humble folk, and immediately the leaves were turned into platters of gold.

"I thought you said you were jungle-folk?" said the ruler of the province.

"So we are," said Sihasivali, for that was all she knew about it.

"I suppose I'd better tell you," said Sihabahu. "She's only a girl and doesn't know anything, and my mother here seems to be ashamed of the whole business." And then he told the ruler of the province the entire story, beginning with the soothsayers who had drawn lines in the sand.

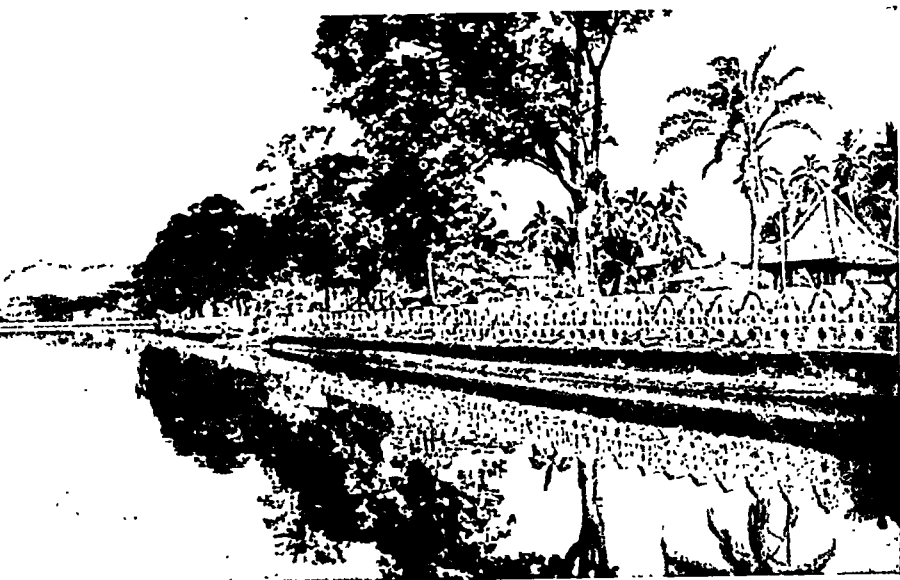
"Well, I never," said the ruler of the province. And then he looked at the Princess and saw that she was still very beautiful, and considering that she must be his cousin, he asked her to marry him. The two children were given servants to wait upon them, and plenty of pocket-money.

While all this was going on the lion, having finished his hunting, made speed back to the cave, craving for the fellowship of his loved ones. But he found the stone rolled away and the cave quite empty, and he mourned bitterly for his family, especially





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Sihabahu, of whom he was very proud. And wild with grief he ranged the whole country round searching for his lost ones. He came roaring through village after village, and everywhere men fled before him.

And one came in haste to the King, saying : " A lion ravages thy kingdom ; shield thy people, O King, in this extremity."

The King was too busy to go himself, but he sent a crier forth on an elephant's back, proclaiming a reward of a thousand pieces of gold to anyone who would slay the lion. But as none was enterprising enough to accept this offer the King had to raise the reward to two thousand pieces of gold, and then to three thousand.

Though he was allowed plenty of pocket-money, Sihabahu always lost it at once in gambling with the youths who lounged in his stepfather's courtyard, and when the King's reward was proclaimed from the back of an elephant he was anxious to make trial for it, but his mother restrained him. When the reward was raised the first time she only kept him back with difficulty, and when the King made it three thousand pieces of gold, Sihabahu spoke rudely to his mother and ran out of the house. He ran all the way to the Capitol, where he kicked open the door of the royal treasury and took the three thousand pieces at once, because he thought the King might change his mind.

Then he asked to be taken before the King, who, impressed by his strength and boldness, offered him half the kingdom if he could succeed in vanquishing the lion.



And Sihabahu went swiftly forth from the city towards the cave.

From afar the lion where he lay at the mouth of his cave saw his son coming swiftly through the jungle, and purring with love he leapt to greet him and fawn upon him. But Sihabahu's greeting was an arrow that came speeding swiftly from his bow. So great was the lion's tenderness towards his son that the arrow rebounded from his forehead and fell at the boy's feet, and so it happened a second time with a second arrow that Sihabahu sped against his father. Then the tenderness of the lion towards the boy was changed to wrath, and when Sihabahu sped a third arrow against the lion it pierced his body, and the lion writhed on the sand before the cave and died, yet his death came about more by great grief than by reason of the arrow.

Then Sihabahu smote off the head of the lion with the mane and bore it to the Capitol. There he found that the King had already lain dead seven days, and the ministers offered him the Kingdom.

The sequel to this very remarkable narrative, if we are to go on believing the Mahawansa, was that when the ministers offered Sihabahu the kingdom he decided on thinking the matter over that he did not particularly want one, at least not that kingdom anyhow. He took then what must be regarded as the very proper course of handing it over to his mother's second husband, he being a much more presentable consort than his predecessor, and taking with him his sister Sihasivali, he journeyed thence to the land of his birth, and there founded the mighty city of

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Sihapura, and about it he built many villages. In the fullness of time he chose a wife, and she bore him twin sons sixteen times. The eldest of the thirty-two sons was called Vijaya, but from a boy he grew up ill-mannered and turbulent, though his twin-brother, Sumitta, was mild and gentle in his bearing.

“Chastise thy son, O King,” urged the people.

But as Vijaya grew to man's estate there was no holding him. He broke every law of the realm with impunity, and boasted about it afterwards.

The people groaned and murmured against his intolerable deeds of violence, and the boldest among them said to the King :

“Slay thy son, O King ! ”

Whereupon Sihabahu laid a plan to take and disarm his turbulent son Vijaya, and with him seven hundred ruffians who hailed the Prince as their leader, and went about armed with weapons to do his bidding. When the King had caused half their heads to be shaved he set them forth upon the sea in boats, and with many perils by the way the tide bore them to the shores of Lanka, the isle of sweet odours.

Now on that same self-same day the Guide of the World disposed himself to pass into his Nirvana between the twin-like Sala trees.

When he who has the five eyes, the Conqueror, the incomparable, had lived eighty-four years and fulfilled all his duties in the world, then between the twin-like Sala trees, on the day of full moon in the month Vesakha, was the light of the universe extinguished. And lying there on the bed of his Nirvana, the

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Guide of the World spoke unto Indra, King of the Gods, who waited with other gods beside his bed :

"To-day is come Vijaya, a valiant prince, to Lanka from the country of Lala, with seven hundred of his soldiers. Protect him, O Lord of the Gods, and that island where he has set foot."

Whereupon Indra, the Lord of Gods, deputed out of respect the guardianship of Lanka, most lovely of islands, to Visanu, the god who is in colour like the blue lotus.

And quickly flying through the air the blue god hovered over the island, and saw where Vijaya and his men drew up their boats on the shore.

So the blue god sat down at the foot of a tree in the guise of a wandering monk, and straightway Vijaya's men came crowding about him.

"Tell us, good monk," said one, "if there be food and drink upon this island, for woefully we hunger and thirst."

"Tell us whether there be men here or devils," said another, "for we have passed narrowly through many perils."

"Tell us the name of this island," said a third, "for tempest and floods have borne us from our reckoning."

Then the blue god told them that the name of the island was Lanka, lovely and blessed. "Food," he declared, "and drink you will find in abundance, but of men there are none here, nor will any dangers arise for your undoing."

Whereupon he sprinkled water on them from his bowl, and wound a thread about the hand of each as a talisman against the power of demons. Then

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he vanished into the air. And in his place stood a demon in the form of a dog.

Vijaya told his men not to take any notice of the dog.

But one of them argued with himself after this fashion : " No smoke without a fire," he said, " and no dog without a village. Save wild dogs only, who will not stand and sniff the robes of strangers. Moreover, in all villages one finds food and drink." So he ran after the dog.

Now the dog was a servant of Kuvanna, Queen of the Demons, to whose feet he led the truant, where she sat spinning, after the manner of a woman hermit, under a tree that cast its shade beside a lotus pond.

When the man saw the pond he threw himself upon the ground and drank long draughts of the cool water, and then jumped in and laved his body in its freshness. Afterwards he gathered lotus buds and shaped a great leaf into a cup, and was for bearing it away to ease his friends' thirst, and show them what an enterprising young fellow he was.

But the woman hermit stopped spinning and said :  
" Stay ! Thou art my prey."

And the young man stood, as the saying is, rooted to the spot.

The demon queen would have liked to eat him, as she had rather counted on being able to do. But then she had known nothing about the magic thread. She tried to coax him to give it up.

" Give me the thread, brave soldier."

But the young man was not altogether without discretion.

Kuvanna was furiously angry, and by a concen-

trated effort of will-power she managed to seize the young man and throw him, despite his protestations, into a conveniently adjacent chasm.

Discipline was not particularly good among Vijaya's soldiers, and in some ways they were very like sheep. So by-and-by it happened that the six hundred and ninety-nine others all found themselves bemoaning their fate in like wise at the bottom of the chasm.

Now Vijaya was a truly great captain, and therefore solicitous for his men's welfare. Finding himself alone upon the shore he gathered up his sword, bow, battle-axe, spear, and shield. Nor of these weapons did he cast aside any one, for a great captain will ensure all possible precautions upon such an adventure.

Presently he reached the lotus pond, fair to look upon. He beheld also a hermit-woman, old and ugly, but of his soldiers not even the print of their feet. Wherefore, being a sagacious captain, his mind misgave him concerning the guile and knavery that lies in all women. Yet to Kuvanna, who continued to spin, he spoke fairly.

"Lady," he asked, "hast thou not seen my men?"

"What wantest thou with thy people, Prince?" she answered, "Drink thou, and bathe."

"So she knows my rank," thought Vijaya. "Proof enough that she is a demon." For he was a sagacious prince.

Dexterously he plucked his bow from among the armoury that swung about his loins and rushed upon Kuvanna, catching her with the bowstring about the neck. Then, seizing her long hair with his left hand, he lifted his sword in the right, shouting terribly the while:



In the lion's claws. Remains of a historic Sigüya monument



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"My men! Slave, give me back my men, or I put an end to thy devilry."

Kuvanna could do nothing but plead for her life, which she did very eloquently. She promised the Prince a kingdom, and even offered to marry him.

But Vijaya, who through vicissitudes of fortune had acquired foresight, bound Kuvanna by the most terrible oaths and conjurations not to betray him. Whom also, when these charges were laid upon her, he commanded only to bring thither his men with all speed.

And one after another each was jerked forth out of the chasm, till all the seven hundred stood before him.

"These soldiers must be hungry," said Vijaya.

With her distaff Kuvanna struck the ground at their feet, revealing a cavern holding vast stores of rice and many rich cargoes of the ships belonging to mariners whom she had devoured during many years.

The soldiers needed no command from their captain to set immediately about preparing curries and other sumptuous dishes, laying the same before Vijaya.

Now this prince was a very gallant captain, and one moreover not apt to bear malice overlong, so he very politely invited Kuvanna to sit down and join him in his repast, of which with his own hands he served her the best portions. Moreover he gave the signal to his men that they also should satisfy their hunger.

Intrigued beyond measure both by the Prince's appearance and behaviour, Kuvanna bethought her



of what promises she had made, and how she might effect some requital for treatment so far beyond her merits.

Being a demon and no mortal, she was able without difficulty to cast off the unpleasing form and habiliments that she had assumed, and to take upon herself the lovely shape of a maiden in the flower of her youth, adorned with rare jewels and ornaments. Also she caused the demons, her subjects, to erect instantly a rich and elegant pavilion, marvellously furnished in fit manner with couches, draperies, and precious vessels. This she did while the Prince was meditating for a few moments, having eaten of the dishes and drunk cool water from the spring.

And when Vijaya raised his eyes, Kuvanna advanced in the beautiful and gracious guise of a maiden of sixteen years, and the Prince, well pleased, stood up and raised her hand, saluted her, and passed with her under the gorgeous canopy, and all the soldiers made their encampment in the surrounding forest, and the bridal feast continued far into the night.

When the great King Vijaya knew that his days were numbered he sent messengers bearing a letter to his brother Sumitta. "For," he said, "I am old and all my sons are dead." And Sumitta's queen had born him three lusty sons, great in war and in hunting. When he had heard the letter, Sumitta learned how his brother was troubled on his death-bed for the welfare of his own people and for his realm of Lanka, beauteous and greatly favoured. And having pondered the matter, Sumitta called to his three sons.

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"I also, my dear ones," he said, "am old, even as the great King my brother, and to the lot of one of you must fall the lordship of Lanka, the island of grateful perfumes. Choose now among you."

The two elder Princes considered this counsel in their hearts, but Panduvasudeva, youngest of the three, leapt up and saluted the King.

"I will go thither," he said.

"Be it so," answered the King. And orders were given for thirty-two sons of ministers to accompany the Prince on his journey, in the guise of wandering monks. And with a fair wind they came to Lanka, where holy men from the capital received them with great respect, for of this coming of Panduvasudeva the soothsayers had foretold. But because the Prince had chosen as yet no consort they delayed the full ceremony, though yielding him all prerogatives of Kingship.

Now in those days it fell out that on the further side of Ganges a King founded a city and begat seven sons and one daughter, fair of form and eagerly wooed. So radiant and exquisite a maiden was she that you would have thought her a woman made of gold, and for love of her the Kings of seven countries sent gifts to her father's court. But being neither of firm will nor strong mind, and now, moreover, having no wife to manage the affair for him, the King hustled his daughter on shipboard with thirty-two girl friends to amuse her, and launched the ship on the Ganges.

"Now," he said, "whosoever can, let him take my daughter."

Then he went back to his apartments and finished

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the poem that he had been writing when the gifts arrived from the Seven Kings. He told his sons that he had consulted the soothsayers, who had assured him that a sea voyage would be just the thing for their sister.

Meanwhile a favouring wind carried the Princess and her companions straight to the shores of Lanka, the odorous isle. There were no men on board, so they packed up all their best clothes, and they stepped ashore robed like nuns.

Fortunately they met a soothsayer almost at once.

"How many are there of you?" he asked the Princess.

"Thirty-three altogether," she said.

"That's right," said the soothsayer. "This way, please." And he conducted the party by a quick and easy route to the capital, where Panduvasudeva and his thirty-two friends were still making high-brow conversation with the holy men, and beginning to get a little bored.

However, the arrival of the Princess and her retinue put everything right. They all got married the same afternoon, and lived happily for a long time afterwards.

. . . . .

So charming in their *naïveté* and freshness, so remarkable for their artistic and literary merit, are any number of the tales which abound in the Sinhalese chronicles with some pretensions to authenticity, first and foremost of which stands the Mahavansa, that one wonders why many of the noisiest claimants to Sinhalese autonomy appear not to have been at the pains to familiarise themselves with the best

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of these national classics, preferring rather to support their demands to be allowed to go their own way without European interference on the thoroughly bad evidence of apocryphal and fantastic legends of which many are of the most recent growth. An ingenious perversion of a passage in Knox, for instance, remains in general currency to this day, and though its falsity is exposed in print about once a week, will apparently never be scotched. No one wants to minimise the vanished glories of the Lion race, which were quite remarkable enough not to need exaggeration, and it is surely allowable to dissent from the view that such vanishing synchronised with or was brought about by the advent of the Western invader. One hopes, in fact, that if the Government, as now newly constituted with an added weight of Ceylonese opinion in both Legislature and Executive, will encourage the State schools to make the teaching of Sinhalese history even in an elementary form a compulsory adjunct to the curriculum of knowledge imparted to the young idea of all indigenous communities, future generations may be led to avoid a multitude of pitfalls into which the present craze for reform, accompanied as it is by an almost universal and devouring eagerness to augment the volume of verbiage which "reformers" of every degree are spouting alike from Press and platform, has led quite a number of more or less eminent people, the distinction of whose public services hitherto has justified detached observers in expecting their utterances to be marked at least by some general form of respect for the truth. But when Ceylonese leaders of admittedly distinguished calibre who are as a rule

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careful in these matters add the weight of their testimony to the perpetration of a series of glaring inaccuracies that might well have been imagined so palpable as not to call for exposure, something more than a nebulous doubt is raised in one's mind as to the degree of all-round improvement attained by Ceylon since the presumably golden age of a hundred years ago, when Sir Alexander Johnstone made his very flattering observations. Whenever, for instance, a public meeting is held in the island at which the present fitness of the Sinhalese people to be self-governing comes up for discussion, the most extraordinary claims are made, a favourite one being that the population of the place under the golden pre-European régime was in the neighbourhood of fifty millions. Such a fact, if it were a fact, implies a population with a density of 2,000 to the square mile in the then inhabited parts of Ceylon.

There now arises the question as to what these teeming millions lived upon, but the fertile fancy of the new school of historico-politicians skilfully eludes all rocks such as this, that may happen to be strewn in the course of the barque of their fancy. It seems the phantom millions lived, as their descendants do or did until yesterday, on rice, and they actually grew so much of it that they were able to export it in large quantities to foreign parts. Yet in no known ancient or mediæval work of Sinhalese poetry, history, or religion is there any record whatever of the export of rice to foreign countries. That the island once grew enough for its own population may be true, and conversely it may not ; that the negligible population of the Maldive Islands not only possibly but probably looked to



Negombo fisher folk. A Tamil speaking Sinhalese community.



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Ceylon for the small supplies required of a cereal to whose production their own sterile soil was unsuited is not only possible but quite probable. One can hardly call such a traffic, however, "the export of large quantities" of Ceylon's "surplus" to foreign countries.

Take again the reiterated eulogies of the Indian "panchayats" and the implied argument that their virtues were transcended by the village councils of Ceylon. There is nothing about the panchayats to call for remark, unless it be their singular failure to prove themselves of the slightest real benefit to the Indian masses. Their proceedings could only have been chronicles of small beer, and while they may perhaps have enabled communal works to be executed with despatch they existed contemporaneously with the blackest tyranny. Time cannot stale, however, nor custom wither, the reforming experts' zest for a particularly fallacious comparison, and again and again there is dinned into the public's ears the whole wearisome sequence of electors and elected from villages, *via* districts, to the fountain head of Government, a veritable pyramid of Village, District, and Supreme Councils culminating in, of all things, an *elected* head. This ingenious piece of historical misrepresentation is in direct contradiction to every narrative of royal succession in the Mahavansa and all other authentic or legendary chronicles of Ceylon. The tag about washing off a Sinhalese ploughman's dirt and finding him fit to be a King was *not* uttered by Knox in approval of the Sinhalese, but was quoted by him, not with approval, as a boast made by the people of two counties only, Udunuwara and Yatanuwara, "where



there are such eminent persons of the *Hondrew* rank." Yet so it goes on, one orator catches up the lightly uttered inaccuracies of a predecessor, there is an efflorescence of the lie in print, and the mischievous falsehood becomes not only ineradicably engraved upon the twilit *penetralia mentis* of every half-educated fanatic in the island, but is constantly perpetuated by the educated minority from whom one might at least have looked for the verification of attempted historical arguments.

Peculiar as was the dramatic fitness of Knox's ploughman to point a moral and adorn a tale, one fears that this amiable yokel, counted out of the ring as he is for the nonce, will only too shortly rise again in all the pristine vigour of his appeal to masses and classes alike, for Lord Milner, Mr. Winston Churchill, and Lord Curzon in their day, and now probably the Duke of Devonshire, have presumably been left to admire his impressiveness in blissful ignorance of his real nature.

One reformer, the intriguing fact about whom being that he was not a Sinhalese but a Tamil (whose forebears in ancient Sinhalese history played a part analogous to that of Attila's Huns), perpetrated an amusing wriggle when pressed by his critics to produce *litera scripta* in proof of his claim that the population of Ceylon once amounted to 40,000,000. The critics were informed that they ought to have known that he had in his mind a Ceylon whose Western shores stretched *as far as Madagascar*. This was a concession on lines of truly Oriental generosity, and not to be outdone the critics expressed their willingness cheerfully to admit a hypothetical population of even 400,000,000 for the new Atlantis, leaving the

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arguments bearing upon the fitness for reform of Ceylon, as it is known in the twentieth century, precisely where they were before the phantom 40,000,000 were conjured into being by the rhetorical arts of the speaker referred to. For these, it seems, are simply matters of oratory and rhetoric, after all. To quote the Sinhalese press in support of the 40,000,000 theory: "Mr. Blank has heard the *statement*, perhaps he has read it in some historical record; at any rate, he knew that his audience was familiar with it. And he used the *fact* rhetorically." The italics, as the saying goes, are mine. For purposes of oratory and rhetoric, of course, a statement is as good as a fact. That is precisely what was complained of. There are still further absurdities in the special pleading of Mr. Blank's disciples of a character that it seems almost idle to quarrel with. The contention of his critics that the mountainous portions of the island were never opened up by the ancient dwellers of Lanka is characterised as "plainly false." Why? The Veddahs appear to supply the answer. Is it really suggested that these supremely unsophisticated jungle-dwellers or their palæolithic progenitors could ever have been induced to "open up" the leafy fastnesses whose very remoteness and inaccessibility was their main safeguard from the depredations of more advanced and aggressive races? And what sort of a "city" was it that throve on the top of Sigiriya, this "seat of Empire where pride and pleasure and pomp had their dwelling"? No more, indeed, than the last stronghold of an outlaw and a parricide, erected deliberately upon the site most difficult of access from the centres of a civilisation outraged

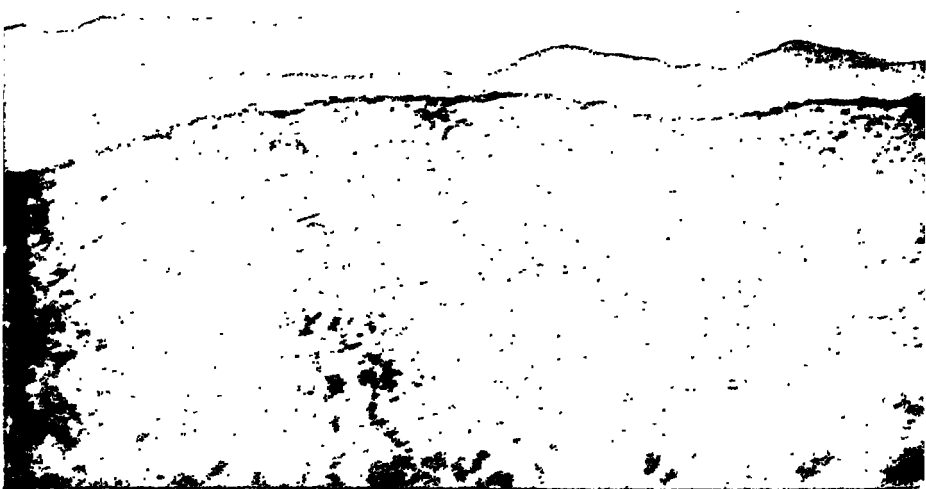
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by its criminal founder, whose "empire" was lucky to last a bare fifteen years or so.

It would be unfair to suppress the fact that certain *obiter dicta* of the late Sir Emerson Tennent when superficially considered appeared to give support to their claim, and were put forward to this intent by the advocates of the 40,000,000 myth. What exactly did Sir Emerson say? Briefly, that while in no single instance do the Ceylon chronicles mention the precise population of the island, "it must at one time have been both dense and prodigious." Warming to his subject, the eminent author of "Ceylon" in two volumes (not a professed history) later takes a bold leap from the general to the particular, and says that it must have been at least ten times as great as it was in 1859. No authorities, no exact train of reasoning, it must be noted, but pure surmise, working up through an exhilarating sequence of Gibbonesque periods to a bold chancing, shall one put it, of the historical arm. Sir Emerson says: "It must have been," and there we are. It is magnificent, but it is not logic. The fact really is that Sir Emerson, distinguished ornament of his age as he was, did not possess the historical mind, no uncommon deficiency in authors as we are so often reminded. He was too truly a child of his day. The Victorian epoch was, alack, and not to put too fine a point upon it, a period *par excellence* of loose thinking and fine writing. It was fashionable in those days of our grandfathers to find one's self impelled to grandiose if vague speculations about one's fellow-men, or one's ancestors, or posterity, when at gaze upon the panorama of nature or the





2000 ft. alt.



atory, near Kendy.



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visible evidences of the work of men's hands, ancient or modern. Rhapsodies among ruins were then particularly the vogue. Nineveh and Baalbec acted regularly like sparks on tinder, and tourist note-books of the 'fifties positively bristled with the word "Ichabod." But the science of Archæology as we understand it was developed later.

Another European witness quoted was a Mr. Vincent, apparently an Indian Forest Officer, who visited the island in the 'eighties and made a report on Ceylon's forest administration in which he incorporated the theory that the greater part of Ceylon's "virgin" forest was not virgin at all, because the same sort of jungle that now conceals the ruins, say, of Anuradhapura, exists in a number of other places where the seeker after buried cities will draw nothing but blanks. This seems an engaging and ingenious theory, but somehow fails to carry conviction. Supplementary contentions were that in certain aspects of civilisation the ancient Sinhalese were ahead of all European competitors. Might he be kindly informed, asked Mr. Blank, whether any European nation had yet discovered a method of producing mural paintings that will retain their pristine intensity of colourings for 2,000 years? Certainly he could. It was no trouble. The mural decorations of Pompeii and Herculaneum would be found not to lose by comparison with the masterpieces of Dambooll, whose antiquity, according to expert archæological opinion, is very much less than that claimed, in fact two hundred years would be nearer the mark than two thousand. His critics were further entreated to deny at their peril the fact that the Sinhalese prepared and polished



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steel some centuries ago in a manner which was discovered in Europe only last century. There is without doubt evidence to show that the Sinhalese had a very pretty knack in burnishing the outside of gun-barrels. Conversely, it has been always understood that the outstanding advance in the manufacture of European fire-arms during the last century was concerned with the insides of such barrels, and that the resulting improvement in the range and accuracy of the order of weapons under review was sufficient to call for remark.

Other contributors to an animated debate in the Ceylon press which arose out of the 40,000,000 claim concentrated on attempted proof of the rice export theory. In support one (Tamil) correspondent quoted an unnamed "Tamil classic of 1,800 years ago." It was pointed out to him that no Tamil work of such an age is authenticated. He referred to a Chola monarch's capital at the mouth of the River Cauvery. No doubt the traditional Kavenpattanam was intended. This city no longer exists, and all accounts of it are merely legendary. No Chola ruler ever *saw* the Himalayas, much less conquered so far as their borders, whither this correspondent asserted that Karikal led his victorious armies, and is "said" to have planted his tiger standard. Of this monarch another poet, name adduced for once, says, but makes no attempt to prove, that in the markets of the royal capital there was exhibited among other rarities "food from Ilam (Ceylon)." The actual Tamil word used, which presumably meant "food" and not produce, was omitted to be particularised by this writer; yet

rice on his own showing was so prevalent in Tanjore as not to have been required to be imported. That coconuts may have been exported is quite probable, but it must be repeated that Sinhalese chronicles are entirely silent regarding the export either of this commodity or of rice. India certainly took elephants from Ceylon in these and later days, scarcely for food however. Parenthetically it might be observed that the natives of Ireland were accustomed until late years to live on potatoes and export Irish bacon to the mainland of England, where it enjoyed an exceeding popularity. War-time restrictions on shipping interfered with the traffic, with the result that the Irish acquired the habit of eating their own bacon, which is now practically unobtainable East of St. George's Channel.

But this is a digression. The real point is that writers of letters and makers of speeches cannot hope to succeed in proving their theories by phrases clipped here and there from the Ramayana or similarly nebulous romances. Who, for instance, would seriously put forward the Excalibur episode from our own English *Morte d'Arthur* in proof of the contention that rustless steel was invented by the ancient Britons? Why do the adherents of the rice export theory not explore the more or less authentic chronicles in support of their case? Of these there are at least six, i.e., the Mahavansa, the Narendracharitavaloka Pradipikawa, the Nikaya Sangrahawa, the Pujawaliya, the Rayawaliya, and the Rajaratnakarana. None of these however will, one fears, lend much weight to their arguments. Another participant in the debate raised the interesting but purely academic point that the inhabitants of such

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districts as Bintenne, Wellessa, and the Wianni prefer kurakkan and Indian corn to rice, which they admittedly grow in addition to these crops, and are naturally only too willing to sell. Doubtless there were corresponding instances in ancient times of localities that produced more rice than could readily be consumed on the spot, but this goes no way towards proving that it was exported from the island.

To leave the rice question and return for a moment to the other contention about population, and admitting the contingency that at some period in the remote past a continent, or a chain of islands, stretched from the present Western shores of Ceylon to, say, Madagascar, that continent or those islands were not Ceylon, and such territories were certainly not inhabited by Sinhalese, who are a mixture of Gujarati people with the original Yakkhus, plus a large intermixture of South Indian Dravidian, with a fusion of probably at least two other Aryan tribes whom the invaders of the fifth century B.C. looked down upon as inferior to themselves in culture. Of these the surviving remnants are to be found in the Veddahs, and those who would seek to identify such a primitive type with empire-building or the founding of cities would be well advised to acquire a little elementary information from some such work as that of Lubbock on Pre-historic Times. The earliest real indication of the size of Ceylon in historical times is to be found in Ptolemy, who gives, in the second century B.C., dimensions for the island almost identical with those now bearing the *imprimatur* of the Surveyor-General's Department. As to the ten, twenty, forty millions or whatever the number of the population contained

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by the island in the Golden Age, one may assume either that it did or that it did not exist at the time Ceylon was colonised by the race described in the Mahavansa as Sinhalese. In the former case, it must have been quickly wiped out, for innumerable references occur to the fact that vast stretches of the country were undeveloped in the succeeding few centuries. This is clear from the great importance attached to the erection of *new* irrigation works in those days, evidenced by numerous references to the building of tanks and channels in the pages of the Mahavansa. If the historically uneducated mind is to assert that the country was densely populated *before* the days of irrigation one must retire from the argument, and note merely in passing that before irrigation the country was capable of supporting perhaps five to the square mile. What initiated the whole discussion on these matters was a plea for the teaching of elementary Sinhalese history in Ceylon schools, and everything said subsequently by those anxious to disprove the arguments in favour strengthens the conviction that the new generation ought to receive some such instruction on systematic lines. Failing this, the young Ceylonese idea is left a prey to sheer bounce and "rhetoric." It seems too late to knock sense into the heads of most of the present generation of fable-mongers, whose imperviousness to the appeals of ordinary common sense leaves them not only hugging to their bosoms but advertising from the house-tops myths suggestive of that delightful fancy about the moon being made of green cheese, and adducing in support evidence thereof just about as trustworthy as Mother Goose's Nursery Rhymes.

I COULD no more draw you a map of the buried cities of Ceylon than I could fly, yet to Anuradhapura have I made my pilgrimage, by fortune meeting at the journey's end with an incomparable cicerone, who knows more of the lost cities than any other living man ever will know, for has he not pored and potted among these stones since ever he came down from Cambridge, fired with the red-hot zeal of the born archæologist? A tithe, perhaps, of the harvest of this very labour of love has been garnered and docketed—dry bones of facts only—in the official chronicles. The rest I take it dies with him, for he is an old man now, and a blight seems to rest on the labours of those who have picked up the spade where he dropped it. But what he told me as I sat open-eared in the verandah of his jungle bungalow, as he piloted me from stone to stone in the nearby forest, from tumbled monkish vihara to massy palace of dead kings and queens,

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from rock-hewn bath to bosky tumulus beneath whose verdure one traced the broken outlines of a thupa of brick and stone the size of Primrose Hill, was so much magic. I regret to say that I cannot tell you where to look for anything, either here, in the forest-grown streets of that great city that was the metropolis of Lanka in its prime, or at Polonnaruwa, capital of its still splendid decadence. But the old man's talk, as I have said, was just magic in one's ears, and what he showed me of these dead bones mouldering beneath their green shroud of forest was a wonder that thrills me whenever memory lingers on it, and will still thrill me when I am as old a man (if ever) as that kind and learned scholar who strove out of the kindness of his heart to lighten the outer fringes of my ignorance.

What can there be the other side of Palk Strait, what among the stones of old Delhi of the Moguls, or the tawdry litter of the South, what even among the sand-blown cones of Gizeh, the dull cubes, lozenges, and basaltic totem-poles of Memphis, Thebes, or Karnak, to touch the holy ruins of Anuradhapura, jungle-swathed skeleton of the holy city of the North, say rather twenty cities superimposed through the centuries over an area of two hundred square miles? Here, built by men's hands, stands gigantic bell-shaped "dagobas" as big as the dome of St. Paul's, forest trees and verdure rooted in the joints of their masonry deceiving all but the eye of the archæologist into deeming them but giant malformations of the living rock.

Carved and fluted pillars and cornices, huge semi-circular "moonstones" that are so dominant a feature

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of ancient Sinhalese architecture, graven with birds and beasts, bathing pools carved from the rock in the semblance of an opening lotus bud, palaces of kings and monasteries of Buddhist monks, all scattered and fallen awry, lie prone and huddled beneath league upon league of malarial jungle.

Not that I would argue, mark you, that the work of these long-dead architects, sculptors, and town-planners transcended that of their Egyptian or Babylonian fore-runners or contemporaries. Save in the rarest instances their art never flowered and burgeoned, never ripened even far above the primitive. Its very primitiveness lacks the "guts," to use a full-blown but expressive vulgarism, even of the savage Ethiop or Polynesian craftsman. It is rather the quantity than the quality of these ruins that is stupendous. Perhaps it were unfair to call the skeleton glories of Egypt and Babylon "dull." But I protest that the guide-books have made them so. What is the matter here is that some mysterious conspiracy of travellers and antiquarians has so far contrived to smother the claims of Ceylon's buried cities to that world-fame which they deserve. Partly is this due, perhaps, to the fact that the Western world never heard of them in their prime, and even the children of those who built them forgot them in their decay. It is not a hundred years since they were re-discovered, barely fifty since systematic excavation and examination began. Only in the last generation have there been books about them. "The" book has not yet arrived. A well-meaning amateur or so has done his best, and left his camera to carry on when his pen failed him. Globe-trotters, male



*The country of the buried cities.*





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and female, have scurried through the place with a commission from an enterprising publisher, tapped out their MSS. in all conscientiousness and care, and delivered the goods in a neat quarto package of typescript. But these excellent people were here for how long? A week? A month? Make it six months, and I'll be bound you will have overshot the mark. And they have gone home and written books, books all about the buried cities, and nothing else. There's courage, if you like, of the sort that compels my admiration.

What Ceylon calls Anuradhapura to-day is a mere hamlet without either interest or importance, no more than a congeries of Government bungalows and offices dumped down in contiguity for purposes of official convenience. The real Anuradhapura has died and been buried a score of times, though in the interests of human knowledge the order for exhumation has gone forth, and by slow stages is proceeding. Within a bow-shot of the town, such as it is, you may still gaze upon some of the wonders of the world. There is, perhaps, the oldest known tree on the globe. Individual tree, I mean; some say that the cedars of Lebanon, even the redwoods of California and certain of the African giants are older still, yet these have neither names nor history.

But here is the Bo-tree, the sap still running feebly in its few gnarled limbs, propped up every one now with stout baulks of supporting timber; its trunk no longer visible, walled up to many feet from ground level with four super-imposed terraces of masonry encasing far-garnered deposits of the richest and most sacred soil; the innermost path that rings its

trunk at some three-quarters of its natural height glazed with green tiles whereon monks robed in saffron yellow or cinnamon pace in meditation, warders ever on the look-out to guard the sacred wood, the fallen leaves even, from the touch of a defiling hand. If they could they would banish those frisking monkeys from this holy shade, but the thing has been tried, and found impossible. The monkey's *penchant* for the Bo-tree as a playground and gymnasium is incurable.

Tennent is eloquent on its venerable attributes :—

Compared with it, the oak of Elderslie is but a sapling (700 years old when blown down in 1859, a few years after Tennent wrote), and the Conqueror's Oak in Windsor Forest numbers barely half its years. The yew-trees of Fountain's Abbey are believed to have flourished there 1,200 years ago ; the olives in the Garden of Gethsemane were full-grown when the Saracens were expelled from Jerusalem, and the cyprus of Soma, in Lombardy, is said to have been a tree at the time of Julius Cæsar ; yet the Bo-tree is older than the oldest of these by a century, and would almost seem to verify the prophecy pronounced when it was planted, "that it would flourish and be green for ever."

Tennent, I observe, though he drags in the eucalypts of Tasmania and the dragon-tree of Orotava, says nothing of the half-dozen or more oaks in Western Europe that are credited with a life of 2,000 years, or of the great chestnut of Tortworth, reputed to be 540 years old at the time of King John's accession,

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which would give us a real live link with Roman times in Britain. There is something of surmise in these computations. As to the age of the Bo-tree there is none.

Here, too, stands the "Brazen Palace" of King Gamani, once eleven stories high. Covered it was in the old days with plates of glittering copper, so the Mahavansa tells us, and no wonder men came to know it as the Brazen Palace. The story of its building reads like a Dunsany romance, though the tale is no fable. There is no reason whatever to believe that Mahanama's tale of the treasures poured by Gamani's pious hand into those of the architect's and artificers who built this palace of a dream is in the least exaggerated. Holy men who had sojourned for a space with the thirty-three gods of the Buddhist heaven brought back with them the rough plan of a mansion in the skies which for the nobility and grandeur of its proportions had fired their priestly fancy. To infect Gamani with their own enthusiasm was the easiest task, and he was not one to carry through these matters by halves. Nor did he set out to attempt the impossible. The humble serving-wench who was re-born to find herself the mistress of a gem-palace 150 miles high and some 600 miles round would probably have sniffed at Gamani's doll's house. But listen to the tale of its building.

In the time of the sage Kasapi it was when the holy Brahman Asoka, who of his piety had set apart a perpetual provision of food for the brotherhood, called to him his serving-woman, Birani. "Your task be it," he said, "to see these bhikkus never go hungry." And faithfully all her life long she carried

out this pious duty, and passing from the world, was born again a maiden in the flower of her youth. In a gleaming palace that floated in the clouds a thousand nymphs ministered to her. Twelve yojanas high was the palace, and forty-eight yojanas the circuit of its walls. Adorned it was with a thousand jutting window-chambers ; within, the thousand rooms of its nine stories gleamed with light, each chamber shell-garlanded and latticed with a network of tiny bells ; in the midst of it a fair tower gay with fluttering pennons. And when the holy men, as they passed through the plains of heaven, had sight of that palace, they traced a drawing of it in red arsenic upon a cloth of linen, and bearing it earthwards with them displayed it before the holy brotherhood, who sent it even unto the King. Filled with joy, Gamani walked in his splendid park, and vowed to build here a palace in the likeness of the drawing.

And before one stone was laid upon another he, the generous King, ordered his treasurers at each of the four gates to place piles of gold, at each gate eight hundred thousand pieces. At every gate, moreover, he bade them lay garments in a thousand bundles, and many pitchers filled with oil, honey, sugar in lumps, and sugar like fine sand, causing a proclamation to be made : " No work shall here be done without reward," and ordering his assessors to reckon the work of the people, and that their wages be given to them.

Four-square stood the palace, each side a hundred cubits long, and the like in height. The nine stories of this fair palace rose one upon another, and in each storey a hundred window-chambers like eyes, every

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one overlaid with silver and terraced with coral, and in the coral precious gems glittered like stars. Bright with gems were the lotus-flowers carved delicately in coral by the King's artificers, and on the trellised balustrade tinkled a multitude of silver bells.

And in the midst of all rose the gem-pavilion of the harem, fashioned like the chariot of a god. Solid precious stones made its pillars, and graven thereon lions, tigers and shapes of guardian spirits, while about all ran a network of pearls and a balustrade of coral. Within, all sparkling with the seven gems, stood a shining throne of ivory, its seat of mountain crystal, while upon its back was fashioned a sun in gold, a moon in silver, and the stars in pearls. Blossoms of the lotus and pictures of the Buddha's former life were set cunningly therein with precious stones, festooned with golden arabesques.

On the magnificent cushions of that throne there rested a shining fan of ivory, while from a base of coral and mountain crystal rose above all a white parasol upon a staff of silver. Thereupon, in a design wrought of the seven gems, were traced the eight auspicious figures, the lion, the bull, the elephant, the water-pitcher, the fan, the standard, the conch-shell, and the lamp, and between these many rows of beasts fashioned in jewels and pearls, and round the edge of the parasol dangled little silver bells. Nor could the cost of this furniture of the palace be assessed even by the King's treasurers. Beds, chairs, carpets, and coverlets seemly to every rank of the brotherhood did the King command to be spread about the precincts, and even the bowl for

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washing the feet of the brotherhood and its ladle were of solid gold, so of what need to speak of the more lordly utensils in this palace? Set in a fair garden upon which its four gateways looked, the palace shone in splendour, recalling to the minds of the holy men the magnificence of that hall in the heaven of the thirty-three gods.

Gone is that glitter and magnificence. All that is left now is a forest of 1,600 columns of stone, the props or staging merely which bore the bulk of this regal fabric.

Scattered about the plain are the quaint rain-trees of the Northern Province, whose leaves fold up at night full charged with dew, opening to drench the unwary traveller who happens to be early about and, unwarned, finds himself in a shower-bath with his clothes on.

Remains there are yet of an artistic excellence ranking high above the average architectural level of Old Lanka, the highly spirited elephant sculptures for instance of the bathing chamber by the Tissak lake, the work of an artist for traces of whose hand one looks elsewhere in vain. They are in the form of bas-reliefs on either side of what was no doubt the dressing-chamber of the monks, whose bathing pool this was. You see a group of them (elephants, be it understood, not *bhakkas*), instinct with life, bathing and disporting themselves among the lotuses. The companion relief shows the great beasts disturbed by some sudden alarm, quivering trunks aloft (you can almost hear them trumpeting their annoyance). In ignorance of the exact danger they take discretion

## THE STONES IN THE JUNGLE

to be the better part of valour, and are up and away in full retreat.

Polonnaruwa, too, has its architectural gem in miniature, a bathing-pool in the form of an eight-petalled lotus narrowing in concentric terraces to a central cavity hardly bigger than a hip-bath, for the outermost ring of its petal is no more than 25 feet across. An exquisite thing, and excavated in an almost perfect state, its finding was the purest chance, a worker in the archaeological survey by accident striking with his foot one of the stone of its rim hidden in undergrowth, which proved of an unusual curved shape, inspiring further search that was rewarded in full measure.

Stupendous is the only adequate epithet for what is left, and that is little enough, of Sigiri, the city on the rock where the parricide Kasyapa founded his short-lived empire even while he trembled "in terror of the world to come, and of Mogallana," as that magnificent sentence of the Mahavamsa phrases it. For while he awaited the foredoomed vengeance of the rightful heir, Kasyapa drove his minions with feverish haste and with the reckless extravagance of madness to the fortification of the Lion Rock, to hew, carve, and wall up winding galleries about its beetling sides that stand to this day as a wonder of civil engineering, and on its wind-blown summit to erect palaces and temples the like of whose close-huddled luxury and splendour was never seen, went out of his way even to order the adornment, as one may assume, of acres of the living rock with the richest and most surprising frescoes, marvellous remains of which still stretch undimmed on such roofs of



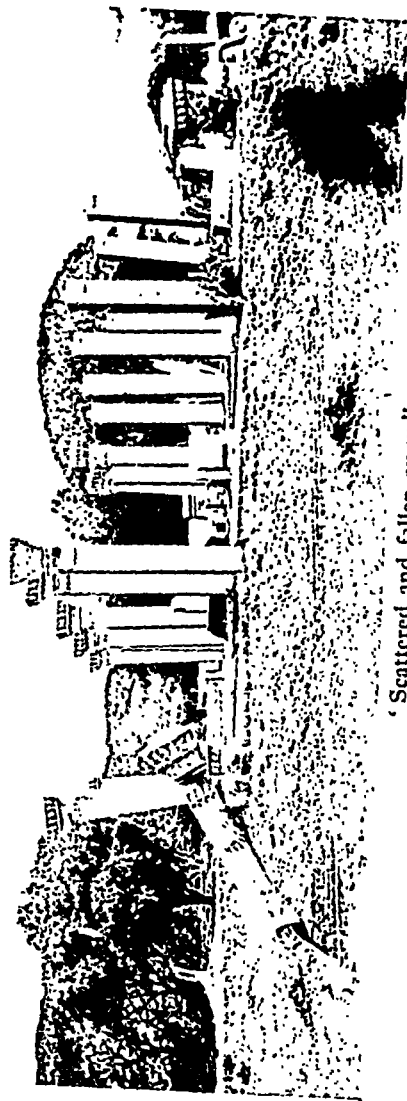
## CINNAMON AND FRANGIPANNI

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caverns in the rock face as have protected them from the ravages of time and the climate.

There are vihares without end, vihares great and small, here, at Polonnaruwa, and elsewhere at a thousand hallowed spots. Monasteries these or convents, habitations for gods and monks, the details of their interior economy now laid bare in realistic detail as startling sometimes as the homely surprises of Pompeii and Herculaneum. There are thupas, "dagobas" in common parlance, thupas that confront you wherever your eye wanders, of sizes that range from midgets a yard high to young mountains on whose crumbling slopes forest trees have grown to full maturity, died, and been renewed. Many of the holiest of these monstrous structures are in process of restoration, due, no doubt, to a kindly and entirely admirable interest on the part of the Government. But how rarely does the work of restoration seem aught but a botching and a bungling that had been better never attempted. Hard it is to fight against the ruthless hand of Time. Material such as is available moreover is not of the best and most enduring, the Sinhalese is a tinkering craftsman at this sort of work, and funds are low though the spirit that prompts these pious works is unflagging. Often, too, so shoddy is the workmanship and the material alike, the torrential rainfalls of these parts will undo in a night the work of months. Nor was even the old mason and designer an artist except by accident, while such efforts as the holy brotherhood make in these times to glorify the shrines of their faith are from the purely aesthetic view nothing short of lamentable.

The lines of the ubiquitous dagoba are simple,



'Scattered and fallen awry.'





It would amuse me to tell you a story or two of the Kings by whose command the stones around you were raised upon these sites whereby you see them prone and scattered to-day.

. . . . .

Panduvasudeva and his Queen (the circumstances of whose courtship I hope you will not have forgotten) had ten sons. They called the eldest Abhaya, but nobody remembers the names of the others. Lastly, they had a little daughter, so beautiful that she was almost lovelier than her mother. Her name was Citta, and when they saw her the holy men skilled in divination foretold that she would bring much trouble on her family. "For the sake of sovereignty," they said, "will her son slay his uncles." Most of her brothers were very indignant when they heard this. They even had thoughts of killing their little sister, but Abhaya persuaded them not to do anything so cruel.

They decided, however, that in view of what the diviners had said it would be advisable to keep a very close watch on their sister, so Citta was lodged in a chamber that could only be reached through a hollow pillar in the King's private apartments. An old nurse slept in the Princess's chamber and looked after all her wants, and round the foot of the pillar and beneath Citta's window a hundred soldiers were always on guard. But from the very rumour of her loveliness all the young men among the King's subjects fell in love with the Princess. People no longer talked of Princess Citta, but of Umadacitta, "the Princess who drives men mad with her beauty."

## THE STONES IN THE JUNGLE

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One morning when Umadacitta was fifteen years old she looked out of her window. Below she saw, gazing straight up at her, a pretty boy. He bore himself gracefully like a Prince, and with eyes full of ardent longing he cast upon her a burning glance, but said nothing. "Who is that pretty boy?" she asked her old nurse. And the nurse looked out of the window as well.

"That is Gamani," she said, "a son of thy uncle, and one of the King's pages."

Now Gamani's gentle ways and love-lorn mien, for he had fallen in love with Umadacitta before he ever saw her, and for that reason had begged to be taken into the King's service, had already won the heart of the old nurse. She gave the soldiers a potion in their drink so that they slept, and that night she dropped down a hook-ladder from the window of Umadacitta's chamber, and up the ladder climbed Gamani, his heart on fire with love. He found that one burning glance into the Princess's eyes had told her all he wanted her to know. And the next night the ladder was there again, and many nights thereafter.

Now all this was, of course, very wrong, but no one except the old nurse knew anything about it for months and months. And then one morning there was a tremendous to-do in the Palace. The old nurse was packed off to her village in disgrace, the King and Queen both looked very much annoyed, and when Umadacitta peeped out of her window the people could see that she was crying bitterly. The King summoned all his sons to a family conference. "It looks as if the soothsayers were going

to be right after all," he told them. But Abhaya, the eldest brother, was all for moderation. "We may as well talk it over as men of the world," he said, "and it might be a girl."

"Perhaps you're right," said the King. "And this young jackanapes comes of very good family. Suppose we give our consent to the wedding."

"Very well, then," said the other sons.

But they whispered among themselves: "If it's a boy we will slay him."

Umadacitta guessed what her brothers were thinking, and when a new nurse arrived to look after her, for soon she became very ill, she whispered into her ear and gave her all the money in her purse. For on the day that she was married her father had given her a thousand pieces of gold to spend on what she liked. And one day a village woman was smuggled into the Palace with a little baby in her arms. She scuttled out again in an hour or two, still nursing a little baby, but this one was a boy and the one she had brought in had been a little girl.

And Umadacitta's brothers stopped whispering among themselves, "For," they said gladly, "our sister has a little girl."

And that day the King Panduvasudeva died, and Abhaya, the eldest and kindest of the brothers, ruled in his stead.

. . . . .

A meddlesome soothsayer of the court sat weaving spells and making divinations after his evening meal, and in this wise the ruse practised by Umadacitta upon her family became revealed to him, so that

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he rose up and hurried to tell the King's brothers what had befallen. These tidings of their sister's deceit became known to them as the Princes were about to set off hunting in the forest. But though their hearts were full of malice towards Umadacitta they tarried not in riding forth to the chase. and soon overtook the village woman hurrying to her house with Umadacitta's son hidden in a basket.

"What have you got there?" said one.

"A sweet cake for my daughter," said the woman, for she had been well rewarded.

"Show it to us," said the Princes.

Luckily for the boy he was under the protection of demons, who immediately caused a huge boar to spring forth out of a neighbouring covert. Full of anger as they were, the Princes were great sportsmen. They immediately spurred away after the boar, and were quickly lost to sight in the jungle. Trembling for her escape, the woman gave the baby to an old man whom the noise of the hunting had attracted thither, at the same time pressing into his hand the money she had received from the Princess. When he reached his village the old man found his wife had borne him a son that very day.

"Is it a boy?" asked the neighbours.

"Twins," he said.

When the Prince and his foster-brother were seven years old the soothsayer revealed to his uncles where the boy was hidden, and suggested a plan for getting rid of him.

For all the boys of that village were wont to play in a small pond. The Prince, who was venturesome,



had found one day in diving a certain hollow tree that had a hole below the water, through which he could creep inside the tree and stand upright, breathing freely. He would often stay long therein and come forth in the same way, never giving the secret away to his playmates, but leading them to impute his disappearances to the power of magic.

One day, acting on the soothsayer's advice, the uncles sent their servants to kill all the little boys as they bathed in the pool. Warned by a demon, the Prince kept his clothes on, dived into the water, and stayed hidden in his hollow tree. And when the servants had counted the clothes and killed all the other boys, they went and told the uncles. "All the little boys," they said, "are dead."

So the Prince stayed with his foster-father until he was twelve years old. He was lonely at having no one to play with, for his foster-brother was the only one of his own age left in the village, and the Prince thought him a dull boy. He had never played with the others in the pond because he hated getting his feet wet. So the Prince asked if he might go and do odd jobs for the herdsmen.

Then the uncles found out again that the Prince was still alive, and sent for their followers, ordering them sternly to do better this time. That very day the herdsmen killed a deer in the forest and sent the Prince back to the village to bring fire that they might roast it. The Prince went home, but on the way he cut his foot on a stone, so he asked his foster-brother if he would mind carrying back the fire. "They are sure to give you some roast venison," he said, "because they promised me as much as I

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could eat." So his foster-brother hurried to take the fire to the herdsmen, and just as he reached them the uncles' followers surrounded the whole party and killed them. When they had eaten the venison themselves they went back and told the uncles.

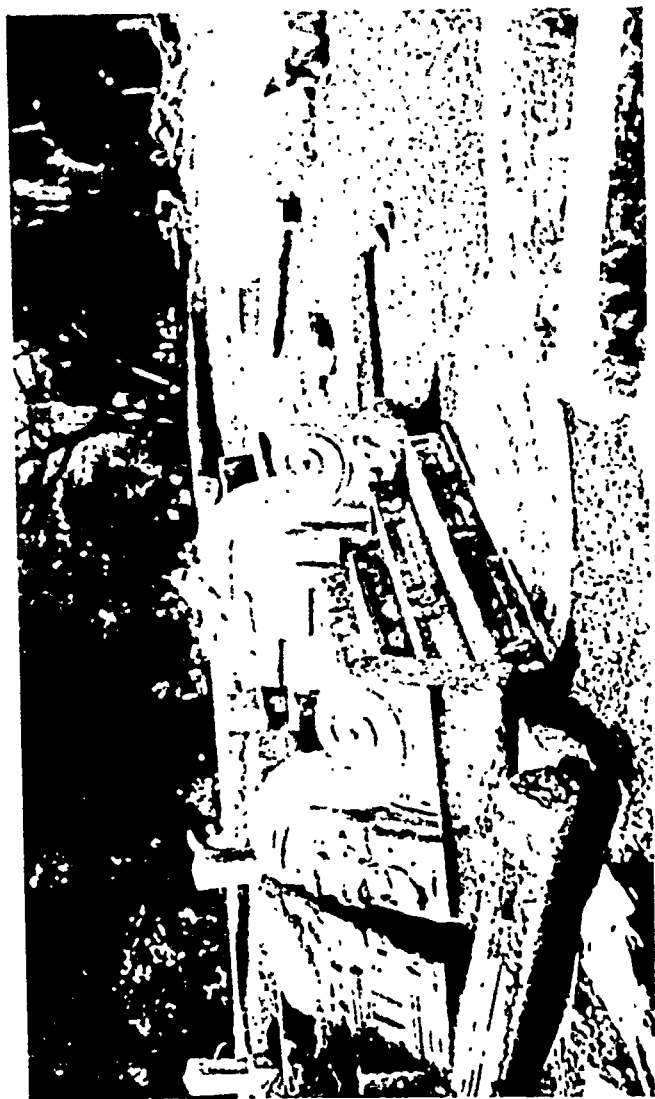
The Prince was sixteen when his uncles found out that he was still alive after all. "We shall have to do the job ourselves this time," they said, and they got so angry and excited that Umadacitta overheard what they were talking about. She realised there was no time to be lost, and sent a trusty slave to the Prince with a thousand pieces of money and an earnest request to him to put as much distance as possible between himself and his uncles. The message and the money came safely to hand, and on the advice of his foster-father the Prince made the best of his way to a far province. He enquired whether there dwelt in those parts a holy man called Pandula. One showed him a house, and a holy man came out of it and asked the Prince: "Art thou Pandukabhaya, my dear?" for that was the name Umadacitta and her mother (who was in the secret) had given him at his birth.

"That am I," said the Prince.

"O, happy day," said the holy man. "Thou wilt be a King, my dear, and shalt rule for seventy years, and I will teach thee the art of governance." Which he did, and his own young son, Canda, shared the holy man's instruction, and profited much thereby.

Later on Pandula gave the Prince a hundred thousand pieces of money, and told him to enlist





The buried cities. Typical monuments and ornament.



## THE STONES IN THE JUNGLE

soldiers, she plucked banyan leaves on which to offer them refreshment also, but on the instant the leaves were changed into golden vessels. Pandukabhaya marvelled at this till he bethought him of the holy man's injunction, whereat he saluted the maiden, lifted her lightly into his own chariot, and rode on, fearless in the midst of his mighty warriors.

Pali's father was furious at such presumption, and despatched the whole of his army in pursuit of Pandukabhaya and his men, and lo, in a few hours, of this army only a battered remnant straggled back, and a like fate befell the Princess's five brothers, and all their following. And in these great victories did Canda, the son of Pandula, prove himself a mighty captain and terrible in battle.

So Pandukabhaya held the lordship of all the country to the further shore of the River Mahaweliganga, and sojourned there four years. And there his uncles led another army to battle against him, and he chased them back and held their fortified camp two years. But when Abhaya, the only one of his brothers not of a heart altogether evil, would have made peace with him, the other nine brothers reviled Abhaya and conspired to deprive him both of his sovereignty and his life.

. . . . .

In those days, hard by the Dumarakkha mountain, on the borders of Pandukabhaya's realm, a beauteous fountain bubbled forth, fair and clear, and in the pastures about its brink there grazed a

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horse, fleeter than lightning, with a white body and red feet. Travellers passing the fountain often saw this beautiful horse as it scoured the plain with scarlet hoofs, and tidings of this wonder came to Pandukabhaya.

So the prince took a noose and set forth alone to capture the horse. The beautiful creature was really a magic horse, and when he saw the Prince artfully drawing near with the noose and marked his fierce and commanding mien, the horse kicked up his vermilion heels and fled like lightning. So swift was his flight that the horse had no time to make himself invisible, yet whenever he turned his head Pandukabhaya was just behind. So the horse and the Prince circled the fountain seven times, with the speed of lightning. Then the horse plunged into the deep and swift Mahaweliganga river, yet the Prince followed, and climbing forth again he fled seven times round the Dumarakkha mountain, and three times more he circled the fountain, and plunged a second time into the river at the ford called Kacchaka. But the Prince swam beside him, and seizing the horse by its mane he grasped with the other hand a palm leaf that came floating down the stream. Now the demons who protected the Prince turned this leaf into a great sword, and he thrust at the horse with the sword, crying: "I will slay thee."

Then the magic horse spoke.

"Do not slay me, Lord," he said, "and so will I conquer the Kingdom and give it to thee."

The Prince perceived that this was no ordinary horse, so still holding him by the neck he bored his

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nostrils with the point of the sword, and thus secured him with the noose that he had been carrying. But now the horse would have followed the Prince anywhere, rope or no rope.

Afterwards the Prince grew so fond of the horse that he was scarce ever out of the saddle, and never thought of walking so much as a yard, and four years he dwelt on the Dumarakkha mountain, training his armies for war. Then with his soldiers he rode to the mountain Arittha, and for seven years practised his armies in the art of battle, daring his uncles to come out and attack him.

And there came a day when eight of the Prince's uncles, having assembled together a huge army, rode forth and surrounded the Arittha mountain on every side. When he saw his enemies the Prince took counsel with the magic horse. Acting on the advice of the horse the Prince sent forward a company of soldiers bearing kingly apparel and splendid weapons to the camp of his uncles, whom in a letter he besought with fair words for peace.

At this his uncles rejoiced. "He is afraid," they said, "and when he rides forth to greet us we will take him prisoner."

But now the Prince mounted his magic horse and led forth his mighty army to battle. The magic horse neighed loud and terribly, ten thousand of the Prince's warriors shouted their war-cry, and his soldiers who had carried gifts to the uncles raised an answering shout and fell upon their enemies where they stood, and the whole host of the Prince joining battle overcame all the enemy's army so that not a man remained alive. And of the eight uncles



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all were killed with their followers, and so was the prophecy of the soothsayers fulfilled.

And of the skulls of the vanquished the Prince's men raised a great pyramid, and at the top of the heap the skulls of the eight wicked uncles gleamed yellow in the sun.

The Prince meditated upon the skulls of his enemies, where they lay piled in a pyramid.

" 'Tis like a pile of melons," he said. "A heap of yellow melons."

So having won his Kingdom by valour, Pandukabhaya came to the dwelling of his great uncle, Anuradha, and hard by, on the advice of the soothsayers, he founded the fair capital of Anuradhapura. He caused the state parasol of his uncles, taken on the battle-field, to be brought thither and purified in the sacred pond, and with water from the same he consecrated himself and the beautiful Pali, his Queen. On the young Candā he conferred the office of First Minister, and the magic horse and the demons that had befriended him he housed in the royal precincts with fitting honour. And Abhaya, his eldest uncle, who had dealt kindly by him, he made Guardian of the City by Night, and to his father-in-law he gave the lordship of a rich province. And now that his eight other uncles were dead according to the prophecy, he reigned seventy years in the fair city of Anuradhapura, and on days of festival he sat before his subjects in an exalted seat, having gods and men to dance before him, and taking his pleasure in joyous and merry wise.

## THE STONES IN THE JUNGLE

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On the day that Viharadevi the Queen bore her lord a son were seen in Lanka many miracles and wonders. By the merit of this noble child alone there arrived, from one place or another, seven ships laden with manifold gems, and in like fashion an elephant of the six-tusked Chaddanta race was moved to bring thither his young one, foaled by the sacred Himalayan lake. So when a fisherman called Kandula perceived this splendid creature fanning his ears proudly by the shore, he told the King of it, and the King sent his trainers to bring in the young elephant, and he was nourished with all care in the royal stable. And because Kandula had lighted upon him where he stood fanning his ears, so was the name Kandula given to the elephant.

The elephant Kandula abode in the royal stable, decked with splendid trappings and richly nourished, until the King died. Now at that time Gamani his first-born and Tissa his younger son each held lordship over half the kingdom, for from their youth these princes had dwelt apart. The news of their father's death coming first to Tissa he carried out with all ceremony the funeral rites of the King, usurping the dignity of his brother. Thereafter, taking with him his mother Viharadevi and the elephant Kandula, he fled speedily to his stronghold of Dighavapi.

When he heard of his brother's presumption, Gamani was filled with wrath. He had himself consecrated King without the loss of a moment. Then he sent Tissa a very curt letter.

"Send back the elephant Kandula and my

## CINNAMON AND FRANGIPANNI

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mother," he said. For he regarded the elephant as of even greater importance than the Queen.

The Prince Tissa did not trouble himself to compose any answer, but went about to improve the defences of his stronghold.

Gamani sent his brother two more letters, growing more and more ejaculatory in his language, but no answer came back. Seeing that his brother meant to defy his authority, Gamani set forth to make war upon him. Yet the preparations made for the encounter by Tissa being far more elaborate than his own, Gamani and his following found themselves roughly handled. Many thousands of the King's warriors fell in the field, and he himself only escaped through the fleetness of his mare and the goodwill of the demons, who were friendly towards him on account of his piety and exemplary life, and so raised up a mountain between his pursuers and himself.

Learning caution from experience, Gamani waited till he had assembled sixty thousand warriors well exercised in arms before he again returned to attack his brother. When his army drew in sight of Tissa's camp great was the chagrin of Gamani to see how his brother was mounted upon the elephant Kandula, whom Tissa drove upon Gamani to overwhelm him. But the King's skill in horsemanship enabled him to prance lightly in a circle about the elephant, seeking how he might best hew at his brother with his sword. Finding no unguarded place he spurred his mare so that she leapt clean over the elephant's back, though the mighty blow which he dealt in mid-air only scratched the tough hide of the elephant Kandula.

## THE STONES IN THE JUNGLE

Inspired by the gallantry of their leader, Gamani's warriors fell upon the armies of Tissa and scattered them to rout.

The elephant Kandula wept huge tears of mortification.

"A creature of the female sex has used me contemptuously," he reflected with bitterness, "and the fault is that of the feeble creature who bestrides me."

So turning aside from the battle he rushed beneath a large tree, with intent to scrape the cowardly prince from his back and trample him. Tissa leapt nimbly upon a branch and clung thereto like a monkey, while the elephant in disgust sought out his rightful lord and bent his knees before him. Gladly Gamani mounted the elephant Kandula, and rode in this wise to his royal palace.

After seven years the King forgave his brother, and thereafter allotted to him direction of the work of harvest. Then the King by reason of his virtue made a plan for the punishment of the Damilas, seeing that men of this race went about seeking to shatter the sacred memorials and throw down the walls of the shrines by night. Mounted therefore upon the elephant Kandula, with chariots, troops and apes riding upon horses, and before him a relic borne upon the point of his own spear, he journeyed forth to acquire glory and merit. And many strongholds of the Damilas he overthrew and destroyed, and so drew rein at last before the mighty citadel of Vijitanagara. Pondering how he might encompass the downfall of this stronghold he made trial of his paladins, for among his captains were

## CINNAMON AND FRANGIPANNI

ten commanders each having the strength of ten elephants. Of these nine was of a strength surpassing Vardhimitta, who as a boy was wont to go about by night hunting the Danilas who desecrated the temples, and catching them, was wont to tear them asunder, breaking one leg down with his foot while he grasped the other, and so casting their limbs over the city walls. And to judge whether his strength remained to him the King commanded the elephant Handaia to seize Vardhimitta and overpower him; yet seeing the elephant come upon him Vardhimitta took him by the trunk with bare hands and so forced him to his knees. Whereat the King was glad, but the elephant Handaia was filled with bitter grief.

Then the King's warriors set out to storm the stronghold Vithanagara. And the Danilas within shut fast the four gates, and at each gate the King's paladins did great deeds and slew many Danilas. For the city was guarded by a lofty wall and three deep trenches, and its four gates fashioned of iron cunningly welded.

Flinging himself upon his knees, the elephant Handaia bellowed to earth, stones, bricks, and mortar, while with his trunk he smote upon the gates of iron. And the Danilas standing upon the towers hurled down balls of red-hot iron and molten pitch on the back of the elephant. Tormented with pain, Handaia turned from the gates and was fain to bask himself in a pond, and wallowed therein for ease of his pains.

Then the King's paladins mocked the elephant Handaia.



The buried cities. Corner of a bathing tank.



## THE STONES IN THE JUNGLE

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"None of us are here for our health," they shouted ;  
"and don't imagine that these gates have fallen down yet, because they haven't."

Then the elephant Kandula gave one mighty heave, and trumpeting with rage he lurched up out of the pond and stood heedless of his wounds, and when the elephant's physician had washed away the pitch and anointed him with balm the King himself mounted the elephant, and stroking his temples he encouraged him and spoke him fair.

"To thee, dear Kandula," he said, "I give the lordship of a prince over the whole isle of Lanka, as if thou hadst been my son."

When slaves from the royal stables had given him choice fodder, and put upon his brow and shoulders his armour and about his back and belly bound a seven-fold buffalo-skin and above it a hide steeped in oil, Kandula set forth to destroy the gates. Roaring like thunder he came, daring danger, so that with his tusks he pierced the panels, and ground to powder the threshold beneath his feet. And so the towers of the gate fell about his shoulders, but these did the paladin Nandhimitta dash aside with his arms, and for this service Kandula ceased from his former wrath towards Nandhimitta, and loved him. Then with the elephant Kandula all the paladins broke down the walls of the stronghold, each for pride in a different place. The paladins whirled whole trees and huge timbers in their hands, the elephant Kandula brandished in his trunk a cart-wheel bound with iron, and rushing through the stronghold Vijitanagara they smote the Damilas and ground their bodies to pulp.



## CINNAMON AND FRANGIPANNI

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And in like wise the elephant Kandula wrought mighty deeds in twenty-seven other battles which the King Gamani fought against his enemies, and when he had subdued them all and reigned at peace in his fair capital of Anuradhapura the King gave to the elephant Kandula the prerogatives of a prince having lordship over his whole realm of Lanka. Splendidly caparisoned, having a hundred slaves to minister to him, the elephant Kandula walked abroad at his pleasure, calling no man master save only the King.

. . . . .

A certain King in Kalaniya married a Queen more beautiful than virtuous, whose lovers were wont to send her messages by the hand of a slave wearing a monk's habit. As the King went one day forth from the Palace with his consort the slave dropped a letter from the folds of his garment, even as he stood by the door in the habit of a monk. The King, turning quickly, saw what had been done, and in his wrath he slew both the slave and a holy man who did but stand by his side, knowing naught of the trick. Wroth at such impiety the sea-gods made the sea overflow the land, and to appease them the King put upon a golden ship his beautiful and pious daughter Devi. On the ship was written, "A King's Daughter," and so the King launched her upon the sea, and saw her no more.

Yet was the lovely and blameless damsel guarded by the spirits, and so came safe to the shores of Lanka, where the King made her his Queen, and

## THE STONES IN THE JUNGLE

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from that time her name became Viharadevi, and she bore the King two sons.

The first-born was the Prince Gamani, at whose birth befell manifold wonders and auspicious omens, and the other was Prince Tissa, who warred with his brother for the Kingdom. Now Tissa was unworthy, but from his boyhood was Gamani great in war and in devout works. Yet in their childhood the King, full of pious zeal, sought to rear up both his sons in like manner, so that they might shun evil ways and glorify the doctrine.

The King made it a habit on days of festival to set rice-milk before five hundred holy men, ministering to them with his consort Viharadevi. And when they had eaten, the King would gather what remained into three portions, placing the same before his sons.

"Never, my dear ones," he would say, "will we turn away from the holy men, the guardian spirits of our house. With such thoughts eat ye these portions."

And further he would say :

"Ever will we two brothers be without enmity one towards another. With such thoughts eat ye these portions."

And obediently the brothers devoured each his portion as if it had been ambrosia.

Then to try his sons would the King say :

"Never will we fight with the Damilas who desecrate the sacred shrines. With such thoughts eat ye these portions."

Now Tissa had enough wits to know what might be expected of him here, and so dashed the food

## CINNAMON AND FRANGIPANNI

away with his hand, but Gamani, whose heart overflowed with wrath for the trespasses of the Damilas, went further.

Not only did he throw his portion of rice on the ground, but went and cast himself upon his bed, neither bestowing his limbs in easy wise, but curling up both hands and feet, and so lay cramped upon his bed.

Then his parents marvelled, and his pious mother Viharadevi caressed Gamani.

“What are you behaving like this for, my darling son?” she said.

“What do you think?” answered Gamani. “When over there across the Mahaweliganga river are the Damilas, and on the other side here is the ocean, how can I possibly lie down in any other way?”

And the worthy King his father heard the words of his son and was silent.

By the time he was sixteen years old Gamani had mastered everything that a Prince ought to know. Skilled he was in guiding elephants and horses and in wielding the sword and the bow, neither did he turn aside from the pious precepts laid upon him by his father. And out of the impetuosity of his youth, and because the King had given into his command half his army, with troops and chariots, Gamani reviewed his host and sent boldly to his father, saying: “I will make war upon the Damilas.” But the King grew old, and was fearful for his son, so he ordered Gamani rather shortly to keep his troops inside his own borders and let the Damilas alone so long as they abode on their own side of the river.

## THE STONES OF THE JUNGLE

Gamani was highly annoyed at being snubbed in this fashion, so much so that he mocked at his father.

"If the King were a man he wouldn't talk in that feeble way," he told his companions. "I think he had better put this on." And he sent the King a woman's garment.

Angry indeed was the King when he saw his son's impertinence.

"Make a golden chain and bind this whelp," he said. "He needs protection badly."

And Gamani fled from his father's wrath to a far province.

Of the death of the King his father and how he warred with his brother Prince Tissa, one may read in the tale of the elephant Kandula. Yet in many other battles did Gamani overcome his adversaries and acquire merit and honour. And with the years he grew wise, and ever his piety increased, so that when his enemies mocked at his soldiers, crying falsely that Gamani's men knew not friends from foes, and merely went about slaying whomsoever they encountered, the King made a solemn proclamation.

"Not for the joy of sovereignty is this toil of mine," he said, "but for the greater glory of the doctrine. Who says otherwise, lies, and for a token of this may the armour of my soldiers be turned to the colour of fire."

And even so it was, so that all men marvelled.

So after many battles, riding upon the elephant Kandula, and with his paladins supporting him on either hand, did Gamani subdue Elara,

King of the Damilas, and with him the mighty and terrible champion Dighajantu, even though he leaped eighteen cubits into the air and slew every man of the first company of Gamani's troops. For he fell smitten by an arrow from the bow of Pussadheva captain of the King's archers. And with his own hand Gamani slew Elara, as he sat mounted on the elephant Kandula, who overcame Elara's elephant with his tusks, and the body of Elara the king ordered to be buried with solemn rites, and did there build a monument, and at that place the Princes of Lanka were wont for many generations to silence their music when they rode by.

And in his last combat Gamani overcame Bhalluka, for he alone remained of all his foes, and this the King did through the guile of the elephant Kandula, who yielded his ground slowly, only halting at the appointed place of victory, though hitherto in twenty-eight battles he had never retreated. And Bhalluka was slain by the mighty Pussadheva, who let fly an arrow into his mouth as he stood casting insults at Gamani, and as he fell, Pussadheva sped a second arrow that twisted his body in the air, so that he lay with his head rather than his feet towards the King.

Thereafter, at the close of day, Gamani sat on the terrace of his royal palace, lighted with fragrant lamps and odorous with perfumes, having nymphs to dance before him. Yet he knew no joy, mindful that through his great victories had perished a million human beings. And the holy men becoming through their merit aware of this, out of love for

## THE STONES IN THE JUNGLE

Gamani they sent eight venerable ones of their order to comfort the King.

When the holy men had mounted the steps of the royal palace, Gamani greeted them and did them reverence, and as soon as they were seated he craved to know the reason of their coming, so they told him of the concern the brotherhood had by reason of the King's grief.

"How shall I look for comfort, venerable sirs," said Gamani, "since it is entirely owing to me that a million have lost their lives."

"How many did you say?" said the eight monks.

"I said a million, but that's only a rough estimate. Not more, I hope, and perhaps a few less, but it seems quite a lot."

Then the eight holy men took counsel together, and turning to the King the eldest and most venerable of them spoke comforting words.

"We find, O Lord of men," he said, "that there has been a little mistake. By thy great and glorious deeds arises no hindrance in thy way to bliss, or rather none to speak of. Strictly speaking, only one-and-a-half human beings have been slain by thee. Unbelievers and men of evil life were the rest, no more to be esteemed than beasts."

"I'm very glad to hear you say so," said King Gamani. And he clapped his hands and ordered the dancing girls to come up on the terrace again and repeat their performance.

. . . . .

**I**F you honestly want to, are fortified by good advice or a smattering of expert knowledge of your own and approach the matter with the right balance of both caution and pluck, you can acquire a treasure of authentic gems in Ceylon, by which I mean enough to stock a decent jeweller's shop, for about the price of a new hat. You need not scoff, because I have done the thing myself, and it has often amazed me that more people who sojourn for any length of time in the island do not follow suit. Perhaps I had better qualify this by stating that your bargains will not include "freak" stones, Koh-i-Nurs, Hope Diamonds, or roc's egg rubies and sapphires, but it is the plain truth that if you buy judiciously you can fill your pockets with goodish small stones of every precious species barring diamonds, emeralds, opals, and a few exotic rarities, for no more rupees than the money-changer on the jetty will push over to you in exchange for a five pound note.



The buried cities. A monks' bathing pool.





Is this place, then, Tom 'Tiddler's Ground? Very literally it is, and that throughout more than one province, though all other districts in the island make but a feeble combined showing against the rich alluvial deposits which for centuries have been worked (after a fashion) in Sabaragamuwa, where on its seaward side the sacred Peak declines in bold gradients that fall away round and about Ratnapura city. Here every other native you meet in the streets is either a professed or an illicit trafficker in gems.

And yet the irony of it is that though far from moribund (it could never be that), Ceylon's gemming industry has tottered for years on the verge of bankruptcy, yields nothing, or almost nothing, to the revenue, distracts the attention of thousands of potential agriculturists and husbandmen from honest work of another and very necessary kind, brings all too little benefit, material or aesthetic, to the traveller and tourist, and lines the pockets of no one except a "family bandy" of immigrant Moormen, interlopers and parasites all from over the sea, who have the whole of the Ceylon gem trade in those podgy, avaricious and beringed hands of theirs. For this there is no reason that I can think of except their own mother wit, the absence of any initiative and enterprise on the part of the indigenous Sinhalese, and finally, and by no means least, a certain mysterious official apathy. For some inscrutable reason Government appears to have preferred that the industry, from the cradle to the grave, through all its stages that is to say from the gem pit to the foreign market, should rest under a cloud.

But let me do them justice. Spurred by the

importunities of unofficial enthusiasts, they really did go to the length a year or two back of appointing a Committee, and the Committee, in due course, issued a report. Something more than a ridiculous mouse that was, too. One thing the document succeeded in doing was to give a competent and highly interesting survey of the whole gemming industry of Ceylon, for there were at least two people on the Board who knew what they were talking about. From their findings, then, one gathers that the first desideratum was to procure for the Crown its legal revenue, it being by law enacted that all precious stones unearthed both on Crown and private lands in the Kandyan province were *ipso facto* the property of the King, to whom was similarly due a tenth share of the yield of all private lands in the Low-Country (including the Tom Tiddler's Ground of Sabaragamuwa). Secondly, and one is glad to see it, it was desired to protect the traditional interests of the Ceylon peasant in the exploitation of alluvial workings. "The recognised fact throughout the world," so runs the Report, "is that alluvial diggings such as now exist in Ceylon are essentially the poor man's diggings." Treatment of such deposits differs essentially from the method in all "pipe" or "lode" formations. Surface gemming, in fact, is peculiarly adapted for development by people with little or no capital, who can rely at most times upon scraping up a living, though not a very fat one, by the primitive methods of surface working.

The idea, then, is to encourage the indigent peasant and discourage the bloated capitalist, to which end Government is urged to dry nurse the small digger

by issuing property licences freely at the nominal fee of two-and-a-half rupees a month, to be available on specially proclaimed Crown lands. Claims are to be twenty feet square and no more. No man can hold more than one on his original licence, but he can acquire any number up to five others by purchase on payment of an extra transfer fee. There is a catch in this scheme, however. If, holding an "alluvial" licence, you strike a "pipe" or "lode" wherefrom accumulated treasures can be scooped out, so to speak, by the bucketful, the Crown steps in and dispossesses you. Your alluvial digging is "deproclaimed," and ceases to be anything of the sort. The arrangement is, perhaps, not unfair, but if you happen to be a poor peasant and do chance to uncover perhaps a barrow-load of sapphires by unearthing one of these pockets of supply, it must be rather irksome to have to turn the whole thing over again to His Gracious Majesty.

Further suggestions are made which have a lot to recommend them, notably for the immediate creation of a Mines Department with a properly qualified staff, the cost of which ought to be very much more than met out of the revenues of the industry once this is established on a proper basis. A  $7\frac{1}{2}$  per cent. *ad valorem* duty on the export of all precious stones is likewise advocated, the licensing of all gem dealers, and the establishment of gem sales under such supervision as will enable the digger to escape being cheated. Perhaps the most practical recommendation of all advises the recruiting of a really expert staff of continental lapidaries. The Sinhalese cutter is clever enough in his own way,

## CINNAMON AND FRANGIPANI

incalculable loss to the world from vanishing opportunities to weight, quality, in fact, tastes entirely, which defects its own defect. Presumably every Ceylon-on stone sent home has to go through the 'liquidation' hands again. There's one thing cannot be taken, and the aggregate loss to the consumer is beyond guessing. Once modern methods are introduced and weight and modern machinery brought within the 'limitless liquidation' reach, we shall see what we shall see. Ceylon has been kept out of her heritage as the richest source of supply for the home wants of the world.

But let us away with stories told of values and percentages and industrial anomalies, and begin ourselves in looking over the jewels themselves. Our liquidation could have made a better job of it could they? Well, they have done none so badly, for you will admit in a moment they had wonderful material. Come now with me, not necessarily into one of the huge plate-glass-fronted emporiums whose elastic distortions crowd behind the show-cases, in their western tailored suits of tussore silk, but merely into one of those tiny open dens in a side street, filled of porphyry chests, ebony, and cheap turquoises in the window, and behind the bare boards of the counter a smiling and wrinkled old Moormen, in a funny turbaned hat (not a turban; few Moormen wear them in these parts).

He knows what you have come for, and surveying his own bench the counter he pulls up an armful of little bags of tiny stones, spreads a cloth upon the board before you, and reaches out his hand

cataracts of gems with a nonchalance that leaves you dizzy.

Piled before you, you can take them up in double handfuls and trickle them through your fingers like pebbles on the beach if it amuses you, are all the jewels in literature, barring diamond and emerald, and a lot more besides. Sapphires take pride of place, for more than half the sapphires in the world were mined within fifty miles of where you stand. These cerulean and midnight blues you know, but can those shimmering glories of violet, green, apricot, and blood purple be also sapphires? Verily they are, for your Ceylon sapphire is a protean beauty. Even yon King Topaz, Oriental Topaz (*Padmarachm* of the Sinhalese), Orange Ruby, call it what you will, that scintillating wonder as big as a young potato, is in reality none of these things, but merely a camouflaged sapphire. Treasured in little wallets or velvet-lined boxes of their own are other monsters that take your breath away, gems as large as thrush's eggs. One would need, surely, the wealth of the Indies to barter against baubles whose place would seem to be Monte Cristo's treasury, the vaults of a Delhi Mogul, or the rock-hewn sarcophagus of a Grand Cacique. Not a bit of it. You can have that one for five thousand rupees, a mere bagatelle. Its colour is not perfect, or I should say it is not now quite at the top of the fashion curve, for the jewel market has queer whims and fancies. But what could you or I do with one of these unwieldy lumps of loveliness? A museum is the only proper place for it, unless you happen to be friendly with Archbishops or crowned heads. Few of them find

their way to Europe. They are useful here as decoys, and great the *cachet* bestowed upon its possessor by ownership of the biggest sapphire, cat's-eye, or aquamarine in the world. If you are to believe all you are told by the gem-dealing fraternity there must be a hundred such "unique" stones in Colombo alone.

Here, too, is the home of those fantastic beauties the "star-stones," sapphires and rubies both. A rough gem taken from the pit catches the artificer's eye with some unusual quality. Holding it to the light and twirling it this way and that, he sees its interior filled with a million opaque threads; there is the play of a curious silky sheen throughout the whole pebble. He knows what to do, and choosing with care the spot where the apex of its parabolic face shall come he cuts the stone *en cabochon*, and there, shifting and glinting on the curious semi-translucent ground of dove-grey or lilac blue (with the rubies it will be a strange red, not unlike the red currant when the berry grows a trifle *passée*), is the perfect, unmistakable six-sided star.

There is an odd, almost sinister, beauty about all "chatoyant" stones. The Sinhalese treasure and venerate them almost above their market worth, but one rarely comes across them in the European market. A vogue, though, might easily arise that would send them bounding up in value, not that they are cheap even to-day.

Above all these, your Ceylon gem-fancier values the cymophane or true cat's-eye, a really fine specimen of which you will find him loth to part with. Some people sneer at this stone and call it ugly, prosaic,

dowdy even. Truly the lesser breeds of cat's-eye are insignificant enough, with no more magic in them than some of the duller agates and pebbles with which our Victorian grandmothers bedecked their decorous bodices. Yet the cat's-eye in the land of its birth is known in a thousand grades. The best have a strange green-yellow lustre, and the longitudinal ray gapes hungrily, incandescent, dazzling. Such gems have the diabolic beauty of some of the larger *felidæ*, the black panther or the ocelot. "Chatoyant" is a good word, as jewellers' currency goes.

For what chances these scientific people have missed! The very names with which our forefathers christened their treasures in the olden days are jewels. Do but run over the catalogue of such baubles as a damsel of high degree brought with her for dowry in casket of ivory and silver, curiously wrought, or miser treasured in his strong-box. Emerald, sapphire, beryl, amethyst, aquamarine, topaz, jacinth, peridot,—there's music for you. Even the commoner breeds were dowered with lordly names, turquoise, chrysoprase, chalcedony, lapis lazuli, and jade, jasper, onyx. Not an Anglo-Saxon root among the lot, you say. Well, well, they are part and parcel of the world's heritage of language. Grant us at least our homely bluejohn and serpentine. But what can the wise men do for us to-day? Nothing, it seems, but a dull and wearisome repetition of "ites"—iolite, hessonite, alexandrite, rubellite, indicolite, crocidolite, and heaven knows what. And some of these ugly labels are attached to things really beautiful in themselves, hardly as you might suspect it.

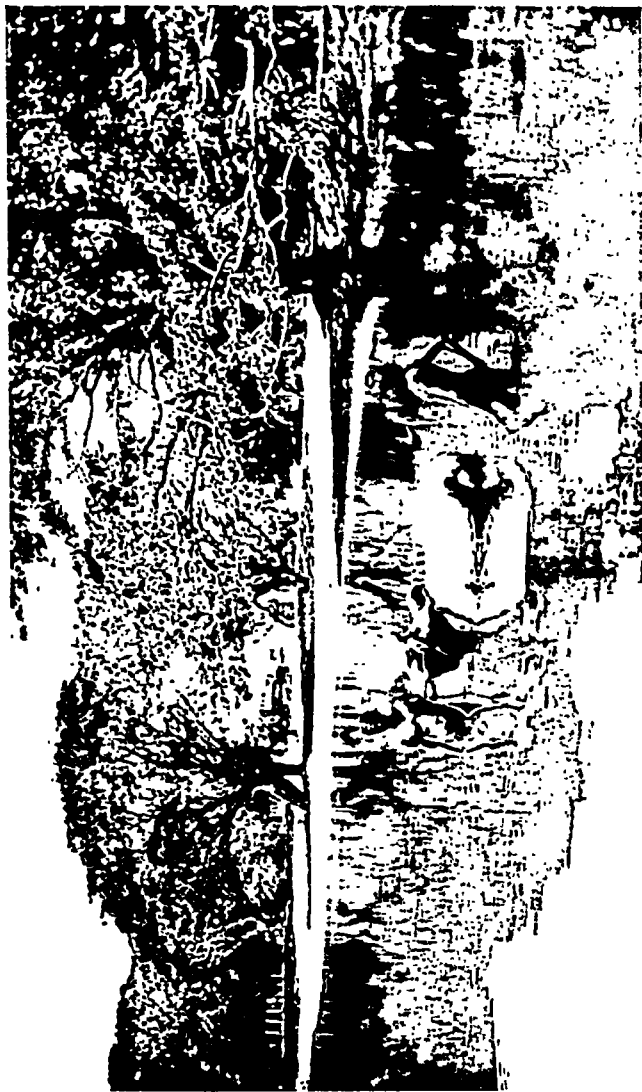


I will tell you a story about that. Only a very few years ago certain mining or prospecting folk in Central Europe unearthed an exquisite rarity, a gem incontestably new to science. Not only was it something entirely novel, but a thing of extraordinary beauty as well, a stone of purest water and refulgence, tinged with the loveliest faint blush of wine-colour. You can see that very first of all such jewels ever lighted on by industrious man at the School of Mines in Jermyn Street to-day. Someone had to give the beauty a name. In fact, a special board of experts and professors sat upon the question. Weighty arguments were adduced advocating the adoption of this label or that, microscopes, jewellers' scales, all manner of fearsome instruments were produced and made use of in the discussions, which went on interminably. In the last resort a vote was taken, and what gem of terminology, think you, ultimately crystallised from the saturated solution of all this grey matter ?

Why, *Kunzite*, to be sure.

You perceive the delicate compliment to the eminent Herr Professor Kunz, at that time not an enemy alien ; if he had been we might perhaps have been given our choice of Haigite or Beatite.

But they have not, yet, identified Kunzite in Ceylon. We have the rare spessartite though, that peerless variety of it burning with a fiery orange red of singular brilliance, an exquisite jewel all but unknown in commerce, and before which the anæmic spessartites of North America pale into nothingness. And we have iolite, too, another rarity, wrongly called "water sapphire" by the jewellers in its



Tank at Anuradhapura. Bathing a cart bull.



colourless form. It has no affinity with the corundum group, and baffles all but the expert to identify, running through a chromatic gamut from violet and lavender to the most delicate straw-colour.

We pride ourselves too on our queenly aquamarines, which, of the finest sea-greens and blues, incomparable in lustre and unapproached elsewhere in the world in size, abound among the alluvial gravel of the Central Province. Around Maskeliya and Talawakelle, in the high tea country, estate coolies often pick them up and put them aside till the itinerant Moorman turns up (he does it regularly, knowing what to expect), and pockets the treasure for a rupee or two. Did I tell you that the aquamarine and the emerald are twins, both beryls, though of the right emeralds there are none to show nearer than those mysterious mines in India whose location never seems to be quite settled? But all aquamarines save of the true sea shades go here as beryls, notable among them the yellow beauties, huge and flawless, of the Morawak Korale.

Would you know our alexandrites, quaint chameleon gems found first in Russia upon a Tzar's birthday, of a dull leaf-green by day and a sullen raspberry by night? Personally, I am indifferent to the attractions of this freakish and unlovely stone. Its colour is of bad quality, and its fire but a fretful and inconstant splutter, even in the best type that men dig over Weligama way. Yet you pay £7 or £8 a carat for them in the shops, which is dear for Ceylon.

But if we missed finding the first alexandrite, one stone at least we have christened. Two hundred years ago and more the first certified parcel of Ceylon

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gems found its way to the markets of Holland, labelled "Toramalli" (Sinhalese *Turmalī*). The Amsterdam lapidaries fell upon it, and quickly named a dozen old friends, which still left a great pile of gems more in number than all the rest. Of many colours, tests proved them all of the same species. Some call them Jargoons or Zircons, but tourmalines they were then and still remain for most people. Rose-red, pink, green, indigo, honey-yellow, the so-called "black," violet, and dull brown, you can match a tourmaline with each and every zone in the spectrum. They have one odd quality, only lately discovered. Apply the  $x$ -rays to a dull and heavy-looking tourmaline and you can get as brilliant a colour as you would wish for. Intense heat will, of course, do this for you with one or two other stones, and in certain cases a complete colour metamorphosis will ensue.

There are our violet, blue, and ruby-red spinels of the corundum group, no rarities, but very typically stones of Ceylon, as is the hyacinth or cinnamon-stone (hessonite as above) which abounds in the paddy lands of Matara, and can be picked up for the trouble of walking. Its hardness is below that even of quartz, yet cinnamons of good colour and clarity continue in high favour.

The humble garnet is ubiquitous, though there are Ceylon varieties of him much esteemed by collectors, notably the dark pyrope of Kurunegala and the lighter "flower ruby" of Pallawela in Matara.

Come we then, lastly, to the moonstones, lowly handmaids of the greater gems, the ladies Sapphira, Esmeralda, and Rubina, and dames though of lesser degree still within the purple. Have not these humble

## G E M S

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ancillaries, not precious stones at all, says your precisian, their beauty, too? You would say so if the chance were given you to rake over the trays of our Colombo jewellers. The dull beads of silica, humble cousins of our British felspar, which find their way to Europe by the gross in tawdry brooches, bangles, and pendants, are depressing enough, I grant you, mere frozen drops of ammoniated tincture of quinine as seen when it meets the water in your tooth glass. Here you can trade for such by the sackful, plough through dry beaches of them if you like in your booted feet, where they lie thick as hailstones on the uplands of the Moon plains. Hardly, you would think, could these others be moonstones too, these crystal dew-drops each of which prisons an unearthly elusive fire of moonlight blue. Their fugitive and elfin charm is such that any 'cute young gentleman from Jo'burg who chose to buy out the ground-lords of our Meetiyagoda Mine, where most of the beauties are turned up, could in a year or two so "wangle" the supplies as to have all the gem marts of the world crying for moonstones, blue moonstones at any price.

Other divinities have their home with us. Outside the strict category of gems, perhaps, but consorting with them as equals by a traditional courtesy, lovely frail ladies of a half-world that is neither wholly organic nor wholly mineral.

"Beyond the bar of far Mannar the diver seeks for—Pearls."

You will find that line in no Victorian or Georgian anthology, but the librettists of our musical comedies have produced worse, I shouldn't wonder. Do you

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remember "The Cingalee"? You wouldn't, but make take it from me that it was not bad for the type of thing. As for the loathly spelling that debases the delicately balanced consonants of our Sinhala, I blame no one but the race of British editors of the baser sort, dull and incorrigible dogs who will never let the people learn.

But we were to speak of pearls. They have a topical interest at the moment. Let me finish with that first.

It would have been odd if the fuss made over the success of Japanese enterprise in making "culture" pearls had not set Ceylon gem experts agog during the last year or so concerning the chances, if any, of improving the island's pearl industry. From New York, for instance, comes the voice of a Mr. John Solomon, who several years ago was experimenting locally with a view to the production of a Ceylon culture pearl, but failed to secure effective backing either from the Government or private sources, thereafter making Rangoon the centre of his operations with somewhat more success, though the war put a premature end to his labours when his experiments with the culture of spherical pearls had only been in progress a few months. It seems he has some fresh facts to impart of such potential practical importance as to merit, or so one would think, the serious attention of Government.

What Mr. Solomon says is that his experiments in the production not of button but of round pearls as now carried on in Japan (he spent some months there in 1920 or thereabouts, obviously "taking notes"), were so successful as to enable him to dispose

in the markets of China, Japan, and Europe, after having conserved them all through the war during his service with the American army, of every single spherical pearl of his own manufacture, without the abnormal circumstances of their origin being suspected by any one of the experts to whom they were submitted. There is no suggestion of sharp practice in these transactions. They were not offered specifically as "wild" pearls, a distinction now approved by the United States Bureau of Fisheries, and Mr. Solomon's contention is that the new type of culture pearls are not only true pearls, but are intrinsically likely to be as superior to the natural product as are the artificially cultivated varieties of the horse, the ox, the pineapple, the cabbage, or the rose. He tells us, moreover, of other things about the pearl which we did not know before. Hatton Garden experts and others claim to be able to detect any Japanese culture pearl placed among a parcel of natural pearls. Mr. Solomon admits that this can be done by any expert, but states that this is only on account of the greenish-yellow tinge of all pearls ripening in Japanese waters, a peculiarity shared with the product of the Venezuelan fisheries. Arguing from this, one would assume that the experts cannot distinguish the Japanese culture pearl from the natural Japanese pearl, a point which one would like to see put to the proof. Those which expert buyers in Europe, China and Japan purchased so readily from Mr. Solomon, pearls produced after only a few months' treatment in Burma waters, were of the varied shades of whites, greys and pinks. peculiar to the natural pearl of the Ceylon, Burma.



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and Persian Gulf fisheries. If they could be produced at Mergui they could obviously be produced at Mannar.

And there is another point of immense practical importance. In the more temperate waters of Japan the natural accretion with which the living oyster slowly clothes the nucleus that human ingenuity has insinuated within the living tissue of his epithelium takes at least twice the time to accumulate as is the case under tropical conditions.

What this process is, I may as well describe to you. The feat which these amazing Japanese have accomplished is, shortly, the imitation of a natural process in a fashion so ingenious in itself, so incredibly delicate in the manipulative surgical skill which it demands, as to induce in one considering the achievement the belief that Mr. Mikimoto and his associates deserve whatever material profit they can reap.

Briefly, the process can be summarised as the manufacture, from the live epithelium removed from the cuticle of one oyster, of an artificial pearl sac, and the transplanting of this sac, now charged with the artificial nucleus of the "culture" pearl that is to be, into the sentient tissues of another oyster, who is then dropped back into the sea to finish the job properly. His part, I may say, takes several years to perform.

Picture then with how light and skilful a touch the first oyster must be opened so that its body shall be dissected out from the containing shell without the delicate mantle suffering aught of injury. To think that one had once a sneaking admiration for the white-coated individual at Scotts with whose busy knife not even the blue-chinned gentleman

with the Astrakhan collar and the (presumably) rubberoid oesophagus could keep pace. Watch, please, the little yellow man handle this naked and defenceless jelly as tenderly as if it were a new-born infant. Pop in the middle of the quivering blob goes a five grain globule of mother o' pearl, a tiny scalpel whittles out a disc of filmy epithelium with lightning quickness, prizes it ever so tenderly from the tissue beneath, folds up the edges and brings all over (hast seen the apple in process of getting into the dumpling?). The fairy reticule, now filled and bulging, is whipped about the neck with a thread of fairy silk. You must remember that the whole thing has taken seconds merely, and that the operator's material is many times more friable and tenuous than the finest tissue paper known.

But we are only half through. Bring up the second victim, ready at our elbow, his jaws gagged and agape to an angle sufficient to admit the surgeon's probe. The steel twirls in those uncanny fingers, and No. 2 suffers a quick puncture in one of his less vital parts. Gently, the little reticule is pushed within, the wound clips over it and closes. Even that is not the end. The scar, if you please, must be cauterised to stop the bleeding. Out now with the gag and drop No. 2 back upon his ocean bed. Not always, they tell us, can he be counted on to survive. Strange.

One wonders whether we shall ever catch up with people like that, years ahead of us in the field as they are. But we must pin our faith to Mr. Solomon. Someone has now gone to the length of proposing that the Ceylon Government should approach him with an olive branch. To retain his services while

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reviving experiments in pearl culture on the Ceylon banks will soon remain the only alternative to inviting Japanese co-operation, unless the local pearl industry is to be allowed to die out altogether. Either alternative suggests possibilities that will have to be put to the proof. It is, for one thing, more than likely that the Japanese would refuse to co-operate, or might at best offer to rent the Ceylon pearl fisheries for their own exclusive use, without offering to share the treasured secrets of their new industry with anyone. Conversely, Mr. Solomon might refuse his assistance, if, as is conceivable, he still cherishes any trace of resentment against Ceylon for her somewhat frigid reception of himself and his schemes.

Why exactly Ceylon should work herself up into such a state of excitement over these Japanese enterprises when she has never really put her heart into the task of exploiting her own pearl fisheries is not altogether clear. Not that anyone would withhold from the Government credit for taking the thing up with tremendous keenness every few years or so, engaging all sorts of learned gentlemen to come out and draw up reports and handing these documents over to the Government Printer for reproduction. Very jolly reports some of them have been, too. Much that was formerly mysterious about the life-history and habits of the Ceylon pearl oyster has been made plain, and lots of new and remarkable sea-beasts discovered, catalogued, and described by the way, but the practical suggestions most of these people put forward before they depart to other hunting grounds of research rarely seem to be acted on.

There was once a Ceylon Company of Pearl Fishers,



A Pisgah view. The tank, 20 miles away, adjoins the sacred Dagoba of Alutnuwara.



now defunct, whose superintendent's parting words of advice to those he left behind him were that it would be folly not to make frequent and systematic inspections of all the rocky areas of the sea-bed off the island's western coast, from the fields off Karaitivu Point, that is, down as far South as Colombo. In many such places, he said, he had identified immense accumulated deposits of ancient oyster shell, deducing therefrom that here natural beds had come into being, matured, and died of old age, without a single individual ever being the wiser. For I must explain how our oysters differ in habit from those of the Persian Gulf and the Somali coastal waters, where pearling is a never-ending business that goes on all the year round. Our Ceylon oyster, you must know, is a nomad, and we catch him, if at all, only on the hop, in March and April, and at no other time. The life of a normal oyster is eight years at most, and his capabilities of producing a marketable pearl only become developed in the latter half of his existence. Nor is there any such thing as a "Ceylon-bred" oyster.

Ceylon coastal waters being in continual movement, swirling this way and that in swift and variable currents that in some way follow the seasons, but are never so constant as to be relied upon, no baby oyster spawned upon our beds is able to stay with us, he being a free and floating agent during infancy, though I take it absolutely helpless so far as any choice of his objective goes. North, South, East, or West, he bobs with the tide, eating and growing if food comes his way, expiring in disgust if he misses it. Assuming the gods to have been kind enough to put sustenance within his reach up till the age of six weeks or there-

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abouts, at which Nature requires him to retire below and establish, very literally, a *pied-à-terre*, he takes one last look at the sky, sinks gracefully to old Ocean's bed, and trusts in Providence to meet something solid that will bring him up short. Into sand or mud he disappears straightway, for evermore. If he be a lucky oyster his grand climacteric will synchronize with his achieving the harbourage of a bed of rocks or coral, or likelier still a submarine bar of such detritus as any river or considerable stream will wash out to sea. These last indeed would seem to be his favourite habitat, and once installed thereon he proceeds to flourish exceedingly. It is here that he sets to work to produce pearls, not for amusement or vanity, but by way of a plot to checkmate the activities of a tiny parasite in his inside. The longer this duel goes on, the bigger grows the pearl, whose successive "skins" are all the time in process of enwalling the offending stranger. When his eight years are up the oyster dies a natural death, his byssus rots from the rock, his jaws gape asunder, sea beasts and the deep sea currents scatter his remains abroad, and maybe a pearl, fit perhaps for the aigrette of a Shahzada, sinks irrevocably into the ooze. Or an extra large pearl in an awkward part of his anatomy may bring about his premature decease, when the result is the same.

It is tragic to think how futile must be his nursery activities throughout his adult period. He was born on the Tuticorin beds, so he never was a native, rightly speaking. There is no hope, alas! for his offspring, here or elsewhere. Off they float, and are never heard of more, for Australia

is more than a six weeks' journey for such frail morsels as these be. Even the Tuticorin-Karaitivu passenger is beset with perils, and only a strong monsoon will take him safely past the hungry mouth of Paumben Channel, which if he loiters in the jaws of it sucks in the little stranger to shoot him out again, should he survive the passage, into the inhospitable wastes of the Bay of Bengal. Even when he is lucky enough to find a good home in one of the "paars" of our Western coast, Fate may still have its horrid surprises in waiting for him. Though he is no true oyster, but a somewhat stuck-up cousin merely of the plebeian British mussel, many sea-foragers there are that find him toothsome, notable among them the wolf-packs of the lower deep, the Giant Rays.

An Englishman, a jolly sailorman he was too, who knew more about the pearl banks than any other man alive, told me that at a certain preliminary inspection twenty years or so ago he borrowed a diving suit and marked down the oyster bed of a dream. What he found was a huge patch of ideal "paar," acres of coarse granite sand, and shells of oysters dead and gone, welded by the busy coral polyp into a solid amalgam coated with millions of living oysters, larger and older than any he had ever seen. That was in November, when these submarine reconnaissances are best made. He took a careful record of the bearings and passed on. Days later, homeward bound from neighbouring waters, he steamed over a shoal of colossal Rays on the move, hideous nightmare brutes ranging from the dimensions of a tea-tray to those of a full-sized billiard table. It was an extraordinary sight, but he never thought of connect-



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ing it with any possibility of danger to his precious oysters. Four months later, in the second week of the fishery, boats and men were piloted to the spot. Over went the divers, and were up again in no time, empty-handed. "No live oysters? Impossible!" So on went the diving dress and down went my sailor gentleman to the bed of beds. There was something to be seen, certainly. The place was now no bed but a cemetery, a Golgotha pillared with innumerable pale memorials to its departed dead. Away on all sides of him over the wide levels of the "paar," stretching as far as the eye could carry through that sea-twilight, were millions and millions of empty shells, the nacreous lining of each valve turned uppermost, glinting with a ghostly light. He picked up a handful, every shell without exception broken into three symmetrical pieces by the steel jaws and adamantine teeth of the wolf-pack.

It was the hero of this adventure, too, who used to tell of a certain four-mile walk he took on the floor of the sea, in this same diving dress, *not* the one he originally experimented with, drawn from Government stores and found afterwards to be twenty-three years old. What happened that time was that a Sinhalese fisherman, about his workaday task of dredging for the juicy Mount Lavinia prawn (which indeed earns for that haven of week-enders and tourists the bulk of its hotel's dividends), brought up two oysters. Opening one, he found a pearl in it, for which a speculator on the beach made him a sporting offer of ten rupees, promptly accepted. Finding that in five minutes it had changed hands again for six times that figure, the fisherman token

himself and his alleged grievance before the Government Agent, hence much official excitement, the chartering of a launch, and the requisitioning of the fisherman as pilot. But the most gallant gentleman who put on the diving dress sank like a plummet for nearly eighty feet, enjoyed an instant's vision of an oysterless wilderness of soft sand, took what was meant to be a huge breath, felt his chest buckle up like a collapsed air balloon, and lost his temper and his consciousness simultaneously. In doing so he luckily jerked the life-line so hard as to inspire those above to haul for all they were worth. The air pump, of course, proved on examination to be long past work at that pressure. But that adventure did not deter him from borrowing the dress of an English diver just recruited for the harbour works and taking a submarine stroll one sunny morning. During four hours, the boat and his helpers drifted above him at varying heights, while he covered as many miles on the sea floor. A little helpless and nervous at first, yes, but that soon wore off.

Throughout those two months of pearling time the water is safe to be as clear as glass, the sunshine on the sea-bottom is tempered to a radiance of pale emerald and jade, the tangles of the submarine forest wave long filaments dreamily across the intruder's path, or bar his passage altogether with soft but impenetrable thickets whose million fronds are in ceaseless rippling motion. Crowd about you, more curious than alarmed, rainbow-hued fish, striped, ring-straked, and spotted, gaudy as parrots, red as flames of fire, fish scaled or slimy-smooth, fish with heads like augers and bodies like curling whip-lashes,

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fish all heads and no bodies that come lolloping and goggling at you from their weedy lairs, and, should you wave a slow and ineffectual arm at them, swell to monstrous footballs, spike-armoured like a Crusader's mace. Around you, fans, trumpets, and lacy ferns of coral pattern the green background. Giant madrepores and sponges bulge in your path. Here the coral grows in white and branching trees, there in little dumpy bushes of lapis lazuli starred with flowers of a bright and startling blue, though all goes white when the flower dies.

And there is one famous bed known to the Tamil divers as "Ani Verlundun Paar" (elephant's ear rock). Here the coral takes the shape of the flat Turkey sponges you see in chemists' shops, or of the mammoth fungi of our own woods. I have seen it compared to leaves, or, a comparison which conveys nothing to me,\* "the paper holder that a bouquet of flowers is contained in." Broadly speaking, "elephant's ear," which is the Tamil's own contribution, cannot be bettered. Some of these "ears" are a yard across, hard almost as granite, and most difficult to detach from their base without spoiling the edges of the leaf, which taper to the thinness of a knife. Here it is a joy to watch the naked divers at work. While you, an armour-plated, bloated Golliwog, stand feeble and all but paralysed, they swoop down to you like creatures native to this element. No diving dress for your Arab or your Tamil, not even the horn nose-clip

\* Not when I wrote this, but it does now. Miss Fay Compton carries in the first Act of "Secrets" (period 1865), a tight little posy of rosebuds screwed up into an enormous funnel of paper lace.

without which no Bahrein diver ever ventures below the surface ; they do but hold their nostrils with finger and thumb of the left hand during the quick downward rush on the weighted rope, then swim freely hither and thither a foot or two from the seabottom with an easy paddling movement of all the limbs, backs and necks arched with the proud curve of the sea-horse, long black tresses rippling behind and above them like a mermaid's.

A basketful of oysters is gathered while their pent-up breath holds (with a Tamil not more than a minute, but with an Arab half as long again), and each strange figure soars skyward out of your ken. Should avarice or bravado keep him down too long he will collapse in the jerking agonies of a death most horrible, from which no heroic efforts of those above who haul on the ropes will serve to rescue him.

Other dangers there are, though in these waters the sharks are the shyest and rarest of visitors. More to be dreaded, for his venomous filaments may be brushed against almost unawares, is the giant jellyfish or medusa. They abound all round the coast at certain seasons, and are the dread of all bathers, European or native. Contact even with a dismembered fragment of this devil's gelatine often sets up intense local irritation and a queer malaise of the nerves, affecting some people more than others, but always unpleasant. I have scrambled back to the rocks at Mount Lavinia with a livid blaze on my own shoulder and red hot needles all down one arm, to see my Sinhalese boy dash into the nearby undergrowth and run back with a handful of some grass or weed (I never identified it) which, macerated

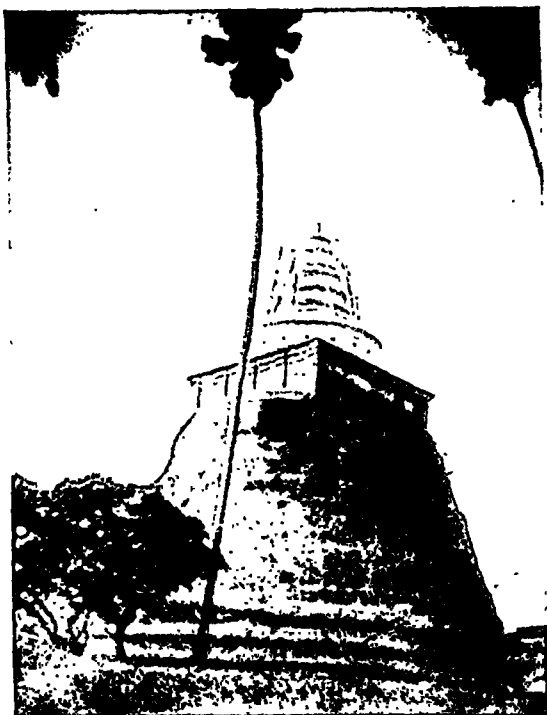
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and rubbed on the afflicted part, brings almost instant relief. Those who are stung and are attacked by dizziness should avoid alcoholic stimulant like the plague for some hours. I have seen a passenger whose nerves were shaken by a red hot wire winding itself round his wrist in the surf toss off one liqueur glass of brandy and relapse straightway into a very good imitation of delirium tremens.

The very useful vegetable I have referred to is not, I believe, available in the vicinity of the banks, and it is the fishery officers' custom to make use of medicinal oils to relieve cases of jelly-fish sting among the divers. My sailor friend reported that he had even applied castor oil with huge success.

Super-pearls are rare with us, though there is somewhat doubtful documentary justification for the popular ascription of a Ceylonese origin to many of the famous pearls of history, Cleopatra's earrings, for instance, valued at £161,000, and the single pearl worth £50,000 given by Julius Cæsar to the mother of Brutus. Here, too, the Phœnician of old, with his truly Semitic nose for treasure, came prowling round our coasts to pick up bargains in Ceylon pearls. Here Solomon's agents priced pearls to rope the bosom of his mistress Sheba. The Dutch held few fisheries in their stewardship of 140 years, the aggregate proceeds during their occupation coming to no more than £200,000. With their customary indolence, the Portuguese hardly fished the banks at all, though they seem to have had more to choose from, notably one at Mount Lavinia, which is known to have been fished, though no records have come down to us of the profits.



The sacred Dagoba at Alutnuwara. Restored by pious hands.



Debacle ! The same after a night's monsoon rain.



Ourselves have done better, though not too well. One "super-pearl," and only one, is on record as having been found within the last fifty years, a black pearl sold to Tiffany's, of New York, for something like £5,000. There was an odd find, too, in Colombo harbour some years ago. Two common or garden mussels clinging to the buoy were pulled off and prized open. One held two large pearls of a delicate slatey-blue, the one a perfect and lustrous globe, the other flawed and misshapen.

We see to it in Ceylon that the ancient craft and mystery of pearling does not belie its name. Few outsiders know exactly where the banks are, and certainly we put up no beacons to encourage the inquisitive. A fishery happens when it happens, and that is all about it. It is generally understood that it is up to the official inspector to keep his weather eye open, prowl about the likeliest waters at the due season, which is to say November, lift a sample of at least 20,000 oysters, extract the pearls by the time-honoured process which I shall describe, and have their value assessed by that other ancient rite of the secret hand-clasp, which it should be noted here is the invariable procedure for pricing any gem in Ceylon, and nothing will induce a dealer engaged in any branch of the jewel trade to depart therefrom. No words whatever are exchanged during the business. Buyer and seller, or it may be the two joint assessors, hold each the other's paw, cover hands and wrists with a cloth, some kind of masonic inter-communication ensues of which the nature is not apparent to the bystander, and the bargain is made or the price fixed. When a real transaction is effected, any



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stranger present has a right to a commission on the proceeds, presumably as the price of his silence.

Obstinately, too, do the pearling fraternity cling to the old Portuguese or Dutch nomenclature throughout the "shop" of their calling. Even the valuations just described are made in terms of the ancient coinage, and have to be reduced to pounds, shillings and pence by Government. Once a fishery is declared to be worth while, word goes out to the scattered brotherhood of divers, who are assembled at a kind of base-camp and numbered off into two equal bodies. It is exhausting enough work, and a day off and a day on is the rule of the fishery. One-third of each man's daily harvest is the immemorial due of every diver, and the gamble involved is just such as his Eastern soul delights in. Not that he is any pearl of honesty himself. A time-honoured dodge for besting the Government used to be for two men to conspire together, one of them having found a pearl of obvious value, the scheme being that the accomplice stole a small and valueless pearl and hid it, let us say, in his pants. He was then denounced with much vociferation and parade by his friend, the whole labour force stopped work and gathered round, and a tremendous hullabaloo ensued, while in the general confusion the arch-criminal got away well with the real plunder. The staff work here involved is also of a peculiarly Oriental character.

The divers' third share having been allotted, the oysters (pearl-bearing or otherwise, no one knows at present, so the thing still remains a gamble), are dumped straight upon the beach, and the Government auctions the remaining two-thirds of the catch each

evening when the boats come in. Why the State should not continue to direct the whole business nobody knows, but that is the way we have always done the thing in Ceylon. The private buyers bear off their purchases to their own "kottus" or enclosures, and leave them to rot for a week or ten days in a canoe or any large receptacle, shielded from direct sunshine or strong light, but deliberately easy of access to the flies. Not unnaturally, they are not odours of Araby that are wafted from the pearling camps at this stage. Putrefaction being more or less complete, the whole mess is rinsed repeatedly in clean water, miscellaneous rubbish all removed, and the residue left to strain on a black cloth. From now onwards lynx-eyed attention is necessary to avoid wastage. You will observe, for example, the precaution of the black cloth. Again and again the stuff is gone through, and long after the fishery is over and all the genuine pearling folk have departed the wild jungle women of this desolate coast may be observed scratching in the sand for the almost invisible seed-pearls that in bulk are in enormous request on the mainland, alike for the ornamentation of rich embroideries and the supply of *chunam* (powdered lime for betel-chewing) for princes and other very particular people who can afford these extravagances. But only the tiniest seed-pearls escape in this way, all other grades up to the size of an average pea or even larger being graded in colanders which run from the finest sieve-mesh up to a strainer in which there may be twenty apertures within the circumference of an average-sized ash-tray.

I must tell you, too, of the Manduck, who is by way

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of being an eponymous fraud. One Manduck is allotted to each five divers in a boat, of whom there are ten, who dive and rest alternately. But the Manduck never wets even the sole of his foot. His job it is to work the tackle, to see that all his five sinkers of shapely stone are firmly spliced to the ropes, and that these run freely over the outrigger contrivance which holds them clear of the gunwale. Standing on his stone, the diver takes the biggest breath he is capable of, gives the signal to his Manduck, and that his descent shall be the speedier heaves himself into the air as the Manduck lets go the rope. When the pressure on the stone ceases the Manduck hauls up again at once, and makes all taut and trim again, for the diver wants no aid on his upward journey.

Thus we did in the days of the Rajavali Chronicle, two thousand five hundred years ago, and precisely thus we do to-day. Steam launches have their uses for examination work and patrols, but in the actual process of oyster collection and the extraction of their precious freight we prefer not to adopt any of your scientific dodges. Some of them have been tried, and failed, European divers, for instance, in full panoply, whom our Tamil and Arab amphibians left standing. The only difference nowadays is that there is no Tamil Princess doing policewoman's duty from a throne at the extremity of Karaitivu Point. Even that might be arranged, only it happens that the last three miles or so of the spit have gradually submerged since the Rajavali epoch, and telescopes, you will understand, are barred.

**D**ROWSY, flower-draped Kandy, mountain stronghold of the last Sinhalese King, sleeps placidly by its exquisite lake in a cup of the hills.

Royal bones moulder in forgotten graves, long since the proud race of Gajamani and Parakrama flickered out in a line of cretins, debased and futile travesties of kinhood, but still in Kandy city stands the Holy of Holies for all the Buddhist pilgrims of the world, the Dalada Maligawa, or Temple of the Tooth.

Save on the yearly festival of the Esala Perahera, when the shrine is borne in splendid pageantry through the streets before the slow-pacing cohorts of the sacred elephants, only to princes and the august of the earth is vouchsafed a glimpse even of the casket that contains the precious Tooth. High honour, indeed, is it for a King's son to be shown the venerated relic, even at arm's length, within the adytum of the Temple. To touch the Holy Thing would be to commit sacrilege unspeakable. A Crown Prince

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of Siam once insisted on his royal right to do so, and was sent packing by the outraged abbots, the offerings of his piety to the Temple, more than a king's ransom in jewels and treasure, bundled contemptuously after him down the steps.

What is it, then, this Holy Thing, this Relic itself that lies behind many padlocked doors, nestling at the heart and centre of a seven-fold dagoba of virgin gold, enclustered with all the jewels of the Arabian Nights ?

No more—I quote a luckier than I, who peeped once behind a royal shoulder—than “a small morsel of bone, in shape and size and outline like the two top joints of a man's little finger. It is browned and polished and smooth, carefully rounded and flattened at the broader end.” Superfluous to add, perhaps, that it is not only not the tooth of the Buddha, but not a human bone at all.

The polished tush, in fact, of some pig or boar that roamed the Kandyan jungles perhaps four hundred years ago. And how that came about is another story.

The Portuguese were at the bottom of it, so much is known. Yet have we not in the West the Handkerchief of St. Veronica, a thumb of St. Thomas, fingers of Andrew and John the Baptist, even of the Holy Ghost ? We have more ; an exact parallel provides us even with a tooth of Jesus, enumerated in Brady's *Clavis Calendaria* as among the twenty most famous relics of the world, though what cardinal or prelate has the treasured bone in his keeping I have no idea. Before such things our devotees bow down and adore in their hundreds of thousands. But of worshippers of the Tooth of Gautama there are 400,000,000. No

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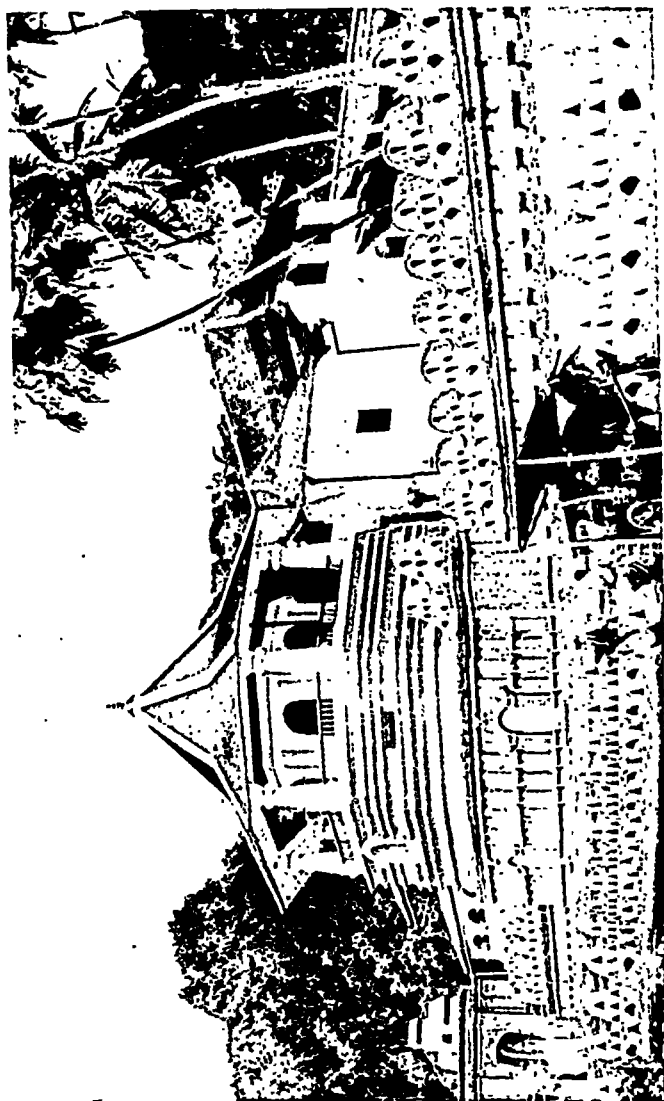
Christian shrine has half the following. Can we show aught but respect for the pivot of such a multitudinous devotion? Should we, if we could, while Europe continues to cherish the "snout" of a Seraph and a phial of the sweat generated by St. Michael when he contended with Satan?

Let me sketch, then, the history of the Danta Dhatu, palladium of the Buddhist faith, whose documented history opens in 543 B.C. with the funeral rites of Gautama at Kusinara, though even here confusion begins at once. Was the Relic the Lord of the World's right or left "canine"? The evidence is equally emphatic for both. Right or left, it was indubitably the Buddha's Tooth. For eight hundred years it abode in Dantapura, capital of the Indian kingdom of Kalinga, till, in the day when Maha Sena reigned over Lanka, the King of Kalinga found himself at grips with a potent enemy, and fearing disaster to the Holy Thing, called before him his daughter Raumali and told her what was in his mind touching the peril that beset the treasure of their house. So this fair princess fled over the sea with the relic hidden in her long black hair, nor slackened foot till it had passed from her hands to those, equally reverent, of Sirimeghavanna, now King of Sinhala in Maha Sena's stead.

A hundred years or so later Fa Hian, the Marco Polo of Cathay, came to Anuradhapura on his travels, and wrote upon his tablets concerning the magnificence of that temple erected by the faithful to enhouse the Buddha's Tooth, in so doing revealing to us that the Perahera was already an established institution. "It (the Tooth) was exhibited to the pious in the

middle of the third moon with processions and ceremonies."

In Anuradhapura the Tooth rested for a thousand years, when the men of Madura came down from the North like the Assyrian of old, to burn, slay, ravish and plunder. High piled among the loot they bore home with them across Palk Strait was the very Tooth itself. Then a new king reigned in Sinhala, and by the grace of the gods he showed himself a man. He laid upon himself a mighty oath and kept it. His own ambassador, this Parakrama the King bearded his brother of Madura in the Tamil capital itself, won back the Tooth with words of wisdom, bore it home across the water, and installed it with all fit ceremonies in his new capital of Polonnaruwa. But they were troublous years which followed. From pillar to post fled the guardians of the Tooth as civil wars and invasions rent the land. Kings might win or lose the allegiance of the folk, veneration of the Tooth never faltered in its intensity. Whosoever possessed the Relic, to him sovereignty could in nowise be denied. Wherever and whenever war's alarms forced the temporal power to establish for itself a new court, so soon sprang up within the royal precincts, smaller no doubt, but a thousand times more ornate and beautiful than the palace of the King, a new Dalada Maligawa or Temple of the Tooth. At Kandy, at Cotta by far Colombo in the West, at Delgamoia in Saffragam, at Kotmalie, it lay by turns. Saffron-robed priests fled through jungles, swamps, and rivers bearing the precious Thing, and skulked in caves and among rocks till the danger passed.



The Dalada Maligawa, or Temple of the Tooth, at Kandy.





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It remained, as I have said, for the Portuguese to commit the crowning sacrilege. Three hundred and fifty years ago or so, for that was the date of it, will take us back as you are aware to the Inquisition, when zealous Catholic gentlemen used to pursue the errant Protestant, and, having caught him, apply racks and thumbscrews till he denied his God. Nor should it be forgotten that in a bare century Fortune's wheel had given the zealous Protestant his turn, and left our English Papists in a sad way.

There is a tale that tells how in 1560 Don Constantine de Braganza ravished the Tooth from its hiding place, took it with him to Goa, and handed it over to the Archbishop, who burned the horrid fetish of the heathen and idolator before the very eyes and under the orthodox and scornful noses of the Viceroy and his court. Another account relates how a Portuguese Bishop on the spot managed the affair out of hand at Kandy, having the abomination ground to powder and casting the same with maledictions into the Mahaweli Ganga river.

The point is that the Tooth was certainly destroyed at this period, and as certainly re-materialised by a miracle within a short five years. The faithful knew the Thing indestructible, priests and abbots stifled reason with a *credo quia impossibile*. Various explanations of the miracle are extant. Here is one.

The King of Pegu, in 1566, learning from astrologers that he should wed a Sinhalese princess, demanded of Dharmapala, the King of Ceylon, whose court lay then at Cotta, the hand of his daughter. This request was esteemed an honour, as no doubt it was, but the reflection occurred to Dharmapala that by

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the stupidest accident conceivable he did not happen to have a daughter. Gross carelessness, of course, and excessively annoying. Out of the question to offend our brother of Pegu. Let the Court Chamberlain be summoned.

"Why is it, O Chamberlain, you have neglected to remind us there are no princesses in our royal nursery? See what you have let us in for!"

But the Chamberlain knew his job. Let not Majesty upset itself over trifles. The Chamberlain (with respect) himself boasted a tincture of the royal purple, claiming indeed some sort of second cousinship with the Presence itself. He had a daughter. Sensible, bounding gal, too. Bound to suit.

"Very well," said the King. "Just arrange about the birth certificates and things, will you?"

"There need be no deception, your Majesty. The Dalada, falsely supposed to have been destroyed by the Christians at Goa, is still in my house. Your Majesty will perceive that in certain eventualities my claim as a candidate for the prerogatives enjoyed by your Majesty would be a strong one."

"As to that," said King Dhammapala, "we don't believe a word of it."

If you will compare the dates, you will see that Fa-Hien the Chinese globe-trotter was noting down the details of the Amarachapura Perakera just about the time our own wood-smoked ancestors were deploping that cracking-up of the Empire of Old Rome which left English byres and homesteads open to the ravages of Pict and Scott. From that day to this the ritual has not altered. All is the same, save

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that the essential symbol upon which the devotion of four hundred million people is centred has been destroyed by the fanaticism of a Christian priest, and a substitute of brutish origin does duty in its place.

It is a hundred years since the ritual of the Perahera was described in detail for the edification of a British Government by pundits of the Faith. Few are aware that it commemorates the birth of Vishnu, the god "who is in colour like the blue lotus," to whom Indra, Lord of all Gods, deputed out of respect the guardianship of Lanka when the Incomparable One lay upon the bed of his Nirvana, "having fulfilled all his duties in the world."

Quoting then from a summary of the rubric which is followed in strict detail to-day, the procedure is for the people of the four principal Dewalas (hostels within the temple precincts where women could be accommodated, which owe their origin to the Sinhalese kings who took their brides from India and required their attendance at religious ceremonies), to pick out a young jak tree, not yet in fruit, the trunk of which is three spans in girth. They clear the ground round the tree and consecrate it by fumigation with the smoke of burning resin, smearing it with a preparation of sandal, and further by an offering of a lamp lighted with nine wicks, placed at the foot of the tree with nine betel leaves and nine different kinds of flowers, arranged on a chair. This being done, the wood-cutter of the Maha Dewala, dressed in a clean cloth and purified by washing and rubbing himself with the juice of a lime, with an axe fells the tree at its root and cuts it transversely

into four pieces of the same length, these to be divided among the four Dewalas.

On the day of the new moon of the month Esala, each piece is "fixed into the ground" in a particular spot in the Dewala, and a roof erected over it; it is then covered with cloth and decorated with white olas, fruits and flowers. Thus prepared, the logs are called "Kapa" (*i.e.* Pillars—"Esala Kapa, made sacred with all customary ceremonies"). Till the fourth day from that in which the pillars were "fixed," the kapurales carry round the Kapa, morning and evening, the bow and arrow of the gods to whom the temples are consecrated. Tom-toms are beaten, and canopies, flags, "talipots," umbrellas, and fans displayed. The bow and the arrow were localised as "the god, and the (act of) carrying them round the Kapa is called carrying the god."

On the fifth day of the Perahera, the Kapurala brings the bow and arrow to the gate in the street, and places them in the "ranhilligé" on the back of "the" elephant. The elephants of the four Dewalas, bearing the bows and arrows of the four gods, are led to the "Maluwa (compound) Vihara" wherein the chiefs and the people assemble. At the same time the Budho Priests of the Maligawa bring to the gate of the Temple the Datukarenduwé (the shrine holding the Relic of the Buddha), and place it in the "ranhilligé" on the back of an elephant, who remains at the gate. In the meantime the procession moves from the Maluwa (between the Maha and the Nata Dewalas), making a circuit round the Nata Dewala on its way towards the Maligawa, where the Relic of Buddha is in waiting.

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These ceremonies are performed during five days of the Perahera. The five days having expired, another ceremony, Randoli Bema—"an important and essential part of the Perahera"—lasts five days more. First are brought in from the Dewalas the "randolies" (or palanquins), four in number, each dedicated to a particular goddess, and furnished with a golden pitcher and sword similarly dedicated. These palanquins form a part of the evening processions and are "then carried by the people," following the bows and arrows; but in the nocturnal processions they take the lead. Herein also the women of the Dewalas participate, and "in the King's time" the "daughters and the young wives," dressed in royal apparel, accompanied the "randolies" of each goddess. The procession would also include bamboo-bearing people of the washer and the potter castes, likewise the Olia people of both sexes.

The Perahera continues up to full moon day of Esala. On the night of the full moon, and on this night alone, the shrine is carried in procession. But as soon as this procession is over the shrine is deposited in Asgiriya Vihare, and the "randolies" and the bows and arrows brought back to the Dewalas. Soon after, boiled rice, curries, cakes, etc., are "offered to the images of the gods."

The offering over, the Perahera re-forms and proceeds to the river at Gatambe (or Gonaruwa), bearing the bows and arrows and the "randolies." A decorated boat is in waiting, in which the four kapurales of the Dewalas, attended by "four other men," go some distance up the river, carrying with them the swords and water pitchers of the goddesses;

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and, at the break of day, the kapurales "suddenly strike the water" with the swords, the "other men" at the same time discharging the "water that had been taken up last year," fill the pitchers afresh "in the exact place where the swords had been applied." This being done, they land, and having placed the water pitchers and the swords in the "randolies," they return with the procession to the city. The morning of the return is the "sixteenth day after the commencement of the Perahera." Then the two Adigars and "chiefs who may not have accompanied the ceremony" to the river, meet it on the road on the return at a place called Kumara Kapua, and accompany it to Asgiriya Vihare, "from whence the shrine being taken, the whole procession moves to the place from which it started at first, namely, the Maluwa." From the Maluwa, each procession returns to its respective Dewalas, the shrine is carried back to the Maligawa, and the ceremony comes to an end.

You will find it very much worth your while to be in Kandy during those nights in August when the four-fold procession of the Perahera lets loose a kind of devotional Saturnalia in the town.

Tom-toms in Kandy you are used to, but these nights the drums deafen all other sound, waving torches have turned the streets into rivers of fire, and whether you look on from near or far you cannot but be moved when the rocking elephants heave in sight, pandemonium reaches its zenith, devil dancers spin like teetotums, trumpet-blowers and tom-tom beaters and ash-smeared maniacs cracking great whips like pistol shots, become distraught, stately fans

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and umbrellas of silver and gold sway above the throng, and clowns on mammoth stilts clump before the regal figure of the Diwa Nilame, whose high and sacred office carries with it the mastership of these ancient ceremonies.

Down the torch-lit path walled by serried masses of wide-eyed, exalted devotees, he paces with stately, sacerdotal tread. Behind him looms the sacred elephant of the Maligawa, on his swaying shoulders the shrine wherein the 'Treasure of Treasures' is concealed. Before his feet eager, unwearying hands spread, roll up, and spread again the white cloth upon which he makes the ordained circuit of the town. Through the archways of the Maligawa paces the Diwa Nilame, the sacred elephant follows with solemn, lumbering footfall. Reverent hands lift down golden shrine from golden howdah, the Diwa Nilame tenderly receives the treasure, wrapping his hands for its reception in a cloth of finest silk. 'Tom-tom' beaters and trumpet blowers march before him up the steps, he is lost to sight in that vista of archways which leads on to the shrine. As he enters its portals the frantic music without is stilled to a sudden hush.

A maroon explodes, like a clap of thunder.

. . . . .

I would not have you suppose that Kandy holds a monopoly in these annual ceremonies. What you see here no doubt transcends in spectacular magnificence anything that happens elsewhere, but there is a suburb of Colombo, long fallen into decay as a residential centre, and unexplored for that reason by most Europeans, which was yet once a royal capital and home of the Tooth when Colombo was a mere



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cluster of fishermen's huts. To Cotta, as we know the once lordly Jayewardhenapur, came the first Portuguese envoys to do their humble obeisance to the King. A nice dance his courtiers led them too, bandaging their eyes and leading them up hill and down dale for a week to impress them with the extent and variety of the royal domain before they were ultimately led into the King's presence. A Sinhalese proverb yet likens any undue procrastination in everyday affairs to "the way we took the Portuguese to Cotta."

At first a fortress, and base for the Sinhalese armies who five hundred years ago overthrew two consecutive waves of the invading Tamils, Parakrama Bahu found the site an auspicious one to site his new capital upon in 1415 A.D., so here came the Tooth, and about it sprang up the royal city. Strong walls of dressed "cabook," broad moats crossed by causeways on which the wayfarer walked without fear of the swarming crocodiles, made of the place a stronghold in the marsh more impregnable than Hereward's retreat in our English fens. In the heart of the fortifications the storied elegances of the Palace and the Dalada Maligawa rose, according to precedent, side by side within the royal precincts.

It is on this historic site and about the new temple (the ancient Maligawa is now in private hands) which still enshrines sixteen holy relics, three of them authentic fragments of bones of the Buddha and the rest *dissecta membra* of various leading disciples, that the yearly Perahera of Cotta is staged. Buddhists venerate it as second only in importance to the spectacle at Kandy, but few Europeans, at their very door though it be, ever seem to hear about it. No spec-



Ruwanvelli Dagoba. Restoration work begun.



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tacular detail is omitted, a score or more of elephants participate, and the strange "water-cutting" rite is performed by the Dewala Kaparala in due form at the Diyawana brook, whose waters, like those of the Mahaweli Ganga, are cleft with a golden sword and the golden goblets filled and emptied.

. . . . .

On that night of all the year when the full moon pours its whitest radiance on the huge Dagoba of Kelaniya, and the eight miles of road from Colombo is thronged with an endless procession of Sinhalese of every rank and every age, ninety-nine hundredths of them padding on foot like white-sheeted ghosts, but richer folk in rickshaws, motor-bicycles and side-cars, even their own Rolls-Royces, I and another made our way to this holiest fane of the Western Province, the only Europeans in a congregation of hundreds of thousands. This day to your Buddhist is what Easter Sunday was to the pre-war Russian. You remember Nekhludoff and Katusha's church-going on such a morning. Here the same spirit of gentle ecstatic love of all the world, of friend or stranger, orthodox or heterodox, seems to pervade the whole Buddhist community. The occasion is a public holiday, as usual, but there is no horse-play, no drunkenness, no rowdiness. Through every street of Colombo, and from suburbs and villages full twenty miles out, the streams of the faithful come pouring quiet-footed and intent, flitting by like ghostly, nocturnal moths in twos and threes, or pressing on in decorous files, exchanging their desultory chatter in undertones, with smiles rather than laughter, to the shrine before which not to kneel on such a day

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would be a deliberate gesture of apostacy to the Faith. In their arms they bear fruits and flowers, simple offerings of earth's harvest. Without commotion or disturbance, they press upon one another's heels close-packed as an ant column on the jungle carpet. Do not fear that your white face will arouse uncomfortable interest or attention. They have very good manners, these people. No one will jostle, crowd, or press his services upon you without invitation. Wanting guidance or information perhaps you ask for it. It is forthcoming in all courtesy, and your informant fades back into the throng.

In the very Temple itself it is the same. Without let or hindrance you tread the holiest of holy ground, all that will be asked of you being that you remove your shoes when others do so, when you climb, for instance, if the desire moves you, the ancient rampart that surrounds the bole of yon giant Bo-tree, and pace the narrow gravelled walk circling its massive trunk. It is a tolerant faith, this. Within these courts and sanctuaries bright with the pure flames of a million lamps, heavy with the smell of temple flowers, loud with trumpets and drums, endless processions of men, women and children, bearing wondrous illuminated transparencies of waxed paper such as the island folk delight in, weave mazy figures of eight throughout a throng so packed that soon the perspiration will drip from your pores, but no one stares at the stranger, and looking again you perceive that every sixth celebrant is, like yourself, no Buddhist. Tamils come here in their thousands, acquiring merit according to their own lights in the temple thoughtfully set up for the Hindu deities

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in this Court of the Gentiles, where any Unknown God has the right to a shrine, and where among the graven emblems meet for the veneration of those of alien faith a spirited rendering of the John Bull coat-of-arms, complete with lion and unicorn, takes its surprising stand.

Immeasurable is the gulf between the manifestations of that piety which pins its faith in a hereafter to the doctrines of the quietist, passionless faith of the Buddha, and such crude and raucous orgies of Hinduism as the Vel Festival of the Tamils. Yet both are essentially of the East, deserve your observation, and being observed, will give you something to remember.

Kelaniya on the full-moon night of Wesak is a dream pageant, the Vel rejoicings in the squalid compounds of the Wellawatte and Bambalapitiya temples are Hampstead Heath on Guy Fawkes night, magnified to the *n*th power. But religion of a sort inspires this ebullition, and no back-sliding, milk-and-watery, one day a week sort of religion either. When Ramasamy sets out to honour his gods he certainly puts a little zest into the business. Though he translates the injunction in a different fashion from that which commends itself to his gentler and more mystical neighbour, "goodwill to all men" is in a sense equally the motto of the Tamil in Vel time, which falls as a rule but a week or two earlier than the Esala Perahera, and is similarly a long-drawn out ceremony following an elaborate rubric over a period of days.

Its chief organisers and high priests are the "Chetties," the rich money-lending caste, who dabble

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in high finance, rice deals with India, Burma, and Siam, and what not large operations of business, in their own quarter of the Pettah. Immigrants and aliens all, they are yet a necessity in the economic life of the Colony, and so far as commercial integrity goes stand high in the popular repute. Vel, their strange barbaric god of silver gilt, accompanied them, with all his gorgeously caparisoned cars and other paraphernalia, from the neighbouring coasts of Southern India. In his honour three temples have arisen, in Sea Street, Pettah, at Wellawatte, and at Bambalapitiya, both on the Mount Lavinia Road. These he inhabits in a strictly-ordained sequence, after the manner of the rich uncle who allots the honour of his visits in turn to his expectant heirs. It is these recurrent peregrinations of the god that are the focus of an annual maelstrom which makes the main thoroughfares of Colombo a terror to the unwary passenger. One year he goes in state from Sea Street to Wellawatte, the next from Wellawatte to Bambalapitiya, then from Bambalapitiya back to Sea Street in Kochchikadde, a journey of some six miles. A kind of deputy god precedes him in this endless round, remaining always one stage ahead.

The chetties are hospitable folk, and delight in honouring European guests at these surprising functions. Vel makes himself unpopular with us civilised folk in the streets, which are throughout the festival jammed tight with shrieking, braying cooly folk and their families, blowing and beating every conceivable kind of demoniac instrument, their footways completely blocked with stalls and stands whereon the most fearsome edibles and potations are

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displayed, together, in later years, with an astonishing diversity of peddlars' rubbish from Birmingham.

But come with me to the inner courts of these temples. We are received, you will observe, with the deference due to a royal ambassador.

The chetty is a portly fellow of an amazing circumference in the region of the diaphragm, who shaves his head daily, smears his brow with glistening *chunam*, and is never seen without his caste-mark between the eyebrows. More disconcerting still for the fair passenger not yet grown accustomed to such portents, he adjures clothing to the minimum required by decency, his habit being to walk abroad in a state of complete nakedness from the waist up. Apparently he feels the Colombo heat more than most.

Truly the profile of that double line of chetties who will be drawn up to receive you in the precincts provides a startling vista. You know, perhaps, that primitive form of gate still popular in some of our Southern counties under the full-blooded and ancient name of "squeeze-gut." Imagine an arcade of such placed one behind the other, and you get the essential lines of the picture.

But your hosts are politeness itself. You will be led to a tapestried chair or divan, weird sweetmeats and syrupy drinks will be pressed upon you, not unlikely even a whisky and warm soda. You are conducted through the thronged temple courts to the shrine, veiled now by a curtain, something shabby, before which a multitude of lamps leap and splutter. Rival bands, each within six feet of your ear, discourse native and European music (homely airs—"Highland Laddie," and others of that epoch), each in a spirited



struggle to discourage the opposition. There is a hoarse cry from the ashen-smeared priests who crouch before the shrine, the rude curtain rises clumsily, a hot waft of incense assaults your nostrils, the lamps flare high and splutter excitedly. Behind you the crowd prostrates itself in its thousands. Lurching and rocking, the gorgeously bedizened car, every inch of its gilded fabric crowded with the writhing exotic ornament with which none of the apparatus of Hinduism can dispense (best not look too closely into its detail), moves forward, its freight of many-armed goblin gods jerking and quivering, for the golden Vel in his silver shrine has his satellites disposed cornerwise about him. The thud of the tom-toms rises to a roar. High croaking voices salute the god with a fervour that leaves your ear drums aching. Vel in his car makes but a short perambulation, and retires rocking behind his curtain. The performance has been a special one in your honour.

Your own reflection at this moment, had you a shaving mirror handy, might horrify the old folks at home not a little. Round your neck are divers "garlands," embarrassing decorations from which you can escape at no function whereat the Indian element predominates, heavy scented ropes these of sweet-smelling "moogerin" and jasmine. Into your right hand have been pressed green limes and sprigs of an aromatic herb whose savour reminds you of the "old man" which you plucked to smell in pinafore days. Dark fingers have bathed your brows with rose-water, applied some viscous compound which may or may not have been white of egg, and

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imprinted thereon a round spot, as large as a sixpence, of deepest madder. Lucky if you came in a car, for decency impels that you shed nothing of these vanities within a mile of the Temple.

You shake hands with about forty of your hosts and back out. One of them cleaves a way for you through the crowd to the Temple gates. In your passage you all but stumble over an obstacle in your path. You thought it perhaps some gnarled mud-encrusted tree-trunk, litter of the fair-ground whose swings, roundabouts and cockshies, all in full blast, hem in the Temple with pandemonium.

If you look closer you will see that this mud-encrusted shape, caked with filth, is squirming and alive. Eyes like those of a crazed wild beast, bloodshot to the iris, blink at you out of a tangled and clotted mane. The thing rolls over, and you see one plastered arm clutches in its curve a basket, a primitive cradle of rushes such as fishermen use, just such another, in fact, as Bible prints depict Miriam drawing from its reedy hiding place, a chubby Moses kicking within. It is all complete, even down to Moses, a dusky homuncule of three months who clutches with his tiny arms a garland of jasmine, his only wear. No dust on Moses, even though his strange companion now rolls completely over. See, he has gained a whole yard, holding the while the cradle aloft and out of harm's way with the adroitness of a music hall acrobat.

A vow? Precisely. Moses is the eighth. Numbers one to seven died all within the month. Rasiah the fisherman swore an oath. If his eighth-born lived to Vel Day he would roll even in this wise

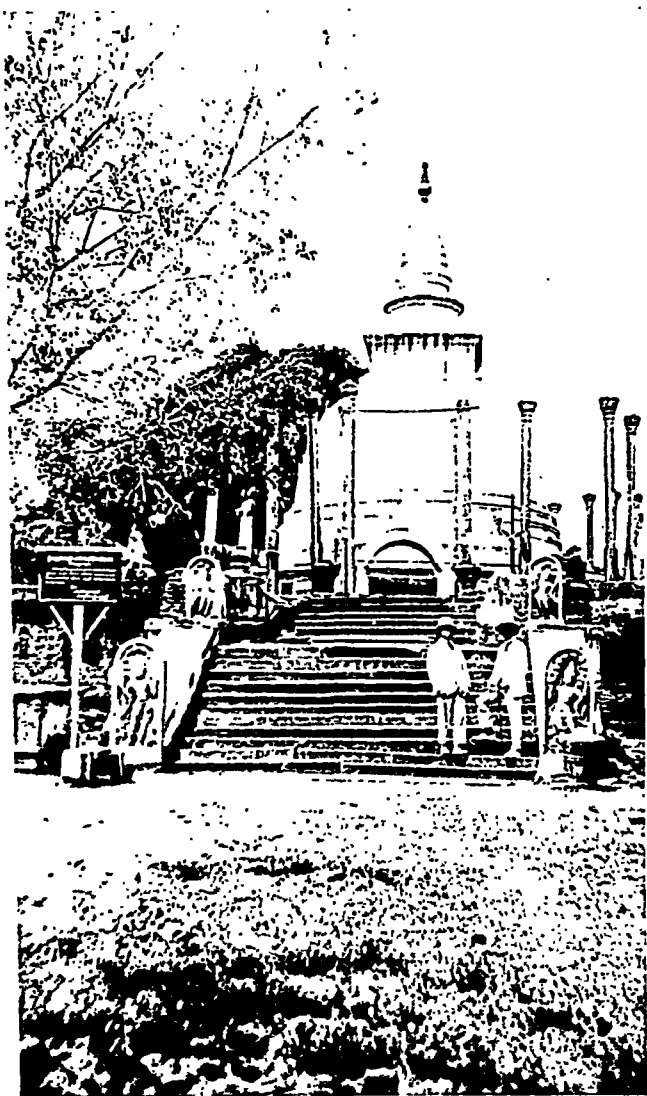
## CINNAMON AND FRANGIPANNI

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before the car from Kochchikadde unto Wellawatte Temple, which is four long miles. Look, already the child kicks more lustily in its cradle. Another twenty yards, and Vel will be paid in full.

One other picture. More than a rarity in these days, for you cannot, they tell me, now meet with it in Colombo, where I looked on while the thing happened years ago. We have seen the gods working in their separate ways in the hearts of Podisingho and Ramasamy. Let us concern ourselves with Meerz Lebbe, another alien who has chosen Ceylon for the land of his adoption, while still swearing by the Koran and the Prophet's beard. He has, or had, an annual "tamasha" of his very own. Guests were not invited, neither were they discouraged. The show being generally staged at 2 a.m., and publicity for the proceedings being neither arranged for nor desired, generally speaking there were none.

British soldiers in the India of an older day were aware that in Moharram time the Faithful would meet, when the occasion was auspicious, for a ritual which is older than history, a puzzle to science, confined to no race or creed, but sporadic in its outcroppings here and there about the world. Everybody had heard of the "rope-trick," and none, I swear, has seen it, or believing himself to have seen it, has not been deceived. Everyone, too, has heard of "fire-walking"; a few have actually witnessed it; I for one, and I declare positively there is no trick about that. The British soldier then, who was privy to these matters at a time when they were more frequently in evidence than now, with his habitual knack of Englishing strange words, turned



Thuparama Dagoba (230 B.C.).



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the "Ya Hassan! Ya Hosain!" which identified the "stunt" (a gem not then fallen in his way) practised by his Mussulman comrades at the anniversary of the death of two nephews of the Prophet, into a homely "Hobson Jobson."

"Hobson Jobson" is performed as follows. The devotees—in Colombo they used to be Coast Moormen and a sprinkling of Malays—would choose, somewhere on the waste ground of the Malay quarter in Slave Island, a site for the digging of a circular pit of fifteen to twenty feet across, perhaps a yard deep. The whole would be filled with faggots, which, kindled at dusk, had resolved by midnight into an even surface of glowing embers, a pool of lambent fire which smote one with a furnace blast at a range of twenty yards. Up to this limit where life was still maintainable pressed an eager crowd, men in fez-shaped Moorish hats and pork-pie Malay caps, rotund Malayan women voluminously swathed, a sprinkling of round-eyed, straight-browed boys and girls.

From a near-by "pandal" made gay with fronds of the young coconut, rose the chant of the devotees.

Two o'clock, or thereabouts. They filed out and trode down upon the pit in single file, ten or a dozen of them. Faster and faster they circled the pool of fire, fiercer and fiercer their wild cries and rhythmic gestures. The huge Moor who led them gave a sign. All but he drew aside. One handed him a namotty (a cultivator's tool, half pick, half shovel), and stood by while with mighty strokes he cleft two inclined approaches, one at each end of the diameter of that fiery circle. Round they went again, and round.

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The march grew to a prancing, cavorting riot, the rhythmic chanting to the caterwauling of a Witches' Sabbath. A shrieking figure dived down the incline, straight across the burning fiery furnace and out upon the further side. The line turned and followed him pell-mell. Not once, but again and again they made the passage. They snatched babies from their mothers' arms and bore them, two and three at a time, across the glowing floor, now churned to a sparkling, pulsing incandescence. One rushed back and forth eleven times without a halt—and then I saw his friends hold him back.

I will admit to you what I looked for at this time. It was for the unmistakable smell of scorched flesh. Not the faintest trace of such a thing was to be perceived. I know these people were absolutely unshod—time after time they passed within a yard of me. They may have put something on their feet beforehand. Don't ask me, because I don't know. If they did, it was wonderful stuff, and Burroughes and Wellcome ought to hear about it.

There followed a parade of the women. Not for these weaker vessels to make the crossing itself. An ordeal of sorts though, notwithstanding. There they stood, mothers mostly, clutching the babes vouchsafed in answer to their prayers. Muffled in sheets by their menfolk, they were deluged with buckets of cold water. Then a baptism of fire, dredged up in further buckets from the still-growing pit, a cascade of glowing cinders poured full upon head, breast and shoulders. Unwound from their cocoons of sheeting, they mostly fainted where they stood.

Women, even the dusky ones, are nervous creatures.





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gentler portions of their households *in villegiatura* when they came to town. The ban applied to all ranks, and at the palace even the junior bed-maker and the third cook's understudy were boys. This is not something out of Gulliver, but a minor fact of history, though Kandy and Whitehall had different standards, and one doubts anyway if the austerities of Raja Singho, King of the Chingulays, were counted unto him for righteousness subsequent to his demise, because he was really a much wickeder person than our own Merry Monarch, and not half so attractive on the social side.

Withal he had his engaging weaknesses, and was a great one for odd freaks and whimsies, not always of the bloodthirsty order. One of his hobbies in this wise was the gathering together, in the spirit of a kind of royal Barnum, of a menagerie of foreigners caught trespassing on his ground, and in the excitement of the sport he was indeed not above poaching outside it. Particularly proud he was of an assorted bunch of Europeans, Dutchmen, Dagoes, and a round dozen of jolly British mariners, flotsam of wrecks or beach forays, for hereabouts their captains brought many an Indian merchantman inshore for fresh water or new spars. Nor did this human aviary house any queerer bird than a certain Roundhead stripling, whom Raja Singho's minions waylaid on the shore one morning with his pockets stuffed with sermons and his mouth with texts.\* But a bird rather shrewd than callow, and, though fated as it proved to flap against the bars for twenty years

\* Robert Knox, captured at Cottiar, 1660, escaped and returned to England, 1680.

## THE COMPLEAT BACHELOR

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before he won out to freedom again, more than a match for his captors, out of whom, poor silly heathen blackamoors, he cozened three separate fortunes with little more honest work than a trifle of knitting, while royalty smiled upon a vassal whose deep-rooted aversion from the tempestuous petticoat vied with its own. As against this dire repulsion our Puritan could set an attraction, and indeed a singular aptitude, for filling his own pockets in situations where an Aberdonian Hebrew would have perished miserably. He had, moreover, the Devil's knack in slinging an *à propos* text at your head.

Late in life he was plagued with the itch that has troubled many better men, and gave himself away in the writing of an autobiography, having indeed seen much of the world and its peoples. To explain the absence of the remaining portion of this narrative from the authentic text (for such exists) would be idle. A chain of circumstance is convincing to no one except the forger of it.

. . . . .

Oft had I bethought mee on what the Diuel said to Job ; skin for skin, all that a man hath will hee give for his Life. Never in sooth saw anye man Scripture plainlier fulfilled than myself, when all my heathen enemies dwelling in those parts of Conde Uda in Zelone, where I had set up my house and estate by the privitye and consent of King Raja Singho, rose up against the Dominion of the King, and grievously harried and drove me from that country. Toylinge to and fro about the world for a patrimonie, which when gotten I find is very uncertain to keep, Provi-

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dence saw fit to take mee from liberty and to deliver mee up even into the hands of the heathen, by which mischance I lost all that I had scraped together in the world (indeed somewhat considerable for a young beginner according to my Minority). Whereafter in pious diligence and careful dealing I again got together some small store of this world's goods in manner as follows vizt. All those my necessities to maintain life in this my bodily carcass had King Raja Singho provided against in laying upon his people the charge of mye sustenance, in which by reason of their fear, though grievously put to it to keep lyfe in their own bodies, they in no wise sought to avoide, yet for rayment I must look only to the labour of mine hands and my own subiltie. Wherefore I did bethink mee to walk through the fields of the King's subjects and plucke their corn secretly in my hand, and on my returne again filling my pockets in like manner, and so laying up a store thereof in mine own house till I could sell the same to the needy and buy clothe for my garments. And what doubt I had of the righteousness of this devyse I resolved by thinking on the manner in which Providence had abandoned me naked to the mercy of the heathen. Among whom, by the grace and favoure of the King, I began first in pitiful measure to increase my estate in this world's goods (having formerly stood as fair in human probability to advance myself as many if not moste adventurers who were not borne to Fortune) through an insight I had in knitting caps. But latterly the trade in knitting has grown almost dead (through mine own industry and perseverance all my neighbours being fitted out in such manner),

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wherefore by careful lending of corne to my neighbours, they returning the same to mee at their harvests with half as much again, was I suffered by diligence to increase my little to a great deal, Providence so blessing mee that I was enabled to lend to mine enemies. And though usury be esteemed by some a traffick not altogether meet for Christians yet was I cut off from following husbandry, and the like labour, a great part of husbandry in these parts properly belonging to women.

Now against marriage my inclination and resolution was stedfaste, and with such of my fellow captives not of a ribald and loose habitt I had made a covenant to exclude women from coming among us, for by means of such, saith Solomon, is a man brought to a piece of breade.

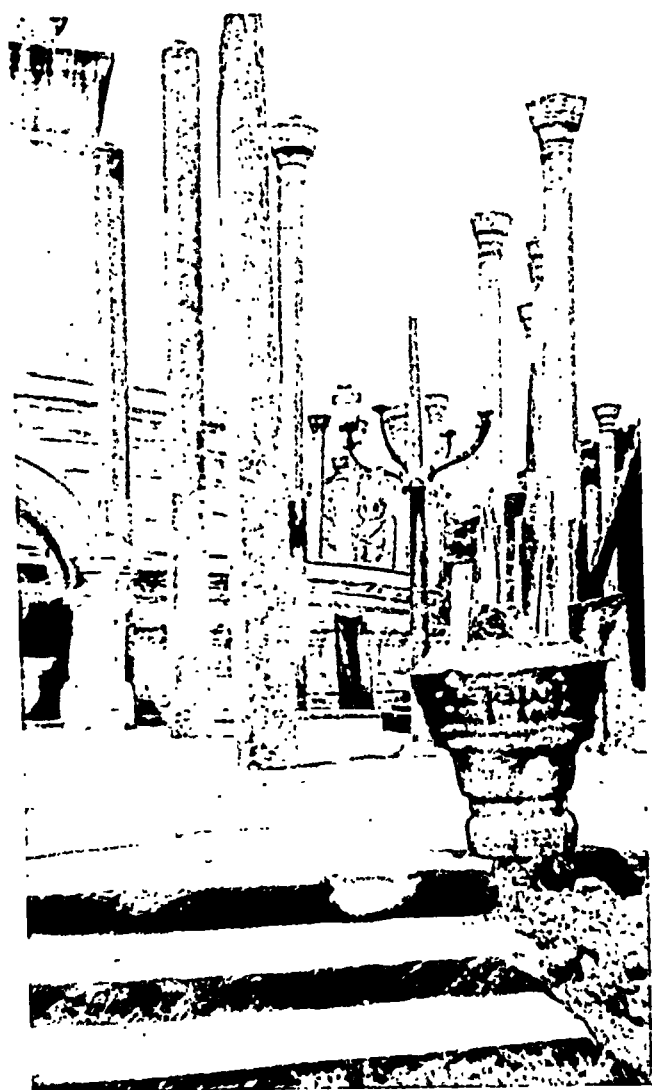
Yet, that rebellion falling oute in manner as I have related must I begin again in new quarters, which I did by the King's orders in his owne city of Cande, stript at once of all my worldly riches and enjoyments and exposed to poverty and contempt. For I had set mine eyes upon that which was not, Riches of a certainty making themselves wings to fly away towards Heaven.

How Providence having raised mee up with the same hands pulled me down and took all things from me, then strangely like Jonah's gourd it made them growe again in this my new settlement where I was able to lay up again some small patrimonie either by knitting or pedling in clouts, and some by lending of my estate to the poore (at good intereste as aforesaid). And it was my habitt, for so I found my trade to prosper, at festivalls to invite my neigh-

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bours their wives and children to my house where I feasted them two or three days together with all manner of meats. Yet the reason I invited their wives was onely to dress the victualls.

Of these my neighbours there dwelt over against my house one Don Louis Tissera, being son to a Portuguese about the King's court but his mother a Chingulay woman; with him dwelling alsoe his daughter Louisa, by some esteemed for comeliness in her person, but lacking soberness of discourse, a very jewel of gold in a swine's snoute, for so is a fair woman without discretion. This Don Tissera I held an idel fellow though subtil in argumente, and like Ahithophel for Politicks and often would he sette and talk with mee, which had it hindred my knitting I should not have allowed of. And growing intimate this Portuguese by subtiltie urged mee that I should rather employ the service of his daughter in boyling rice than loose my own time, whereas often indeed I would eat corne only with a little salt and as it might be a lyme, the lesser for to slacke in my Husbandrie. For the girl, he said, had in his own house nothing to doe. I took hold on his words as Benhadad's messenger did on Ahab's, calling him brother, and thereto I did nothing loathe assent, though bethinking mee of him who goeth, as Solomon saith, straightway after a woman as an ox to the slaughter. Thus it fell out that this Girl (in a neete cleane dress) came herself and using daily many Importunities and arguments was like to drive from my minde good counsell of the prophet, how that she is loud and stubborn whose feet abide not in her own house. And convincing mee in my interest



Thuparama Dagoba.



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was to save time (which was indeed trewe) she came at the last pass to daily visites at my house, dressing what I bad her, and thereafter stepping over to her house till I had done eating, setting forth to mee how she would not be at my charge for her company at dinner. Yet later returning would she washe the pots and sweepe all oute in the house, sometimes bringing a small dish from her father's when she saw my own dinner very scante.

So by such crafte was I hard put to it to bear in mind the wise counsellis of King Solomon, Keep thou from the evil woman, from the flattery and tongue of the strange woman, neither let her take thee with her eyelids. Yet saw I well that man was but human. For I perceived the wench to be comely and knowing myself not above age 27 (and indeede from her boyling my rice and sweping in the house was I given an increase of time to profite in my trading). And tis better to marry than to burn, yet was I thrown into turmoile and unquietness of spirit for the lawfulness of conjunction with heathen and idolaters. So at this pass being warned by an aunt of the girles, who went about to do her a mischief out of spite, of the design laid between this idel father and his daughter to finde a way to helpe me spende of my money I came by grace to another minde, letting out how it was far more convenient to mee to abstain, and that it more redounded to my good. For which crowning deliverance must I be ever thankfull. And truly this veering of my inclination, though much arrested by contrary winds, as Balam when the angel stopt his asse, hath been the salvation of my Patrimonic at that time. For a wench of such subtil crafte is



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as one whom the prophet liketh to a deep ditch and a narrow pit, and better I hold it to dwell in the corner of a housetop than with such an one in a wide house, for the contentions of a wife are a continual dropping and he that troubleth his own house shall inherit the winde.

. . . . .

I hope you have not assumed this to be a hitherto unpublished portion of Robert Knox his narrative. What it happens to be is my own impression of the man, etched with a graving tool borrowed from himself, a word-portrait set forth in the right Cromwellian jargon which he so loved. In fact the Temptation of St. Robertus, as described above, or something rather like it, actually befell not himself but another of his acquaintance, and he has left some record of the episode.

A dirty dog, I can hear you thinking, if you don't say so, but so was that hoary old bag of Carolean iniquity and humbug to read whose diaries is like opening a shutter on a seventeenth century London street, wherein the Restoration Comédie Humaine still throbs, pulses, and jostles on the side-walks in a panorama of scenes that only Mr. Wells's time machine could otherwise have revealed for us.

Knox was no Pepys, but he is well worth reading. What makes his notes historically valuable is the combination of his unparalleled opportunity for making observations of the island and its people, the keenness of that observation itself, and the possession of a methodical habit of mind which prompted him to store up all this information through the twenty years of his captivity and commit it to paper at the very

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first opportunity available after his release, namely on the voyage home.

There is a book in existence (though out of print, I take it), admirably edited and produced,\* containing an extended version of his "Historical Relation of Ceylon," which incorporates the autobiographical notes and additional MSS. discovered in 1910 in the Bodleian. It is clear from the inscription on the flyleaf of the most valuably annotated volume which furnished forth this extra material that the book itself was the property of Knox Ward, Clarencieux King of Arms, who was a nephew of Knox and inherited from his uncle a certain Ceylon Knife given him by a quondam fellow-captive, a Dutchman, whom Knox encountered on one of his later voyages to Cochin.

There is no doubt whatever that the "Historical Relation" had a great vogue on publication, though owing to a curious clause in its author's agreement with the publisher (Richard Chiswell, Printer to the Royal Society, at the Rose and Crown in St. Paul's Churchyard), it was never reprinted. Knox in his old age became an undoubted literary lion, and his friends among contemporary high-brows included several men of mark, Sir Christopher Wren for one, then President of the Royal Society, who acted as a kind of intellectual godfather to Knox. Robert Hooke was another intimate, and the verses engraved under Knox's portrait are his. The demise of this boon companion, however, revealing as it did the existence of a tidy little nest-egg of £30,000 in his strong-box concerning which he had maintained a

\* Ed. James Ryan (Maclehose, 1911).

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discreet reticence during life, elicited the not very charitable protest from his old friend that he had taken a "mizer" to his heart unbeknownst, the pot calling the kettle black with a vengeance.

But the man of all Knox's circle who really matters to posterity was Daniel Defoe, who quoted Knox at great length in "Captain Singleton." Inspired journalist that he was, who can doubt that Defoe sought and found the "copy" of a dream in the personal idiosyncracies of this unctuous and Pharisaical Rip Van Winkle? Take up "Captain Singleton," and there before you is the Quaker who so adroitly served God and Mammon, an eloquent witness as to whether this is so or not. Further than that, the presumptive evidence is strong to indicate that what gave Defoe his very notion of writing "Robinson Crusoe" was his acquaintance with Knox, and here again the philosophic and pietistic discourses which so overweigh the classic narrative are strongly reminiscent of our oily friend in his habit as he lived. Its publication, in any case, only antedated his death by a few months.

Practically everyone of Knox's companions in bondage (most reports agree all bar one, and his name was Stephen Rutland), fell, sooner or later, from grace. With these twain at Lagundeniya lived "Roger Gold (Gould), Ralph Knight, Wm. Day, and Thos. Kirby." Many descendants of those British sailormen live at Lagundeniya still, know all about their ancestry, and are proud of it. Day's posterity calls itself De Appu, and is known to have had a feudal duty of carrying fresh milk daily to the King's Palace at Nilambe, in itself an honour no

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doubt, but not exactly a sinecure, the way being long and laborious and the Pussellawa climate far from ideal for the purposes of milk conservation. The Ceylon Census Report of 1911 makes a note of the fact that certain undoubted descendants of Naucolars de Lanerolle, a fellow-captive with Knox from 1672 onwards, were some thirty years ago still local celebrities in their district, having promoted themselves from Counts to Dukes under such names as "Duky" or "Dorkidoe" La Nerolle de Ley (de Laisne) Franse Mohottige Don Samuel Appuhamy.

As for Knox himself there is no doubt about his scorn of petticoats having been a thing instinctive. One can imagine that the Sinhalese belles of his period were every bit as pretty and as witty as they are to-day. Caps were set at him in that long twenty years, we know, but never with success, though it is clear he felt his loneliness, and he must have known his chance of ultimate rescue a pretty thin one. But having run the gauntlet of these dusky charmers do we find him succumbing to something in the milk and roses line in the heyday of his long frustrated prime? Not a bit of it, for all the wiles of his good kinswoman Mistress Bonnell.

Writing to him on March 31st, 1702, she protests to Strype:—

Indeed Capt. Knoxes rudeness in his letter did not at all move my resentment. I rather pittied his ill mannered and unjust aspersion of me, but I have suffered too much to let such trifles ruffle me, but I thought it was necessary to let him know huffing at abusive treatment

should not provoke my charity, and indeed I had given it so largely to that poor cupple in his absence that I could not continue an addition to what was promast without suffering it.

Seven months later she feels able to add :—

I thank you for your account of Capt. Knox. I assure you I am very glad to here of his well-fear, for such trifles as his rude letter never sticks with me. If he be naturally rude and unpolished it would be unreasonable in me to expect that he should change his nature on my account.

Knox was nearly sixty then. He was close on eighty when he died on June 17th, 1720, still a bachelor, leaving what was for those days a fairly comfortable fortune, distributed with the methodical care and foresight that were second nature to him in "leguces" to innumerable nephews and nieces, the old bear being the exceptional member of a much married family.



HAPPY few who have seen our Garden of Eden from the air. I knew well the first man who ever flew in an aeroplane over the rolling green sea of Ceylon's verdant lowlands, a gay young Frenchman, dead long since they tell me in one of the earliest cloud combats over Flanders. And he did but skim for half an hour the island's plummy fringe of coconuts and circle in all innocence that shrubbery wherein the Royal Garrison Artillery secreted certain popguns of its own which the public manfully pretended to know nothing about. My aviator looked inland to where the mountains rose range upon range in scarps of indigo and amethyst, sighed, shook his head, and came to earth. Those were pioneer days, 'twas but a year or two since Bleriot's Channel passage had given the almanac a new red-letter day. So my aviator came down, as I say, and was promptly arrested by a policeman. When they had searched his pockets and his makeshift hangar on the race-

course, taken away all his films and developed them, and found them nothing but snapshots of a pretty lady who had dressed up in his leather overalls and goggles and posed for Monsieur with a manicured finger on the joystick, they let him go with a verdict of "Not guilty, but don't do it again."

Yet that bird's-eye view he told me was enchanting, He must come back this way and take the eagle's path, high through the azure over those blue mountains. But he went home another way, and then the war came, and though it brought us a sea-plane or two to complete the astonishment of the natives their pilots had no time to spare for junketings inland.

No man has flown down to us from India yet, but the thing might happen at any moment. Such a one, soaring high enough, would glimpse us as a ham-shaped sandbank with its knuckle end towards him, to the right a vague protuberance where Mannar's finger points the path to Adam's Bridge and the holy island of Rameswaram, at whose tip foams and swirls a two hundred yards wide race of waters through the Paumben Pass, and then—India. Flat, flat as a billiard table would show our island over three parts and more, its northern plain glinting here and there with the blue mirrors of ancient "tanks," a stupid word that, which suggests galvanised cisterns or, at best, municipal reservoirs, rather than the vast reedy meres beside which your landlocked waters of Cumberland and Westmoreland would show up as the veriest puddles. Dipping lower, and if he knew what to look for, pale gleams might catch his eye now and again in the forest tangle, strewn bones of a Lanka that died long since, a mossy cenotaph



Jungle scene in Northern Province.





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upstanding here and there, yonder the Lion Rock of Sigiri bulking sheer from the green sea lapping its sides. Beneath him, in the lower air, the feathered battalions would wheel and pivot, flocks, columns, and picquets of teal, heron, and cormorant, winging their way with steady purpose from one inland sea to the next. Southward looms a new landfall, range on range of ultramarine and lapis lazuli rising to the battlemented scarps and jagged fingers of a plateau whose average elevation is 4,000 feet above the plain and its major peaks 3,000 more. Pedrotalagalla, supreme summit of the island, rises to 8,000 feet and over, but its truncated top is a plateau in little, with dells and savannahs of its own, all overhung with groves and clumps of the lichenized rhododendron. The sharp-cut salient of Adam's Peak is more impressive far. To that needle point has clung a windswept temple for 2,000 years, to which one climbs in the cool of the night watches over shaking bridges dim with the spray of mountain torrents far below, hauls oneself hand over hand round the rugged shoulders of the Peak by age-old chains of a strange rustless iron, whose secret the island craftsmen lost long ago. Old Sumangala is dead now. Kings and abbots were his forbears, and he had ridden out the storms of half a century in his high-poised cyrie whose sacred fane encloses the footprint of the Buddha, himself the supreme and venerable guardian of the ancient mysteries. A wise old man, and a scholar profoundly learned not only in all the holy writings of the Faith, but in the tongues and literature of the West. Muffled to the ears and shivering for the bitter cold, I crouched with him one night against

the coming of the dawn and the diurnal miracle of the Shadow, that sharp-cut triangle flung by the rising sun upon the billowing *Gnabelmeer* which laps the Peak to the wanderer's very feet. Gravely he spoke of men and things, and drew from a niche at his elbow, to illuminate some point of the talk, the current numbers of the *Nineteenth Century* and the *Revue des Deux Mondes*.

But I desert my airman. His province being to observe these things, he would mark, passing the boundaries of this montane zone, how the deep and longitudinal clefts which makes the plateau a cake, as it were, ready cut into slices, run parallel, almost due N.W. and S.E. by the compass bearing, at right angles that is to the main currents of the monsoons. Now he will understand why, and where, we get our rainfall. In the arid plain which he has passed it may be twenty inches in the year. Here it is often 200. This is why the North-west and South-east corners of our island cosmos are burning deserts, why the South-west lowlands are a sweltering hothouse, why we get ten degrees of frost some mornings on the hills so that the sun comes up to find the tree ferns drooping limp and dead, and why alpine and sub-tropic species rub shoulders and palm meets pine in the space of a clod of Eastern earth that is, over all, only two-thirds the size of Ireland, its contemptibly few degrees of longitude falling entirely within the Northern half of the world's tropic belt.

I believe botanists find our island interesting. Something of a range here, all within a twenty-four hours' journey. Pressing inland from the slimy mangrove thickets, whose crustacean hordes crawl

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at will on earth that is Ceylon or paddle through water that is the Indian Ocean, or from that more arid littoral where springs the flowering fern and the contorted screw-pine or pandanus, for mile upon mile inland the only green things you come upon are the sand-loving palmyrah and those wizened useless growths, the Neralu and Wira, the last a mockery and a fraud, for it throws a heavy shade devoid somehow of comfort to man or beast, and beneath which no living thing will grow. Best of this bunch are the acacias, of which Mannar properly takes pride in its rare forest of *A. planifrons*.

To the dry zone proper, that region namely, two-thirds of the island in extent, where though the conditions are no longer arid rain falls but rarely, and since the old irrigation works in whose making the long-dead kings of Lanka took such pride have fallen into decay and crops of any kind are hard to raise, belong the noblest timbers of Ceylon. Here lift their heads our finest Ebonies, Satinwoods, Calamanders, and Neduns, but you may look in vain for an oncoming generation, and for the fact that it is not there blame the forest policy of past governments that will bring the island face to face with a timber famine before we are all of us much older.

But these are specimen growths merely, showing what Ceylon has done and may do again if her forestry resources be but properly husbanded. It is throughout the wet zone, wherein rainfall and sunshine alternate in lavish measure throughout the year, that our teeming forest growths rise thickest. Here the veined and marbled Calamander or Coromandel (*Diosphyros Quæsita*) still awaits the axe, with other

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streaked and flowered ebonies, its cousins, and our true sable ebonies, than which you can seek throughout the world for a finer, harder or heavier medium for the carver's chisel. Ceylon *used*, I would observe, to export Calamander in bulk, governors and merchant princes would ordain its lavish use in beautifying the insides of their houses, for one can understand the vogue for interior decoration of a timber that is raven black when worked, banded alternately with grey, golden yellow, and dark purple, with all the weight, hardness, and capacity for polish of the finest ebony, for ebony it is. How many known Calamander trees still flourish in our forests, think you? Fewer than 150. The true ebony, you must know (*Diosphyros Ebenum*) is yellow (sometimes black-striped) as to its sapwood, and only the heart is throughout of the jetty black we so admire. What we still have of it for sale brings in Rs.200 a ton in the local market. More valuable still as a cabinet timber, for we still export a marketable bulk of it, though it grows rarer year by year with the rest, is the true Ceylon satinwood, *Chloroxylon Swietenia*. Large, slow-growing, and semi-deciduous, it produces a timber of intense hardness which runs in colour through a range of yellows, honey, gold, and orange, at times merging into palest green. Its durability is almost that of ebony, and, a point of local importance, it is both ant-proof and teredo-proof. Sleepers of it have lasted for thirty years in the jungle tracks of the wet belt, though to put a wood of this calibre to such a use is not only an extravagance but a desecration. An odd variety grows in some spots, known to the Sinhalese as "mal buruta," to us as "flowered"

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satinwood. This shows on working a foliated or wavy grain, an eccentricity probably due to wind or other damaging influences during growth, which triples the value of such a tree to the cabinet-maker. All satinwoods regenerate peculiarly, and where the adult tree is still fairly common saplings are often absent altogether should there be little topsoil or humus.

I can but pass over in brief catalogue other lovely or unusual island woods. There is the Palu, hard almost as ebony, its hue that of a full-bodied tawny port, which takes a superfine polish and will hold out against termites for 130 years. Too heavy for household furniture, it is invaluable for other purposes. In the forests of the dry zone it is often a near neighbour of the satinwood, and has attained a recorded girth of 26 feet. The trade once knew it as "ironwood," a title properly belonging to *Messua ferrea*, a huge evergreen with very dark, shining, lanceolate leaves, of an ashen white beneath, though when young the foliage shows of a glowing red. Ironwood when cut is dark red in colour, and reveals a straight fine grain. Forestry experts are doubtful if it is really indigenous. As a semi-sacred tree of the Buddhists, it might easily have been introduced in very ancient times. Its apparent gregariousness, in any case, is put down to the fact that groves planted long centuries ago have now relapsed into forest. Nedun (*Pericopsis Moomiana*) is another beautiful timber that grows rarer year by year, and in these days is used only for furniture. Slaty brown in hue, it takes a magnificent polish. Common no later than 25 years ago, it grew best in such spots as are now covered with cultivated rubber. The money-

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grubber has uprooted it, along with the peerless Coromandel. Fairly common still, thank Heaven, is the Ceylon Rosewood (*Albizzia odoratissima*), which bears both beautiful timber and sweet-smelling blossoms. Of its cousin, *A. stipulata*, they make cattle bells in India, but in Ceylon let it run to waste. Tall and stately, often gigantic, towers the Hora (*Dipterocarpus Zeylanicus*), of which there is a giant near Ratnapura with a girth of nearly twelve yards and a clean bole of over 100 feet. Another mammoth is the "Shingle tree" (*Doona Zeylanica*), useful as its name implies for roofing, sleepers and bridges, and yielding an excellent clear resin. There is the handsome Margosa, with its corrugated bark and close-grained ant-proof timber of mahogany red, exhaling an aromatic camphor-like odour. Leaves, bark and seeds, are all used largely in native medicines of an anthelmintic type, and the seeds as ornamental beads. There is the "Ceylon Oak," strangely like your rugged English veteran. Its seeds are edible, even as acorns are, yielding also the Macassar oil beloved of our grandfathers. There is the Gammalu (*Pterocarpus marsupium*), which gives a yellowish banded fine timber in great repute with the builders of old Lanka. The pillars of the ancient Kandy audience hall are of this wood, and are good for many a year to come. Its timber seems out of fashion these days, but before the war France imported as much of the strange Kino gum which the tree secretes as Ceylon could send her, exactly for what purpose Ceylon never found out.

Last, but far from least of all our indigenous woods, I come to the Lunumidella (*Melia dubia*): Its

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Sinhalese name you will agree is music in the ears, and what Ceylon would do without it from the practical standpoint nobody knows. The pseudonym of "Ceylon cedar-wood" is well earned, its timber being attractive to the eye, durable, and easily worked. Its oddest and certainly not least valuable characteristic is that it grows almost as fast as a mushroom, often reaching a breast high girth of four feet and a height of sixty feet in under ten years. Another queer peculiarity is that its seeds will only germinate when scorched, and one of the few useful results attributable to the native habit of "chenaing" (of which more anon) is the chance encouragement thus given to innumerable *lunumidella* seedlings.

In an earlier chapter I chose to rank the Jak (*Artocarpus integrifolia*) as an interloper from the primeval glooms. That he certainly is, though by rights and strictly speaking he is a trespasser in whatever part of Ceylon you may find him. Originally, no doubt, he was introduced (his huge fruits were sea-borne perhaps, though so valuable is he that you can understand any traveller making a point of bringing him along) from Malaya. Jak timber is of the highest quality, and is often when seasoned (it turns rapidly from green cheese to a ripe chestnut and ultimately almost black) palmed off as true mahogany. The huge fruits, with their nutritious musky nuts and pulp, are an indispensable ingredient of the commissariat in any Sinhalese household. Other exotics of far more recent importation, which do well in the island and are encouraged for their divers uses, are teak (brought here first by the Dutch and now cultivated systematically by the Forest Department), Honduras and

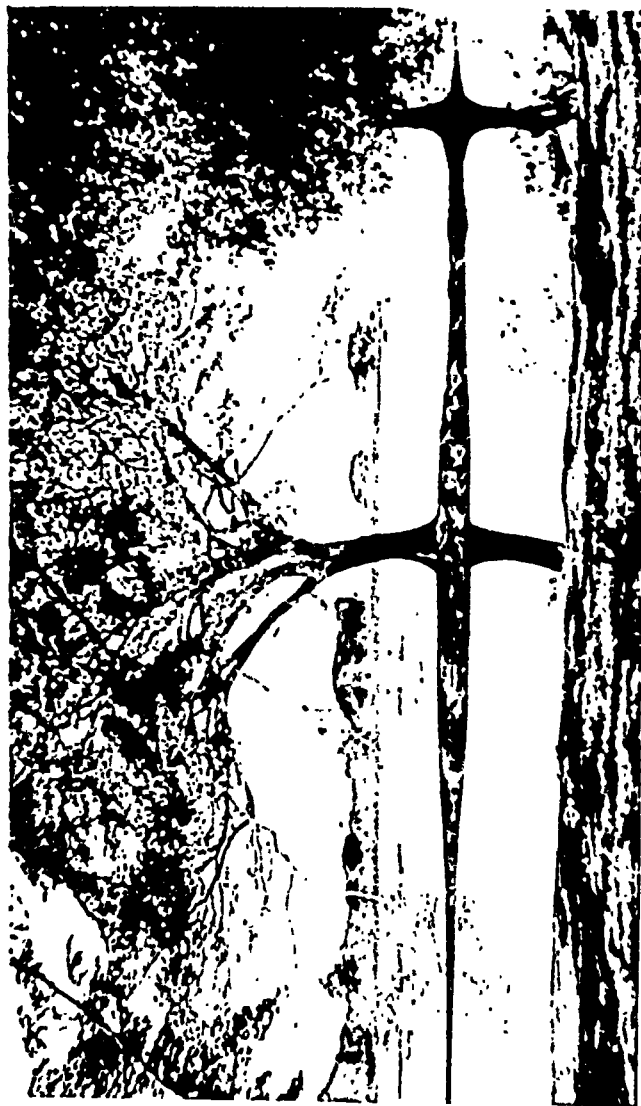


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West Indian mahogany, cedar, various Australian eucalypts, blackwood (also from Australia), many conifers, and the strange Balsam of Peru.

Why, you will be wondering, does any man who takes up his pen to write about Ceylon discourse of jungle trees in preference to rubber and tea, understood by the world to represent the stable industries of the island? The answer is that these strange, beautiful, and commercially speaking often highly valuable growths belong here, and that not only economically but æsthetically. They are part and parcel of that Paradise which an all-wise Providence decreed should be Ceylon. My argument is that the money-grubbers, seeking to improve on Providence, introduced the shrub from China and that other poisonous-looking tree from the mephitic jungles of the Brazils for their own sordid ends, and to make increasing room for their *protégés* blasted Ceylon's fairest hill-sides, scarred and tore the green mantle of our uplands, felled and burned the richest forests of the plain, to the end that the increase of their dividends might be indecently hastened. Providence, it seems, has hit back so far as the rubber industry is concerned, and even the tea-magnates have shivered in their shoes for a space. To this day the damage they have wrought is only apparent to a few. Not so many years ago our montane zone was covered with a rich growth of indigenous verdure, now very largely replaced by tea, dotted with mathematical exactitude over mile upon mile of hills. Nothing grows between the roots of one bush and the next, "clean weeding" being not a motto, but a religion. The planting



A tank in the Northern Province.



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clearings have brought floods and siltings in their train, in the early days at least no proper "terracing" was carried out on estates, the rich top-soil or humus was washed bodily out of the district by our torrential rains, washed, I should say, clean off the island and out to sea.

But forget that. Even had we kept the humus such wholesale deforestation would have been bound to affect our climate adversely, and it has done so. Disastrous floods in the low country, resulting in heavy economic loss and not seldom in a serious toll of lives, are the direct results of deforestation up above. Nor were the planting pioneers the only wrong-doers. That pernicious form of shifting cultivation known as the *chena*, beloved of the constitutionally indolent Sinhalese, for by it he gets (for a time) most result by least labour, is at the bottom of the deforestation of the "patana" lands, leagues now of unprofitable wilderness inviting fires that spread the canker ever further. And the tea and rubber people must have timber for fuel and timber for the cases in which they send their stuff to market. How do they get it, do you think? A colony with the sylvicultural possibilities of Ceylon actually *imports*, at this day, £200,000 worth of foreign timber per annum. There is a fuel famine already in sight. Under the present conditions returns from our forests will grow increasingly expensive as the proportion of the less accessible areas under exploitation grows, while supplies will steadily dwindle and increase in cost as the existing forest capital is used up.

The visible hardwood supply will last ten years and no longer. The tea and rubber trades are dependent

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upon a never-failing supply of soft wood for chests. Our resources even of that would peter out in a few months, once imports were cut off. Government appears to have its head still in the sand. Ceylon used to give a lead to Malaya, but they tell me that to-day the F.M.S., with only a shade over Ceylon's area to deal with, employs fifty-eight superior forest officers to Ceylon's sanctioned eighteen (existing nine). The Ceylonese themselves are coming, and will continue to come, more to the forefront in the government of their own country, and jealous as they are always ready to show themselves of immigrant commercial interests, surely here is a point upon which they might press for a revision of official policy. But one can see few traces of such a desire. "Chenaing," as a conservative and ancient practice followed long before the advent of the European, they will always put in a voluble defence for, skating round all the common-sense arguments against it. Similarly they deprecate the introduction of trained European experts in forestry on the score that their recruiting closes avenues of promotion now open to Ceylonese. If trained Ceylonese were available no one would object, but they are not. Meanwhile they hardly seem to realise that the natural forests of their own homeland have been largely replaced with products of until recently greater commercial value, products only cultivable in just those wet and montane zones wherein Ceylon's most valuable native timbers formerly flourished. Never properly regulated, the extension of tea and rubber has almost wiped out of existence the Calamander, the Nedun, and other timbers of the highest value, though men

are trying hard now to save the former from extinction by starting seedling nurseries. Wholesale clearing of virgin forest tracts has brought about widespread erosion, tilting and recurring floods, and vast areas of arable lands have suffered untold damage in consequence. Huge derelict areas, naked of any profitable soil, stand as the memorials of planting projects started with enthusiasm and abandoned in despair. On all such, rank and poisonous weeds spring up, dry to tinder in the hot weather, and are ravaged by periodic fires which spread as one might expect to what still remains of virgin forest on their borders.

But though white men and brown have played extraordinarily foolish tricks with her, they have not yet spoilt Ceylon. To this day her scenery remains, after its kind, incomparable. We have no snowline here, and there is more of soft and sensuous charm than of rugged grandeur about our mountains, but infinite variety and diversity, enchanting colour effects, and multitudinous surprises, await the eye of any traveller who loops and hair-pins about our mazy network of roads. For in the uplands a straight stretch of a hundred yards is almost a thing unknown, ravine succeeds gorge, cliff follows breakneck hillside, till the plateau drops on all sides to the lowland jungle. Afternoons with us, save at the height of the rains, are always high summer, and over all the land there rests a shimmering glory of blue and gold. Switchbacking down from Kandy, perhaps, the windings of the way show you a dozen, a score, of different aspects for every blue peak, every emerald-mantled crest and hummock, within the four quarters of the compass. Where the hill

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drops sheer from Kadugannawa to the fiat lands a multitude of terraced rice-fields rise, and every square foot of that spoon-shaped hollow in the hills for a thousand acres and more is terraced in strips, belts, ribbons, ovals, and rounded squares and triangles of new-sprung paddy, whose tender vivid green is only matched in Nature by the sudden freshness of young larch.

This Kandy climb is worth doing by rail, for once. The road for me in Ceylon, so long as good Samaritans have cars, but there are times to patronise the C.G.R. for all that. You might, for instance, want to go to India overland.

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Opened just before the war, the Indo-Ceylon railway connection *via* the Talaimannar Peninsula, Dhanushkodi, and Paumben, by which land travel to the mainland now becomes possible with only one short break of some twenty miles covered by the ferry steamers that skirt the chain of sandbank known as Adam's Bridge, has proved of at least as much utility as its projectors hoped. Vanished are the discomforts of the dreaded crossing between Tuticorin and Colombo, home mails coming *via* Bombay now reach Ceylon many hours earlier than of yore, while trade and passenger traffic between the island and India have, as was expected, been enormously augmented. Luck included me in the party that travelled on the first train carrying *bona-fide* passengers to the tip of the Mannar Peninsula, throwing in further the opportunity to take ship on the first ferry boat to Dhanushkodi, to observe while Olympian Excellencies made mystic passes with cere-

monial batons and uttered auspicious words at the formal opening of each section of the route, to banquet in much too compact pavilions on the desolate site of Hanuman's Carrieway, listen to interminable speeches, and stand at gaze while the first train to India from the holy island of Rameswaram clattered out of ken high above the swirling race of Paumben Channel.

Never hesitating as he does to embrace any conceivable opportunity of turning working days into festivity, the Colombo native had voted himself a Bank Holiday the previous afternoon, when we fought our way through packed streets to the Maradana terminus and disposed ourselves according to plan in specially reserved compartments. Bunting fluttered, vistas of State carpet invited gubernatorial feet to tread boldly, safely guarded against the impact of vulgar earth, pompous officialdom kow-towed, an invisible underling whistled "All Aboard," came a snort from the gaily decorated engine, and the long train of fifteen cars gathered speed out of the station to the accompaniment of detonators placed at intervals along the line and cheers from the populace.

The railway people certainly did things extraordinarily well that time. They fed and wined us regally in three saloons. Vicerealty unbent post-prandially to snip cigars and swap stories with the anonymous civilian, and few of us turned in before midnight, though early to rise was the order of things for the morrow.

We rose in the dark, the first limb to protrude from our spotless mosquito curtains evoking ample and immediate demonstration of the malarial character of the Mannar Peninsula, at least six anophelids



tempting and receiving summary execution before I, for one, had adapted myself for the public view. Early tea in the growing dawn brought more evidence on the malaria problem in Mannar, the nightmare landscape that grew into definition outside the saloon windows revealing one sinister feature in particular—an almost unbroken series of stagnant pools formed by the “borrow pits” that have won so unenviable a notoriety. Scarecrow talipots and the uncannily flattened bushes that are so characteristic of this desolate district were the only outstanding objects of the scene, of goats and kites a few, of human beings apparently none.

And so, a few minutes before 6.30, to a halt at the little station of Talaimannar, a derelict place enough seemingly till these festivities made it gay with bunting and red carpets. Here the Chief Resident Engineer handed up to our Governor a small silver-mounted baton of ebony. Raising it above his head, he said, with quite admirable brevity :

“I declare this line open. May it prove prosperous and auspicious for all time.”

Then we had to jump into the train again, and ran quickly down the last short section of the line and out over the water along a big jetty at whose side the “Hardinge” lay waiting to carry us over the twenty odd mile jump to Dhanushkodi. Once the zig-zags of the first quarter mile of channel had been mastered, the turbines pushed our little cockleshell along with hardly a tremor at something like twenty knots.

Two hours saw us within hailing distance of Dhanushkodi jetty, the identical spot, according to tradition, where Rama’s ministers started the causeway

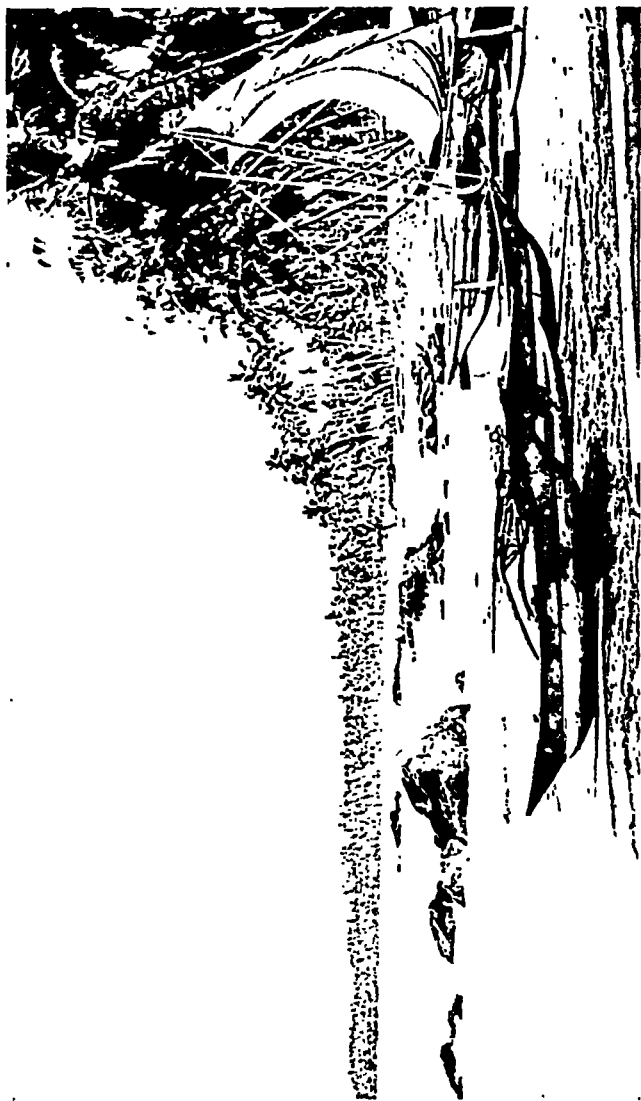
over which the abducted Sita was able to escape to the bosom of her family. Here a large and gaily decorated pavilion (they call them *pandals* in these parts) had been reared. In the most welcome coolness of its shade all of us now gathered to watch the formal opening of the Dhanushkodi section by the Governor of Madras. The Agent prefaced these formal proceedings by getting up and telling us all about the scheme. We were reminded that the problem was far from being a new one. In far-off mythological ages the same puzzle had presented itself to Rama as soon as he had made up his mind that to invade Ceylon was the only practical means of recovering his consort Sita, lately forcibly abducted by Ravana, demon King of the island. On reaching Mandapam and later Dhanushkodi, on which the party stood at that moment, the injured husband found his passage barred by the ocean. Not to be baulked of his purpose he summoned his Minister of Public Works, Vala, a son of Visvakarma, who was detailed to bridge the channel, and not waste any time about it either. To hear was to obey. Vala called up Chief Engineer Hanuman, who turned on his army of monkeys in full strength. Unless legend lies, the resultant causeway from India to Ceylon took just five days to build, time enough at least for Rama to continue his journey and recover his queen. Permanent results of this occurrence are to be found in the sanctity which still attaches, and the pilgrimages which have continued without ceasing to this day, to the temples founded by Rama during his return journey from Ceylon upon the island called, after himself, Rameswaram.

They say the palm squirrels took a hand at helping

Hanuman's monkeys, rolling their furry bodies in the sand, shaking themselves on the earthworks, and patting and pawing the sand into the joints as it flew out of their coats. Rama looked on well pleased, stroked the little volunteers with his three middle fingers, and there the three black stripes are to be seen down the palm squirrel's back to this day.

Centuries rolled by, and a different race of men found their way to the same spot in Southern India, and for reasons of a more practical character were seized with the same desire to invade Ceylon by way of Adam's Bridge. Convulsions of nature and the neglect of man had in the meantime obliterated the handiwork of monkeys and squirrels, and the new invaders found themselves in the same dilemma as Rama. They too sent for their Chief Engineer and directed him to bridge the gulf. The hosts of the *bandar-log* not being his to command, he set in motion the new engines of construction which the fertile and commercially-minded brains of his countrymen had invented, and built the works now about to be declared open for the promotion of the peaceful pursuits of trade and commerce.

India and Ceylon between them spent more than thirty years in bickering over details before it was finally agreed upon to build a viaduct across Palk Strait with a Scherzer Rolling Lift Bridge over the Paumben Pass, and to run a service of ferry steamers between Dhanushkodi and Talaimannar. Originally it was proposed that these should start from a basin within Rameswaram Island, and should carry trains across bodily, but in the end the vote went for ordinary ferry steamers and piers. One of these was in conse-



Fishing canoes (the so-called 'catamarans') at Mount Lavinia.



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quence erected on either side of Dhanushkodi Point to allow of the steamers adapting their course to the prevailing monsoons, similar provision being arranged at Talaimannar. The viaduct, built for a single track line on the metric gauge, is nearly a mile and a half in length, with 145 spans. The Scherzer Lift Bridge measures the best part of a hundred yards between piers, leaving a clear way for vessels two hundred feet wide and fourteen feet deep. Those who built it insist that it runs throughout its length on the identical causeway which Rama's forest allies are credited with having raised thousands of years ago.

At this stage the Governor of Madras became the gratified recipient, as they say, of a gorgeous gold and enamelled casket, whose panels showed the new method of bridging the seas between India and Ceylon as compared with that obtaining full 4,000 years ago in Rama's legendary day. In the forefront (a not very fortunate effort this, but what subject could well be less suited to the enameller's art?) the designer had portrayed the viaduct from the mainland to Rameswaram Island, with a train in motion about to make the passage of the Scherzer Lift Bridge. A mechanical subject likewise filled one of the end panels, whereon appeared one of the geared turbine steamers in service on the Adam's Bridge route. On the back panel, however, the old order of things was glimpsed. To the left of the picture one saw revealed the Ceylon fortress which Rama had set out to attack with a view to rescuing the gentle Sita from her so shameful predicament. In the middle could be detected Rama's monkey host crossing the causeway they had just completed,

and on the right Rama himself in the van of his avenging army. This scene was copied, so they told us, from an ancient Sanskrit manuscript purchased shortly before by the India Office. The remaining end panel depicted the great temple at Rameswaram founded by Rama on his return from Ceylon. One of the most venerated in India, every good Hindu aspires to visit it once at least in his lifetime. That journey used to be a very considerable undertaking. It is child's play these days.

The Madras Governor having patted his staff on the back and proceeded formally to declare the Dhanushkodi section well and truly open, Indian and Ceylon visitors joined forces, entrained together on a South Indian Railway special, and were conveyed over the short distance separating the jetty from Dhanushkodi station, where an elaborate breakfast was produced for which most of us were simply panting. More speeches followed, notably one in French by the Governor of Pondicherry, and breakfast over, the whole party took train once again for the station of Rameswaram, where a visit to the great temple was one of the outstanding items of the afternoon's programme. Much speechifying had by now given us cause to fall a little behind our time-table, but as, when all your train connections are "specials," the laws of time-tables cease to become arbitrary, this hardly mattered.

The run of half-an-hour from Dhanushkodi to Rameswaram takes you through a landscape that though novel can scarcely be described as attractive. When the rails are not running upon white sand that throws up an almost blinding reflection of the

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sun's rays they appear to be running on water, the causeway consisting, it is said, of coral rocks dumped straight into the wet sand. A few kites hover in the burning sky, a few big black and white gulls float idly on the surface of these huge lagoons. A mile away half a score of pilgrims are splashing through four or five inches of water, the uniform depth of a sheet that may be many hundreds of acres in extent. If you see a man in this country you may be very sure he is a pilgrim, there being no possible reason that could attract any other variety of humanity to such a land of desolation. One wonders who owns the few goats that on the dryer patches are now and then seen going through a motion that resembles browsing. There is only sand, and they must ere this have grown very weary of the joke.

Rameswaram station courtyard shelters divers cars and three huge motor brakes, and herein are we conveyed through the most picturesque village—low pillared houses of enduring stone whose roofs and balconies are crowded with a babbling and brightly clothed horde of many-shaded brown humanity ("handsome gals," was my neighbour's tribute), to the great temple of Rama itself. Therein a perambulation through vast arcaded vistas that leave their own strange but not unstirring impressions, with occasional halts while the trustees direct the attention of the great ones of the company to some shrine or other object of veneration, in the course of which adventures all the Excellencies present acquire garlands to the point of semi-suffocation. An inspection of the temple treasures is not the least interesting of these episodes, which culminate in an exhibition



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by four pleasing and splendidly arrayed damsels of the most innocuous nautch dance that ever was, either in Hindu temple or upon the boards of the Alhambra or any other theatre. A piercing "God Save the King" from the bugles of the temple band precedes the remounting of our particular char-a-banc. So back, a little hot, tired, and dusty by this time, to the station.

But there is still by far the most wonder-compelling of all the day's spectacles before us. It is the Paumben Viaduct, whither, in another half-hour, we are conveyed, to walk out over the swirling, rushing shallows, to that wondrous machine which rears huge, intricate, skeleton red arms to the sky on either side of a five knot flood that is 200 feet in width.

Pigmies, perched in some lofty niche, pluck and paw at the monster's vitals, and behold, the great limbs drop, relentlessly yet almost imperceptibly, to meet exactly and by a hair's breadth ruling, in the exact centre of the gulf. There is a whistle, a familiar roar, and a train has crossed to the mainland of the Asiatic continent by a path that a few minutes ago was thin air.

It is in truth a marvel, and the mainspring of all our talk throughout the pleasant coolness of the homeward trip on the swift, faintly throbbing "Hardinge," and, later, through the dinner that we all approve more than ever because we are hungry and the evening that we make no scruples to shorten because we are tired.

. . . . .

To criticise those people who exploit the working planter (I believe I was guilty of it a few pages back),

is not to criticise the planter himself, a stout fellow if you take him by and large, whose job whatever he happens to be growing, tea, rubber, cocoa, coffee, coconuts, cardomoms or whatnot, is more of a man's work than money-spinning under an electric fan. Gone is much of the glamour of his old-time life, for few planters own their estates these days, and most are at the beck and call of the agent of a company (more likely many companies) who view the men on the spot as cogs merely in a vast machine. And when trade slumps are the order of the day and the watchword is economy, efficiency, and the devil take the hindmost, the working planter is found sticking to his lonely *totum* like a Ceylon leech. Not for him the gallivantings at Nuwara Eliya, for which he can spare neither the time nor the money, nor the vaguely extensive sporting expeditions for which his magazine prototype finds such frequent opportunity. Yet he is often carelessly traduced by those who come and go, and write lightly of what they do not understand. Farrer is responsible for a pretty useful libel, writing somewhere of the typical Ceylon planter as an uneducated boor who does not understand or want to understand the native, compares highly unfavourably with the official caste from the point of view of education and good manners, invariably drinks more than is good for him, and treats himself to perpetual holidays at a certain "toy Surbiton by its toy Grasmere," presumably Nuwara Eliya. That is nonsense, and offensive nonsense. Anyone who knows Ceylon at all is perfectly aware that Nuwara Eliya is not a planter's haunt in any sense of the word. The place is run by Colombo for Colombo, and few

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working planters have, as I said, either the time or the means to sample its dubious joys from one end of their agreement to the other. As regards understanding the native, to do exactly that is part of every planter's business, and no superintendent or assistant on an estate who fails to manage his labour force satisfactorily has any chance whatever of keeping his billet. As to his education and social qualifications, I should say that there are black sheep in every fold, including the government service, but that the average planter is of precisely the same *jat* as the average civil servant, which is to say that he is more likely than not to have been to a public school, and in any case may be assumed to know how to behave like a decent Englishman until his conduct proves otherwise, which may happen perhaps sometimes, but not often. If he is a good man his coolies will not be slow to appreciate that fact, and you will see it reflected in the returns of the estate. His employers will be on the look-out for evidence of that sort, you may be very certain.

The planter, in my humble view, is the salt of the island. As for his wife, for even planters must have homes of their own sometimes, I will confess that I am sometimes sorry for her. Much depends upon the location of her husband's billet, but there are more lonely estate bungalows than the other kind, and I have often suspected a proneness in the newly-imported bride to sit in her long chair on the verandah during the compulsory absences of her spouse, who has at least all kinds of interesting jobs to attend to not only afield, but in the busy factory, about which hangs ever the acrid and stimulating perfume of tea in

the making, and weep like anything to see such quantities of—tea, or rubber, which is even worse. In the tea country it rains and rains and rains for weeks, sometimes for months, on end. The average estate bungalow's horizon during that period is a rolling wall of vapour on all sides, and within it nothing but massed battalions, brigades, and divisions of absurd dumpy tea-bushes. What can a poor girl do in such surroundings, unless she is a model of all the domestic virtues and goes in heartily for keeping pigs and poultry? The usual bungalow kitchen, at least, is no place for a white woman to meddle in if she values either her own peace of mind or the goodwill of the staff.

But not all planters are married. The male of the species is devilish lonely, too, sometimes. I refer you to the case of Charteris, a Straits man as it happened, but I don't doubt there being some of his kind in Ceylon.

Charteris came down from Rugby with no particular idea of what he wanted to do. When he had been playing tennis with the Vicarage girls for three months his father, a harassed country medico, packed him off to the Straits with a £50 outfit and the offer of a prentice billet on a rubber estate.

Charteris was 19, full of life as a two-year-old, with no brains to speak of, but straight—according to his lights. His billet proved to be at the back of beyond. There was no tennis, no Vicarage girls. The next white man's bungalow was ten miles off. Plenty of work till 4 o'clock. Thereafter—boredom, or the tantalus. Charteris avoided the tantalus, and learnt Tamil

The head "Kangany" (a lascar would have called him the "serang," any British working-man just a foreman) had a daughter. Fairly high caste as estate folk went was Lakshmi. Fifteen years old, lissom and rounded, with the slender straightness of a Syrinx (why are not Vicarage daughters trained to carry loads on their heads?), Lakshmi found favour in the sight of Charteris. The process, in fact, was mutual.

Charteris perfected his Tamil, proved to his own satisfaction that even a "sundowner" in the tropics was a non-essential, had five minutes straight talk with his head Kangany, and thereupon embraced, I suppose you would say, a life of sin. "Everybody does it," is the usual excuse. Charteris made no excuse to anyone, even at the club, a place he got down to about once in a blue moon.

In five years he was manager of the estate. His agents in Singapore offered him a better job. Better pay, better climate, civilised "amenities," everything better. Charteris took it. He did not, however, like most men in such a case, "leave a lot of little things behind him." A more robust but still stately Lakshmi went too, with other impedimenta. Four of them, in fact. Charteris ran up a tiny annexe to the new estate bungalow, and paid for it himself.

Rather a smart club here, a place of frequent tennis parties and teas, dances even. The men decided they liked Charteris all right, but the women looked down their noses. A hatchet-faced female collared Charteris's agent when he came up for a week-end to have a look at the rubber.

A week later Charteris was moved. A rather

frosty chit informed him that his new charge was a low-country one. A good billet, but a rotten climate.

The family migration was repeated. Charteris lost over the annexe, the new manager having no use for the same.

Six months later another senior partner arrived from Home. Very wealthy, and a pillar of the Church Missionary Society. The first thing he did was to sack Charteris. The junior partner tendered certain advice in a private letter, "We shall miss you very much, my dear fellow, but *il y a toujours les convenances.*"

Charteris looked grim, and applied for a job in East Africa. He got it all right.

Lakshmi was not one for scenes.

"It is good perhaps that you go. It may be that you will send for me later. If not, I go to my own country."

"Possibly," thought Charteris, "but what about the rest of the bunch? Bone of my bone——"

Anyway, he went.

Six months later Lakshmi got a letter and a cheque, which a polite young Englishman in Singapore cashed for her over the counter. A man was necessary for this undertaking. Her father was dead. There remained an aged grandfather on the estate where she was born. A laboriously inscribed postcard collected him, there were steerage fares to take to Madras, a journey by rail right across India to plan, more steerage tickets from Bombay to Mombasa.

Lakshmi and her grandfather arranged everything. It took them six weeks to get to Bombay, an Odyssey brimful of perils, alarms, bodily misery, and stark

terror. At one tenement lodging on the journey a "budmash" stole Lakshmi's box. All that was left of the proceeds of the cheque, all her trinkets and treasures. Only, in her sari, she retained Charteris's last letter. But the Polis Sahib to whom she fought her way was a real Sahib. He read the letter, told Lakshmi to wait a fortnight, and produced the box, with most of its contents. In that fortnight the youngest child died.

There was a bad monsoon in the Indian Ocean, and the old grandfather broke his leg.

Charteris was waiting on the jetty. The last mail had brought him a letter which rather upset him. The rest of the job anyway should not be left to his clerk.

It was an extraordinary procession which wound through the Mombasa streets to a quiet lodging in the Indian quarter. On the way Charteris, and behind him his family, passed the Cantonment Magistrate of his district, the Principal Civil Medical Officer, three military blokes he knew at the club, and his new boss.

"Good God!" said that gentleman. "Man's as mad as a hatter. Not that I'm given to poking my nose into people's private business. Dashed good report that last one of his."

"I suppose some fools would sack the feller."

. . . . .

Somewhere at the beginning of this book I wrote about the riotous behaviour of the vegetation in Colombo gardens. I hardly think it will fail to impress you, but it would be a mistake so early to exhaust your capacity for being exhilarated by the spectacle of what

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our Ceylon earth, rain, and sun can accomplish between them. You have not seen Peradeniya yet. The difference is at least that between Hyde Park and Kew Gardens. For a generation and more the botanic gardens near Kandy have been cutting a deliberate dash in the display line, with the expert aid of one of the best horticultural staffs in the world. Remember, too, that we are 1,500 feet and more nearer the clouds, and montane growths that wilt and wither in Colombo's Turkish bath will here perk up their heads alongside of their cousins from the steaming flats. Here, too, still grows everything that you saw before, and to a size even more surprising. There is something uncanny, devilish almost, in all this prodigality of life, and there are places in these gardens that make your flesh creep. You might think some crack-brained scientist had been freakishly experimenting, watering the arboretum of a nightmare with Mr. Wells's Food of the Gods. Give me the gentler sub-tropic beauties whose modest grace shines by contrast with these flaunting trollops of vegetables, the feathery tree-fern, the wild guava, the latticed curtain of the passion flower, throwing itself in an exquisite disarray over every bush within reach, its green globes blushing almost as you watch them to that full purple which promises the ambrosial pulp within. These things are exotic enough, but belong to a world you can recognise and feel at home in. There is only one giantess here before whose physical perfections I can really bow down and adore, and that is the *Gigantochloa* bamboo. To every air that blows its nodding plumes curtsy a hundred feet and more above your



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head. By your shoulder its stem is the girth of a girl's waist, if not as supple. Yet you know the thing to be just a piece of grass, and feel that it is yourself who have shrunk to something infinitely smaller than a field-mouse.

Actually in Peradeniya resthouse was it that I lunched with an entertaining policeman, truly a pacha of many tales, one of which at least I have not forgotten, its hero a person of doubtful antecedents and less than no reputation, but none the less what our French friends would call, I think, *un type*.

Sollamuttu was certainly no gentleman. Docketed from boyhood up in the police files as an "habitual," the estimate did him less than justice. Two proved murders, a thrice-repeated "let-off" on a capital charge, thanks to sheer funk on the part of essential witnesses, seven dacoities, divers unmentionable crimes, and four escapes from custody while under sentence, made a record envied by many of his kidney, but approached by none.

Came the day when a Malay detachment laid him by the heels. An exceptionally nippy sergeant and two constables slipped the handcuffs on Sollamuttu just as he was sneaking out of the hut wherein the village miser lay weltering in his gore. An accomplice upon whom Sollamuttu had forgotten to put the "fluence" had blabbed. Frog-marching his prisoner to the lock-up, the sergeant's grin broadened, and his tunic swelled with pride. At that moment Sollamuttu did a sort of jiu-jitsu wriggle, snatched the sergeant's dirk, and punctured him neatly under the fifth rib. He was not so lucky with the constables, both lusty youths and very wideawake, and in about

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three minutes a more than half-strangled "habitual" was hurled neck and crop into a cell, its door locked, barred, and double-bolted.

His luck was dead out. As it chanced, the Chief Justice was even then passing through on circuit, and in two days Sollamuttu was tried, found guilty, and for about the sixth time sentenced to death. Upset at their sergeant's misfortune, the force remained very much on its mettle, and there were not going to be any escapes this time. Saturday was the last day on which it was intended Sollamuttu should behold the sun. About 9.30 on Friday evening he tore his cloth into strips, knotted them into a very handy rope, and hanged himself.

The Assistant Superintendent of Police whose job it was to preside while Justice was finally vindicated cursed Sollamuttu heartily, not to say all his family, most of whom lived in the village, their compound being indeed the very core and kernel of a rather badly disaffected area.

The law was a little bit foggy on the point, but it looked as though by rights Sollamuttu's "people," in-laws, and cousins-german generally, had a right to claim delivery of all that was mortal of their erring relative.

Ye gods, what a "tamasha" would thereupon ensue! Some funeral! And the courts chock-a-block for weeks with cases "arising out of the demonstration at X."—bags of trouble, in fact, for everybody.

The A.S.P. had a brain-wave, and sought counsel of the C.J., who had not yet packed his traps and passed on to the next resthouse.

The C.J. was a wheezy old gentleman, with a cherubic and wrinkled countenance. An upright

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judge, but cautious. He was very sympathetic and polite to the A.S.P., and tottered down to view the remains.

"Sheshiety ish well rid of a rogue," he pronounced, shook his head, and did not further commit himself.

"Sir, must the relatives have the body?"

"A demonshturation, ash you shay, is undeshirable, but you must shee the Governor."

To which end the A.S.P. mounted a stink-bike, and covered seventy-five miles of jungle road in two hours.

His Excellency had left by the morning train for the hills.

"Dash it," said the A.S.P., "we can't keep the beggar for a week."

There remained that extremely able but very cynical High and Mightiness, the "Col. Sec."

After hours of kicking his heels in ante-rooms, and having been snubbed by everyone from the A.D.C. to the peon, the A.S.P. was ushered into the Presence, and explained the situation fully.

The Presence heard, nodded, played a game of noughts and crosses with himself on his blotter, and delivered judgment.

"The relatives must have the body, but there must be no demonstration."

The A.S.P. swore as he kicked up the rest of his stink-bike, and beat his own record back to the village, arriving just as an S.P., whose olive countenance hinted that his maternal forbears might just conceivably have been "influential native gentlemen," blew along in his Ford.

"Leave it to mc," was all he said.

In the decorative caligraphy of his putative fathers,

the S.P. prepared instanter a round dozen of chits, one for the late Sollamuttu's every relative of importance.

"We are having a little funeral," they ran. "Do come."

The obsequies were a grand affair, somewhat on the lines of the late Eugene Aram's. All the police turned out in full dress, with arms and fixed bayonets. A machine gun and its impedimenta was included in the procession. The detachment mustered two fifes, who played "Every Nice Girl loves a Sailor" very creditably, that being the only tune both of them knew. Not one of Sollamuttu's relatives showed a leg, all preferring to sulk in their huts. The Superintendent of Police coded the report for headquarters himself.

"Owing adverse climatic conditions militating delay," it stated, "burial deceased prisoner proceeded with. Care was taken attendance all relatives invited."

. . . . .

My young friend came to an end of Sollamuttu's story as Tin Lizzie curvetted obedient to his hand and dropped me safely at the portals of Queen's Hotel by Kandy Lake. Week-ends at the Queen's, whenever I can afford them, are a private vice with me, chiefly because I consider its situation incomparable. Dining in solitary state, I rambled out by the lakeside where the old Kandyan wall trails its lacy fringe athwart the shadows. The place seemed full of ghosts, and two of them dogged me persistently as I made, in the whispering gloom of the trees, the circuit of these quiet waters. They must

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have had a history, that insistent pair. I almost think I will try to write it.

. . . . .

By the royal pool of Kandy, where at dusk the palace of the queens still throws shadows that bob crazily in the ripples lapping its island floor, you may see tourist ladies with veils and parasols driving on the new road. But once the woods and the water melted into each other. There were not any globe-trotting ladies, and the Queens' Palace was no heap of ruins strangled by jungle creepers, but a masterpiece in fretted stone, every block as it left the mason's hand whitened with lime, laid carefully in oil, and baked in the noonday sun, so that the palace was as white as a wedding cake.

But when the twilight falls, and the quick-cooling air has hurried the tourist ladies back to their hotels to dress for dinner and begun to draw delicate cat's-paws across the pool, the night-things slip from their hiding places. There is a rustling and a flapping in the shadows, dancing points of fire above the pool.

A little brown bird flits ghost-like from one stone to another on the Queens' island, flickers landward and back again, hangs poised above the shallows where the lotuses sleep.

. . . . .

There were no clocks at the palace, but Yasodhara always knew when it was time to get up. She came skipping through colonnaded verandahs and down steps graven curiously with elephants, birds, and crocodiles, under the temple trees whence the mynahs

squawked her a "good-morning," and so to the little shaded arbour, where queens might sit and dabble rosy feet in the ripples, sighing idly for the miracle of wings. She had a small bowl of rice in one hand.

Daintily, she began to give the sacred fish their breakfast.

"Ohé, brothers"—a handful of grain dropped among the lotus leaves. There was a subaqueous turmoil of swirling and scurrying, a splash or two, a shimmering of gold and silver bodies bent like bows, a nuzzling and jostling of leathery backs, a glimpse from the deeps of goggle, red-rimmed eyes.

A baby tortoise bobbed up among the leaves, stretched an absurd neck interminably upwards, and bent upon her a stony, expressionless stare.

Yasodhara protruded a small foot that was perfect in its contours. There was a gleam of honey-tinted loveliness—she was a Ranliya, "Golden Creeper" girl. One tap upon his back sent Peeping Tom to cover ere he could wink a horny eyelid.

Then she looked over her shoulder, and dropped bowl and rice at her feet.

Six feet away a river-god crouched among the reeds.

Antinous at sixteen might have been his twin, Antinous warmed by more Southern suns to a matter of three shades deeper than the golden glory of Yasodhara herself.

"Dog," said that young woman, "whose fathers were dogs, I will clap my hands, and in the twinkling of an eye you will be dead."

"Clap, then"—and he stood up, dripping, straight

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as a spear. "I am neither hind nor fisherman, but Rama, son of Kings, of the blood of the Lion."

"Who spies on women."

"Not with purpose. From tracking the stag at its first grazing, I came heated to swim. I am shamed and ask pardon. I will go back."

But this queen was thirteen, and lacked playfellows, and this prince not much above a child, and in five minutes each was scattering the recovered rice among shamefully pampered fish, and two unoccupied arms, I blush to admit it, were about each other's necks.

"And so, to my marriage I set forth from my father's house with women and slaves to attend me, bearing also a fan, a diadem, ear ornaments, yellow sandalwood, a set of garments that had no need of cleansing, a spiral shell winding in auspicious fashion to the right, three-score measures of mountain rice brought thither by parrots, and moonstones such as are scattered only where the foot of Lord Buddha has pressed. You now, who say you are a prince, tell me of this Lion your ancestor."

"Of a truth the great-uncle of my grandfather was that Sihabahu whose mother became wife to the King of Beasts, as the soothsayers had foretold, of a strength exceeding the strength of men, and with hands and feet like a lion's, so that he rolled away stones from before his father's cave, and on his back bore mother and sister both to the cities of men, and thereafter acquired much merit."

"Your feet are not like a lion's. They are like mine. You are a liar."

"Verily the right blood of the Lion beats in my heart, and I am strong. I will bear you to my

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father's country, who is also a King. I could carry your Lord's other wives also, but will not. Or rather we will dwell in that cave, a good cave which I found hunting, where sits my Lord Buddha, of good omen, wrought marvellously beside the threshold. And before sits many lesser gods."

"You will show me these stones. But then I will come back. Neither will I be carried, but in a canoe by water, whence I will walk, if it be near."

"A bowshot from the shore."

"Then when the air cools and the flying foxes rise up, you will bring the canoe and hide it. I will cross alone. You who would bear on your back Kings' daughters may swim. Where the jak-tree throws its shadow, wait."

Rama slipped away like an otter.

The temple-tree swayed in a cloud of drowsy perfume, and a pebble tinkled among the boulders. Yasodhara knew it for the haunt of green lizards and a host of furtive, quick-eyed folk.

. . . . .

Rama came up the track, walking cat-footed, straight and slim as a lance. Here was the jak-tree. Here in a moment would come, treading delicately, a golden dryad. A branch snapped, a huge jak-fruit weighing fifty pounds struck where neck joins shoulder, and the boy dropped without a cry. The two King's huntsmen slid earthwards and crouched over the motionless thing in the path. A confused, formless group detached itself from the shadows and staggered, softly grunting, into the void. Sound died in the jungle. Down in the pool a great fish splashed among the lotuses.



## CINNAMON AND FRANGIPANNI

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Yasodhara shivered as she peered among the reeds, bending them hurriedly this way and that. Her hand met the prow of a tiny fishing canoe.

There was a clink of bracelets as she tucked her draperies about her knees, a grating of pebbles as she pushed out and headed, not too expertly, for the dark wall of jungle. A great tree towered above its fellows, and she altered her course.

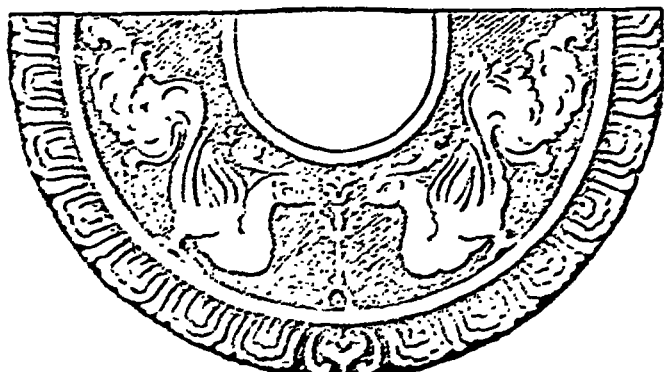
On the other side it was cold, and the forest strangely still. No green fireflies danced to-night in the brushwood. Sedgy growths stroked her knees with chill fingers, but Yasodhara's little feet pressed leaves that were sticky and warm. Furled blossoms nodded, and the lily-pads swung to and fro athwart the mirror of the pool.

But it was not the face of a King's daughter that the mirror gave back.

Very gently, Yasodhara stretched out her arms.

. . . . .

Up from the shallows where the lotuses slept, flickering about the towers of the Queens' Palace, skimming back and forth where the dark woods melted into the water, flew a little brown bird.





The original of the Port. word is the Tam.-Malayal.

number of *manchoues* of lords. On board of these is excellent music of cornets-à-bouquin, hautbois, and other instruments; all the great lords have the same." Pyrard de Laval, Hak. Soc., Vol. II, p. 90.]

[“*Manchooas* or small vessells of recreation, used by the Portugalls here (Macao), as allsoe att Goa, pretty handsome things resembling little Frigatts, Many curiously carved, gilded and painted, with little beake heads”. Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 205. There is an illustration of the ‘*manchoa*’ on Pl. XII in the book.]

[1686.—“We sent out y<sup>e</sup>. R<sup>t</sup>. Honourable Companys *Munchua* to cruise after those shippes.” Forrest, *Selections*, Home Series, Vol. I, p. 154.]

[“Entring with us into one of those boats which they called *Maneive*, going with twenty, or four and twenty, Oars, onely, differing from the *Almadies* in that the *Maneive* have a large cover’d room in the poop, sever’d from the banks of rowers, and are greater than the *Almadies*, which have no such room, we pass’d out of the Port”. Pietro della Valle, *Travels*, Hak. Soc., Vol. II, p. 211. *Maneive* appears to be a misprint for *manceive*. On p. 217, the same vessel is called *mancina*, and both forms are used for ‘*manchua*’.]

[“I commanded the Shibbars and *Manchuas* to keepe a little a head of me.” Hedges, *Diary*, Hak. Soc., Vol. II, clxxxiv. in *Hobson-Jobson*.]

[“Boat (*machwās*) hire per day, from 10s. to 16s.” (in Bombay),

*manji*. The Portuguese carried the word with them to different parts of Asia, and also used it of vessels other than those used in the Malabar trade. At Goa, for instance, it was used to designate a gondola, rowed however, and not pushed.

Sir Richard Temple in a note on the passage from Mundy quoted below says: “The term *manchua* has apparently been transferred to the Far East by the Portuguese to represent the Cantonese term, *man-shün*, a sea-going trading vessel.”

Yule also lists *muchwa* in *Hobson-Jobson*, and assigns it to Marathi *machwā*, Hindust. *machuā*, *machwā*, and gives it the meaning of ‘a kind of boat or barge in use about Bombay.’ There can scarcely be any doubt that etymologically *manchua* and *muchwa* are the same words and have a common origin.]

**Mandador** (one who commands). Mal., Jav., Mad. *mandôr*, *mandûr*, head of a body of artizans, overseer,

Hunter, *The Imperial Gazetteer*, VIII, p. 268.]

inspector.—Batt., Day. *mandúr*.—Sund. *mandôr*.—Anglo-Ind. *mandadore*.<sup>1</sup>

Mandar (to order). Konk. *māndār-karuṅk* (l. us.).—L.-Hindust. *madār*, command, order.

Mandarim (a Chinese official). Anglo-Ind., Indo-Fr. *mandarin*.<sup>2</sup>

Etymologically, *mandarim* has nothing to do with *mandar* ('to command'); it is a corruption of the Neo-Aryan (from Sansk.) *mantri*, 'a counsellor, a minister of state,' [*māntari*, in Malay]. The change of *t* into *d* and the dissolution of the compound consonant *tr* may be due to the influence of *mandar* or,

<sup>1</sup> "Each of which Tribes have a *Mandadore*, or Superintendent." Fryer, in *Hobson-Jobson* [Hak. Soc., Vol. I, p. 175].

<sup>2</sup> "Three hundred Mandarijs, who are what the hidalgos are among us." João de Barros, Dec. III, iii, 2.

"He had met (in Siam) a Mandarin (they there call their Civil Magistrates by this name, which they have derived from the Chins)." Diogo do Couto, Dec. V, vi, 1. "Being in China as Ambassador, he whipped a Mandarin (they are those who administer justice, which among those heathens is treated with great reverence)". *Id.*, Dec. V, viii, 12.

preferably, to that of some language of Insulindia. Cf. Bug. *manätäri*=*mantri*. Gaspar Correia says: "He who brought in seven heads of enemies was made a knight and they called him *manderym*, which is their name for Knight". *Lendas*, II, p. 808. And in another passage: "Soon after the Queen (of Ternate) and her Mandarijs were sent to complain to the new captain." III, p. 371.<sup>1</sup>

[In *Hobson-Jobson* will be found a number of quotations in support of the 'old and persistent mistake' made by otherwise unimpeachable authorities that *mandarim* is formed from the Port. *mandar*, 'to command'. Even Wedgwood (*A Dict. of Eng. Etym.*), in the first edition, explains and derives the word thus: "A Chinese officer, a name first made known to us

<sup>1</sup> The nasalization of the final *i* is the rule in the case of words which have passed from oriental languages into Portuguese. Cf. *lascarim*, *mordexim*, *palanquim*. But João de Barros and some others write *mandarijs*, as well as *Qomoriij*, *Cochij*, *Comoriij*, *chatijs*, for *mandarí*, *Qamori*, *Cochí*, *Comorí*, *chatis*.

by the Portuguese, and like the Indian *caste*, erroneously supposed to be a native term. From Portuguese, *mandar*, to hold authority, command, govern, etc." Wedgwood is right in saying that the word was first made known by the Portuguese, but wrong in his etymology which he corrected in later editions. The Portuguese chroniclers do not employ the word with reference to ministers of state in India, but to official dignitaries in China, Malasia, and Annam.]

? *Mandil* (coarse cloth, apron). Mal. *mandil* (l. us.).<sup>1</sup>

Perhaps received directly from Arabic.

[*Mandil* in Arabic is the Arab's head-dress; from this it came to acquire the meaning of 'a cap'.]

*Manga* (*Mangifera indica*). Anglo-Ind. *mango*.—Indo-Fr. *mangue*, *manguier*.—Malag. *manga*.— | Chin. *máng-koo*.<sup>2</sup> |

<sup>1</sup> "A mandil very finely woven, a quilted coat of silk with breeches to match." Castanheda, II, ch. 13.

<sup>2</sup> "Some are called *jacas* (jack-fruit), others *mangas*, and others again figs." Castanheda, I, ch. 16.

"Betel, areca, jack-fruit, green ginger, oranges, limes, figs, coir,

The etymon of the word is the Tamil *mānkáy*, which is, properly speaking, the name of the fruit when green, which when ripe is called *mam-palam*. Both the words have been introduced into Malay: *manga* in Malacca, Singapore, and Sunda, and *memplam* in Penang, Achem, and Batta.

In Konkani, *māngád* is 'a conserve made from mangoes'.

[Crooke in *Hobson-Jobson* quotes W. W. Skeat's opinion: "The modern standard Malay word is *mang-ga*, from which the Port. form was probably taken." But Malayal. has *mānga*, and it is more probable that the Portuguese who borrowed so many words from the Malabar country, with which they first came into contact, carried the word to Malacca and gave it to Malay. Yule very properly says: "The word has sometimes been supposed to be

*manguas*, citrons." Simão Botelho, p. 48.

"The clove-trees always take a year's rest just as the olive-trees do in our Europe, and the *mangueiras* ('mango-trees') do in India." Diogo do Couto, Dec. IV, vii, 9.

Malay; but it was in fact introduced into the Archipelago, along with the fruit itself, from S. India.....The close approximation of the Malay *mangka* to the Portuguese form might suggest that the latter name was derived from Malacca. But we see *manga* already used by Varthema, who, according to Garcia, never really went beyond Malabar."

The cultivation of the mango, especially in the western parts of India, owes a great deal to the Portuguese and to the religious orders in Goa, particularly the Jesuits, who had, as a rule, extensive orchards around their monasteries. Owing to their efforts, the Goa mango acquired a great reputation which is attested to by Bernier (1663), Fryer (1673), Hamilton (1727), and other travellers (see below).<sup>1</sup> But da Orta tells us in

his *Colloquies* (1563) that in his time the mangoes of Ormuz

["*Ambas. or Mangues. are in season during two months in summer, and are plentiful and cheap (at Delhi); but those grown at Delhi are indifferent. The best come from Bengale, Golkonda, and Goa, and these are indeed excellent. I do not know any sweetmeat more agreeable.*" Bernier, *Travels*, ed. Constable and Smith (1916), p. 249.]

["I may mention that the best mangoes grow in the island of Goa. They have special names, which are as follows: mangoes of *Niculae Affonso, Malaiarres* (? of Malacca) *Carreira branca* (white Carreira), of *Carreira vermelha* (red Carreira), of *Conde*, of *Joani Parreira*, *Babia* (large and round), of *Arump*, of *Porta*, of *Secreta*, of *Mainato*, of *Our Lady*, of *Agua de Lupe*. These are again divided into varieties, with special colour, scent and flavour. I have eaten many that had the taste of the peach, plum, pears, and apples of Europe." Nicolao Manucci, *Storia do Mogor*, ed. Irvine, Vol. III, p. 180.]

["In Goa the gentlemen are very particular about having a basket of this fruit (mango). They give it special names, taken from the first person to have received it, such as 'this kind' *Idem*, Vol. II, p. 117.]

["The Mango (Fruit of the Tree) have improved in quality and taste to the utmost Perfection, and are now sold at a high Price, and are much valued by the Europeans, but these trees are not yet so common as they were formerly. The Fruit of the Mango is very good, and is much valued by the Europeans, but these trees are not yet so common as they were formerly." *Idem*, Vol. II, p. 117.]

<sup>1</sup> ["The mangoes of Goa are reputed to be the best in the world, due to the care which the Jesuits took in grafting, for the very best mangoes which have not been grafted will produce a fruit of middling and ordinary." *Asiatic Magazine*, (1842), p. 270.]

were the most celebrated; that those of Gujarat were also very good, especially some called 'Gujaratas', which, though not large, had very fine fragrance and taste and a very small stone; that those of Balaghat were both large and toothsome, the author having seen two that weighed four pounds and a half (Markham, p. 286, incorrectly says 'two pounds and a half'); and that those of Bengal, Pegu, and Malacca were also good. From this it would follow that the mango in Goa must have been brought to a state of perfection during the hundred years which followed the publication of the *Colloquies*. Da Orta himself had a celebrated mango-tree in his island of Bombay which used to yield

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best *Achars* to provoke an Appetite; when Ripe, the Apples of Hisperides are but Fables to them; for Taste, the Nectarine, Peach, and Apricot fall short." Fryer, *East India*, Hak. Soc., Vol. II, p. 84.]

["The *Goa* mango is reckoned the largest and most delicious to the Taste of any in the world, and, I may add, the wholesomest and best tasted of any Fruit in the World." A. Hamilton, *A New Account* etc., (1727), Vol. I, p. 255.]

two crops, one in December, and the other at the end of May. He admits that though the second crop surpassed the earlier in fragrance and taste, the later was just as remarkable for coming out of season (Coll. XXXIV). Sir George Birdwood, writing to the *Bombay Saturday Review*, 28th July, 1886, refers to a similar phenomenon in the case of a mango-tree which belonged to one Mr. Hough, in Colaba, Bombay.]

**Mangação** (mockery, scoffing). Konk. *māngāsāmv*; vern. terms *khebaḍām*, *maskaryô*.—Tet. *mangasã*.

[**Mangas de veludo** (lit. 'velvet-sleeves'; the name given to a kind of sea-mews found near the Cape of Good Hope). Anglo-Ind. *Mangas de velludo*, *Manga Voluchoes*, *Mangafaleudos* (obs.).<sup>1</sup>

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<sup>1</sup> ["**Mangas de valeudo**, a kind of sea-mews, being white all over the bodies and having black wings." Mandelso, *Voyages and Travels*, E.T., (1669), p. 248.]

["The **Manga Voluchoes**, another Sea Fowl that keeps thereabouts." Ovington, *A Voyage to Surat*, O.U.P., p. 279.]

["Gaining upon the *East* with a slow

The birds were called 'velvet-sleeves' by the Portuguese because "they have wings of the color of velvet and boweth them as a man boweth his elbow." Various references to this bird are collected in Pyrard de Laval, Hak. Soc., Vol. I, p. 21, n.]

Mangelim (a small weight used in the S. of India and in Ceylon for weighing precious stones, equivalent more or less to a carat). Anglo-Ind., Indo-Fr. *mangelin*.<sup>1</sup>

It is the Tamil *manjāḍi*, Telugu, *manjāli*. See Hobson-Jobson.

[*Mangelim* in Portuguese is also the name of the seed of the *Adenanthera pavonina*, because it was used as the measure for the weight referred to above. In the *Glossario* there are many quotations illustrating the use of this word.]

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pace, we met....Mangofaleudos." Fryer, *East India*, Hak. Soc., Vol. I, p. 51.]

<sup>1</sup> "Each mangelim weighs 8 grains of rice." António Nunes, *Livro dos Pesos*, p. 35.

"One of these mangelim is equal to two carats of ours". Damião de Góis, *Chronica de D. Manuel*, II, 6.

Mangostão (mangosteen, the fruit of the *Garcinia mangostana*). Konk. *maṅgustāmv*.—Anglo-Ind. *mangosteen*.—Indo-Fr. *mangostan*, *mangonstan*.<sup>1</sup>

The source-word is the Malayo-Javanese *manggistan*, *manggis*.

[The *Garcinia purpurea*, Roxb., is called in Konk. *bhirūṇḍ*, which the Portuguese converted into *brindão*. *Brindão* is not a Port. word, nor one invented by the Portuguese, as is believed by Ficalho and other writers.]

Mangual (a flail). Konk. *maṅgīl*.—Tul. *munḡāryu*, *mun-garyu*.

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<sup>1</sup> "What I have learnt about the mangostāes is that it is one of the most delicious fruits in this land." Garcia da Orta, Col. xxxviii [ed. Markham, p. 322].

"The whole of Siam abounds with rice and fruits, the principal of which are called mangoes, durions, and mangoustans." Tavernier, *Voyages*, IV, p. 197 [ed. Ball, O.U.P., Vol. II, p. 225].

["The peerless Mangosteen of Malacca, the delicacy of which we can imagine to resemble that of perfumed snow, has been successfully cultivated in the gardens of Cultura and Colombo." Tennent, *Ceylon*, I, p. 120.]



Manguço, mangusto (*Herpestes mungos*, Blanford; 'ichneumon'). Anglo-Ind. *mongoose*.—Indo-Fr. *man-gouste*.<sup>1</sup>

From the Marathi-Konkani *mongús* or *mongas*, Sansk. *aṅgūsha*. [Yule derives it from Telugu, *mangisu*, or *mungisa*; Crooke says that Platts very doubtfully derives it from Sansk. *makshu*, 'moving quickly'. In Ar. it is *bint' arūs*, 'daughter of the bridegroom,' in Egypt *kitt* or *katt Farāūn*, 'Pharaoh's cat' (Burton, *Ar. Nights*, II, 369).]

[Da Orta (Col. XLII, ed. Markham, p. 336) describes unmistakably the Indian mongoose, but does not give it that name, but calls it *quil* or *quirpele*. From this it must be concluded either that *manguso* or *mongus* had not

then acquired much currency in the Konkan, or that the creature had been first described or pointed out to the naturalist by one who had known it in the Tamil country, and who, therefore, gave it the names it has in that language. "*Kiri, kiripillei*, the Tamil name of the mongoose," says Prof. H. Kern (Linschoten, Hak. Soc., Vol. II, p. 104, n.). Da Orta refers to the mongoose in connection with his interesting dissertation on *Pao de Cobra*, or 'Snakewood'. This is what he says: "In the island of Ceylon, where there are many good fruits, forests, and beasts for the chase, there are yet many of those serpents vulgarly called *cobras de capello*.... Against these God has given this *Pao de Cobra*. It is found to be good against snake bites because in that island there are small beasts like ferrets which they call *quil*. Others call them *quirpele*. They often fight with these serpents. When one of them knows that it must fight with them, or fears that it may have to, it bites off a piece of this root

<sup>1</sup> "There is a kind of vermin which they call *mongús*, creatures somewhat different from the ferrets." João Ribeiro, *Fatalidade hist.*, Bk. I, ch. xx.

"Its Telugu name is *mangisu*, from which is derived *mongús* (as João Ribeiro writes it), and the mongoose of Anglo-India, the *mangouste* of the French, and other forms." Conde de Ficalho, Col. xlii. [p. 188.]

and rubs its paws over it, or rather rubs its paws which are wet with the juice over its head and body and over those parts which he knows the cobra is likely to bite when it springs. It then fights with the cobra, biting and scratching it until it is dead. If it does not succeed in killing the cobra, or if the snake should prove more powerful than its antagonist, the *quil* or *quirpê* again rubs itself against the root and returns to the combat, and at last conquers and kills its enemy. From this the Chingalas took an example, and saw that this root would be good against the bites of cobras. The Portuguese believed the good things that the people of the country said about the root and in time they gained some experience about it founded on reason.... Many Portuguese keep these mungoose in their houses, tamed and domesticated, to kill the rats, and to fight the *cobras de capello*, which the *Yogis* bring who seek for charity.... Of this snakewood there are three kinds in Ceylon..."

Deadly combats between the

cobra and the mungoose, like those between the Egyptian 'ichneumon,' who also belongs to the *Herpestes* family, and the asp, go back to a very remote antiquity. They are mentioned in the *Atharva Veda*, in *Panchatantra*, and *Hilopadeśa*. But is there any warrant for the belief that the mungoose secures immunity from the snake's poison by means of certain roots or herbs? In the opinion of a competent investigator and observer like Blandford, the naturalist, the frequent triumphs of the mungoose over the cobra are the result of the former's bristly coat into which the fangs of the snake can only penetrate with difficulty, the hardness of its skin, and, above all, its cunning and dexterity in warding off the attack of the cobra and its patience in waiting for an opportunity to seize the cobra by its occiput, thereby rendering its poisonous fangs harmless. The claims of snake charmers to immunity, because of this very snake-wood or root which they allege they carry about their person,

are equally unfounded. Their secret of success, even when they handle cobras whose fangs have not been removed, appears to consist in their energetic decisiveness of manner and in the rapidity of their movements which completely dominate the reptile. That their pretences to immunity are hollow is proved by numerous reported instances of snake charmers succumbing very quickly to the bite of a cobra, especially when, trusting to their own devices, they will not avail themselves of scientific remedies.

What are the 'snakewoods' to which da Orta refers? One of these, which he says is called in Ceylon *rannetul*, has been definitely identified with the *Rauwolfia serpentina*, Benth., and Ficalho believes that it is the *châtrākī* mentioned in *Amarakośa* as one of the herbs used as an antidote by the *nakula* or the mungoose. The others are supposed to be the *Strychnos colubrina*, Linn., and the *Hemidesmus indicus*, R. Brown, or *Asclepias pseudosarsa*, Roxb..]

Manha (bad habit, distemper). Konk. *mánz*; vern. terms *khód*, *avgun*.—Tet. *manha*; vern. term *kaba-kaba*.

Manilha (a term used in a game of cards; seven points of a suit). Konk. *mānilh*—Mac., Bug. *maníla*.

Manilha (bracelet). Anglo-Ind. [*moneloes*, bracelets,] *manilla-man*, 'an itinerant dealer in gems'.

Yule and Burnell say that *manilla-man*, in this sense, is a hybrid from Telugu *manelā vādu* and the English 'man' with a mixture of the Portuguese *manilha*.<sup>1</sup> But Brown derives *manēla-vāṇḍlu* from the geographical name

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1 "And Diogo d' Azambuja sent the grain which had been seized to the factor that he might fetch *lambeis* ('coarse stripped woollen cloths'), *manilhas*, basins and other things." João de Barros, Dec. I. iii, 2.

["The Women (in Goa), both White and Black, are kept recluse, veiled abroad; within doors, the Richer of any Quality are hung with Jewels, and Rosaries of Gold and Silver many times double; *Moneloes* of Gold about their Arms..." Fryer, *East India*, Hak. Soc., Vol. II, p. 27.]

[*Moneiloes* is used by Ovington (O.U.P., p. 294) and *Moneela* by Bowrey (Hak. Soc., p. 5) for the city of Manila.]

*Manila*. The man who sells glass bangles or bracelets is called '*manilheiro*' in Goa, and he goes from door to door crying his wares. It is, however, possible that *manilla* derives its origin from *maṇeri*, which in Marathi and Konkani is the name of 'a vendor of jewels,' Sansk. *maṇikāra*. [See *cobra manila*.]

*Mano* (brother). Konk. *mán*; it is prefixed to the first name in certain families: [*man Antonio*, *man João*, and corresponds to the Gujarati *bhai*, which however is used as a suffix: *Vithalbhai*, *Jashbhai*.] —Beng. *mānū* (us. among the Christians in Dacca).

*Manteiga* (butter). Mal. Sund., Mac., Bug. *mantéga*. —Ach. *mentíga*. —Jav. *mantégó*. —Mad. *mentégó*. —Tet., Gal. *mantéga*; vern. term *bókur*. —Jap. *manteka*, which, according to Gonçalves Viana, is from Spanish.<sup>1</sup>

*Manto* (mantle). Konk. *mánt* (us. among the Christians). —Jap. *manto*.

*Mão* ('a measure of content and of weight'). Anglo-Ind. *maune* (arch.), *maund* (modern).<sup>1</sup>

The origin of the Portuguese word is Neo-Aryan: Hindustani-Bengali *man*, which Shakespear derives from the Arabic *mann*; Marathi-Konkani *maṇ*, which Molesworth derives from the Sansk. *māna*, the root of which is *mā*, 'to measure,' or from Arabic.

Professor Sayce (*Principles*

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1 "Maos, of which twenty go to the *candil*, which, as I have said, weighs a *bahar*, that is four *quintals*." Duarte Barbosa [Hak. Soc., ed. Dames, Vol. I, p. 157. At the end of the Appendix to his book, Barbosa has provided a comparative table of weights and measures of Portugal and India in his time (the beginning of the 16th century), from which and from other information interspersed in his book Dames arrives at the following table:—

14 ounces	= 1 (old) arratel.
128 old arratels	= 1 (old) quintal.
4 (old) quintals	= 1 bahar.
20 mões	= 1 candil.

The new *arratel* contains 16 ounces.]

"The *mão* of oil is equal to twelve *canadas* (in Goa)." António Nunes, p. 31. [A *canada* is a Portuguese measure = three English pints.]

"Forty seers one *mão*, and twenty *mões* one *bahar*." *Lembranças das Cousas da India*, [p. 39].

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1 "The natives of the Malay Islands neither drink milk nor make butter. The same is said of Chinese." Marsden, *Memoirs of a Malay Family*, p. 10.

of *Comparative Philology*) and Dr. Haupt (*Die Sumerisch-akkadische Sprache*) attribute to the word *mana* an Accadian origin. Yule and Burnell observe that in any case it was the Babylonian name for the eightieth part of a talent, whence it passed, with other Babylonian weights and measures, almost all over the ancient world: Egyptian *men* or *mna*, Coptic *emna* or *amna*, Hebrew *māneh*, Greek *mna*, Roman *mina*; and through the medium of the Arabs, Spanish-Portuguese *almena*, old French *almène*,<sup>1</sup> [for a weight of about 20 lbs. (Marcel Devic)].

The authors of *Hobson-Jobson* also say: "The introduction of the word into India may have occurred during the extensive commerce of the Arabs with that country during the 8th and 9th centuries; possibly at an earlier date".

In the *Rigveda* (VIII, 67, 2) there appears the word *manā*,

which has given rise to heated discussion among orientalists. Is it a genuine Aryan word or of Semitic origin? What is its true meaning?<sup>1</sup>

François Lenormant and some other writers regard the terms as identical, and adduce this fact, among other arguments, in proof of the very ancient relations that must have existed between India and Babylon, and also to point out traces of Babylonian influence on the Vedic poems.<sup>2</sup>

Max Müller (*India, What can it teach us?*) and other Sanskritists deny the Babylonian origin and the influence of the Semitic civilization upon ancient India; but there is no unanimity in their interpretation of the word.

[The recent excavations at Harappa in the Punjab and Mohenjo-Daro in Sindh have revealed the existence of an Indus Valley civilisation and culture which shows close

<sup>1</sup> Cândido de Figueiredo defines *almena* as "Indian weight equivalent approximately to one kilogramme," and gives as its source-word the Arabic *al-mena*.

<sup>1</sup> *Manā* is neither to be confounded with *māna* quoted above, nor with its homonym in the *Rigveda*, which signifies 'zeal, ardour, anger, envy.'

<sup>2</sup> See Cristóvão Pinto, *Índia Préhistorica*.



English made *maune*, and so probably by the influence of the old English word *maund*, “a kind of great Basket or Hamper, containing eight Bales, or two Fats,” the modern word was derived. *Mão* in Portuguese means ‘hand’ and some of the older travellers like Linschoten, misled by this meaning of *mão*, rendered it as equivalent to ‘hand’. The values of the ‘maund’ as weight vary greatly in different parts of the country. The standard maund in British India is 40 *sers*, each *ser* being equal to 80 *tolas* or rupee-weights. See *Hobson-Jobson*.]

| **Máquina** (machine). Konk. *mákn*; vern. term *yantr*.—Turk. *mákina*. |

**Marca** (mark, stamp). Konk. *márk* (l. us.); vern. terms *khún*, *kurú*, *chihnéem*, *niśāñém*, *sopó*.—L.-Hindust. *márká*.—Mal., Tet. *márka*.—? Malag. *marika*.

**Marchar** (to march). Konk. *mārchār-zāvũnk*.—Tet., Gal. *mārcha*.

**Março** (month of March). Konk. *Márs*.—Mal., Tet., Gal. *Mársu*. See *Agosto*.

? **Marear** (to work a ship). Sinh. *mariyá* (*subst.*), sailor, mariner; vern. terms *nāvikayá*, *nevkārayá*, *nevīyá*.

In Konkani, *mareação* signifies ‘sagacity, astuteness.’

**Marfim** (ivory). Konk. *mārphīm*; vern. term *hattyā-chó dánt* (lit. ‘elephant’s tooth’).—Tet., Gal. *marfim*.

**Maria** (Mary). Tel. *Mariyansu-át* (lit. ‘Mary’s game’). Brown is of the opinion that the word is of Portuguese origin.

**Marmelo** (quince). Jap. *maruméru*.

? **Marmore** (marble). Konk. *mārmār*.—Guj., Hindi, Hindust., Beng., Punj., Mal. *marmar*. *Marmarí* (in the Aryan languages), marbly.—Pers. *marmar*.—Ar. *marmar*, *marmer*.

The Portuguese origin can be contested. The original word is the Greek *marmoros*. From Persian *sangmarmar* (*sang*=stone) are derived directly: Konk., Mar. *sangmarmar*; Hindi, Punj. *sangmarmar*; Sindh. *sangimar-maru*; Kan. *sangamaravarí*, *sangamára*.

**Marquesota** (a sort of

mantle). Mal. *marcadjola* (= *markajōla*), "a gown, a woman's dress" (Haex).

Cândido de Figueiredo mentions the word thus: "Marquesota, f., a species of Indian root; (arch.) mantle, which was worn round the neck. (From *marquês* ?)".<sup>1</sup>

Marrafa (curled hair on the brow). Konk. *mārrāph*; the vern. term is *pākhāḍī*.—Gal. *marrafa*; the vern. term is *garçrom*.

Martelo (hammer, mallet). Konk. *martél* (us. in Salsete (Goa) and in Kanara); vern. terms *kud(i)*, *kud(ó)* (mallet); *tutyó*, *hātāló* (iron hammer).—Hindi *martaul*; vern. terms *hathandā*, *ghan*, *mongri*.—Hindust. *mārtīl*, *mārtol*, *martol*, *martaul*.—Nep. *mārtaul*.—Beng. *mārtel*.—Anglo-Ind. *martil*, *martol*.—Mal. *martello* (Haex), *mārtel* *mārtīl*.—Mol. *martélo*, *martélu*.—Tet., Gal. *martélu*.

Mártir (a martyr). Konk.

*mārtīr*.—Kamb., Tet., Gal. *mārtīr*.—Japanese *maruchiru* (arch.).<sup>1</sup>

Martirio (martyrdom). Jap. *maruchiriyo* (arch.).

Mas (*conj.*, but). Sund. *mása*.—Tet., Gal. *mas*.

Máscara (a mask). Mal. *maskára*.<sup>2</sup>

Mas que (*conj.*, but, that). Mal. *mási*, *miski*.—Jav. *mási*, *méski*.—Tet. *maskê*.—Pid-Engl. *maskee*, *mashkee*, *ma-sze-ki*, be it so, all the same, it does not matter; never mind; it is alright, perfectly; just, correct. "This word is used in a very irregular manner. It is not Chinese, its equivalent in Mandarin being *pvo-yow-cheen*." Leland.

Masqui (Port. dialect of Macau), *masque* (Port. dialect of Ceylon), 'but, for all that, even'. In these meanings it is met with in the Portuguese classics. "Contae, mas que me deixem congelado".

<sup>1</sup> "The gay fashioned breeches (*imperiaes*) of silk, mercasotas, and scarlet cloaks, were no longer met with at feasts, and in royal progresses." Diogo do Couto, *Dialogo do Soldado Pratico*, p. 38.

<sup>1</sup> *T* intervocalic sounds like *ch* in Japanese (*marutiru*=*maruchiru*).

<sup>2</sup> "The most dignified styles are not entirely free from these kinds of words such as *tempo* ('time'), *senhor* ('sir'), *mascara*." W. Marsden, *A Grammar of Malay Language*.



“Por Deos, mas que me fundam, mas que me confundam, eu hei de tanger sempre a verdade.” D. Francisco de Melo, *Dialogos Apologaes*.<sup>1</sup>

Mastro (ship's mast). Hindi, Hindust., Punj., Ass. *mastúl*.—Or., Beng. *mástul*.—Khas. *mastul*.<sup>2</sup>

Matador (a term used in a game of cards). Bug. *mata-dóro*.

? Matar (to kill). Mal., Jav. *máti*, to die.—*maténi*, to kill.—Batt., Mac., Bug. *máte*, death.—Day. *matei*.—Malag. *mati*.

Dr. Heyligers thinks that the derivation from Portuguese is probable. On the contrary, it is very probable, if not quite certain, that the word is a vernacular one, perhaps derived, as Crawford believes,

<sup>1</sup> “It is supposed that it may be the corruption or ellipsis of a Portuguese expression, but nothing satisfactory has been suggested.” *Hobson-Jobson*. [See Crooke's quotation from Mr Skeat in *Hobson-Jobson*, s.v. *maskee*.]

<sup>2</sup> It would appear as though the *l* stands for *r* which is transposed, *mástur*; but the old Port. form is *masto*.

from the Sanskrit *mṛti*, ‘death’. Favre suggests that it may be of Semitic origin, *mant*, ‘death,’ in Arabic. Malagassy must have received the word directly from the Malayan languages, much before Portuguese, or perhaps even Arabic, influence was felt in Malaysia. The term was current in the time of Fernão Pinto who writes (ch. 177: “*Cahio morto, sem dizer mais que somente: Quita mate, ay que me matou*” (“He fell dead, without saying anything but this: Quita mate, i.e., who is it that has killed me”).

Matalote (sailor, seaman). Mal. *matelote* (Haex).

Matraca (a wooden rattle). Konk. *mātrāk*; vern. terms *phaṭphaṭēm*, *khaṭkaṭēm*.—Tet. *matraka*; vern. term *di krarika*.

Medalha (medal). Konk. *medálh*; vern. term *ārlūk*.—Tet. *medalha*.

[Medida (a measure). Anglo-Ind. *medeeda* (obs.); also *memeeda* (*meia*, ‘half,’ and *medida*).<sup>1</sup>]

<sup>1</sup> [“Dry measures are these, viz., Teman is 40 Memeeda's. Medeeda is 3 Pints English. By this Medeeda

Medula (bone marrow).  
Sinh. *midulu*; vern. term  
*clamola*.

Meia, meias (sock, hose).  
Konk. *mey*.—Sinh. *mês*. *Kola-*  
*mês*, socks. *Al-mês* (lit.: 'hand  
socks'), gloves.—Tam. *mey-*  
*jōdu* (lit.: 'a pair of socks'),  
*kal-mês* (lit.: 'feet socks').  
*Kai-mês* (lit.: 'hand socks'),  
gloves.—Tel. *mējōdu*. *mējōllu*.  
—Kan., Tul. *mējōdu*.—Tet.  
*mcias*.—Gal. *mcia*.

Meirinho (in the sense of  
'a sacristan, a sacristan's  
assistant'). Konk. *mirni*;  
*miran* (us. in Kanara).—Tam.  
*miriñ*.—Tul. *mirne*.—| Indo-  
Fr. *mcrigne*.—| Mal. *meriniyu*.  
—Sund., Mac., Bug. *marinio*.—  
Mol. *marinjo*, harbour-master.  
Dr. Heyligers derives it from  
*marinho* (*adj.* 'marine').—  
Tet., Gal. *mirínhu*.

Meirinho was formerly, in  
Portugal, a judicial official  
corresponding to the present  
day bailiff. In the colonies  
every fortress and every city  
had its 'meirinho'. See *O*  
*Tombo do Estado da India*,

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they sell Oil, Butter, and Liquids." Ovington, *Voyage to Surat*, O.U.P., p. 269.]

*passim*.<sup>1</sup> In India, the parish  
priests had, besides the sacris-  
tan, an official whose business  
was to look after the spiritual  
interests of the parish, to  
whom they naturally gave the  
title of *meirinho*.<sup>2</sup> At the  
present day the 'meirinhos'  
of Goa correspond, in their  
duties, to the summoners in  
Europe; they have also, be-  
cause they have not enough

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<sup>1</sup> "The Captain-in-Chief ordered the  
sailors to land and also his *meirinho*  
of the fleet with an *Ouvidor* ('magis-  
trate') whom he had on board, that  
they might keep an eye on the people  
and prevent mischief." Gaspar Cor-  
rein, I, p. 165.

["We were then landed, and a  
miserable sight we were, all naked,  
save only for the covering of a mere  
rag of cotton. We were forthwith  
taken in charge by a Portuguese  
sergeant, whom they call a *Merigne*,  
who was accompanied by seven or  
eight slaves, Christian Caffres of  
Mozambique, each with his halbert  
or partisan". Pyrrard, *Hak. Soc.*, Vol.  
I, p. 427.]

<sup>2</sup> "The *meirinhos*, and the very  
parents are very careless, and will  
continue to be so, in the matter of  
reporting to you births." *Instructions*  
of S. Francis Xavier, in Lucena, Bk.  
V, ch. 25.

"In each of these villages (of Goa)  
there is a *meirinho* whose duty it is  
to give religious instruction." João  
de Santos, *Ethiop. Or.*, II, p. 97.

to do, to assist the sacristans. Outside Goa, *meirinho* is synonymous with sacristan. In the Archipelago, however, it retains its original meaning, more or less modified. In Madagascar, for example, according to Matthes, the term is used of the European Civil Magistrate—' *Europesche schout* '.<sup>1</sup>

Melão (melon). Tel. *melá-ma*.

Mercê (favour, benefit). Konk. *mersél*, land held as a grant for service rendered.—Tet. *mersê*; vern. term *diak*.

Merecer (to merit). Mal. *merecer* (Haex).—Tet. *meréci* (also used in the sense of 'merit').

Mês (month). Hindust. *māḥkabār*, "(corruption of the Port. *mês* [month] and *acabar* [to end]) the last day of the month". Shakespear. Wilson mentions *kābār*, in Bengali, as the name of the last day of the month and

*kābārī* (*adj.*), "relating to the last day of the month, due or payable on this day (salary, rent, etc.)."

In Konkani, *kabār* is very much used as equivalent to the Portuguese *acabar* ('to end').

[Brown suggests, as the etymon of *māḥkabār*, the Hindust. *mās-ke-ba'ad*, 'after a month'. Crooke, on the other hand, observes that, according to Platts, it is more probably a corruption of Hindust. *māsik-war* or *mās-kā-wār*. But Prof. S. H. Hodi-vala (*Notes on Hobson-Jobson*) suggests that, "if 'Mascabar' is an Indo-Portuguese word for the last day of the month, it must be a corruption, not of *mās-kā-bār*,.... but of *amās-ka-bār*. 'Amās,' from Sans. *amāvasya*, is commonly used for the last day of the month. If 'Mascabar' means 'monthly statement or account', it must stand for *māsik-vār*, as Platts says".]

Mesa (table). Konk. *méz*.—Mar., Guj., Nep., Or., Beng., Ass. *mej*.—Hindi *mez*, *menz*, *mench*. *Dhalvān-mez*, writing-desk.—Hindust. *mej*, *mez*.—

<sup>1</sup> "Meirinho. A superintendent of police under the Portuguese government of Bassein in the sixteenth and seventeenth centuries". Whitworth.

Sinh. *mesa*, *mesa*, Punj. *mesa*, *mesa* (a bench').

Kan. *mesa* (Sinh. *mesa*), *mesa*, *mesa* (writing), *mesa* (for pen and ink).

Sinh. *mesa*, *mesa* (sideboard).

Sinh. *mesa* (corruption of the English 'sideboard'). Tam.

*mesa* (Malayal *mesa*, *mesa*).

Tel. *mesa* (Mén, a ship

table). Kan. *mesa* (also *mesa*, in

the sense of 'ration'), owing to

confusion with the English

'mesa' (Punj. *mesa*, Mal.

*mesa*, *mesa*, *mesa* (Ach.

Rat., Sund. *mesa* (Jav.,

Med. *mesa*, *mesa* (Mak.

*mesa* (Acht.), writing-

desk, Day, *mesa*, Mac.

Bug. *mesa*, Tet., Gal.

*mesa*, Nic. *mesa* (Pers.

*mesa*, *mesa*, At. *mesa* (Turk.

*mesa*).

Molesworth derive the

Maratha word from Persian

and gives the following com-

pounds as Persian words: *mej-*

*bán*, *mej-rán*, *mej-mán*, a

guest, also a host. *Mej-bánki*

or *mej-ránki*, *mej-mánki* or

*mej-máni*, hospitality.

Guj. *mej-bán*, *mej-mán*,

guest; host. *Mej-báni*, feast-

ing, banquet; hospitality.

Hindust. *mej-bán*, guest;

host. *Mej-báni*, feasting,

hospitality.<sup>1</sup>

Sindh. *mizimāni*, *mizimāni*,

*mizimāni*, guest. *Mizimāni*,

hospitality.

Punj. *māimāni*, *māimāni*,

*māimāni*, guest, son-in-law.

*Māimāni*, feast. *Mizimāni*,

guest. *Mizimāni*, a female

guest. *Mizimāni*, feast.

1 Mesquinho ('poor, miser-

able'). Mar. *miskin*, *miskil*,—

Hindust. *miskin*—Punj. *mas-*

*kin*. *Miskini*, humility,—

Malayal *miskin*, *makin*,—

Mal. *miskin*, *miskin*—Sund.

Jav., Bal. *miskin*,—Mac., Bug.

*miskin*.

The term appears to have

been directly imported from

Arabic.

2 Mesquita (a mosque).

Anglo-Ind. *mosque*, [*muskott*,

*musquet* (obs.)].—Mal. Ach.,

1 Shakespeare also attributes the

Hindustani words to Persian.

2 "These inhabitants are fishermen,

a mezquinha folk, for this is how they

speak in India of people who are of

low descent and poor." Cantanheda,

I, ch. 13.

"Robbers who were Moors used to

rove on the seas plundering the

mesquinhos." Gaspar Correia, IV,

Jav., Mad. *misigit*, *mesigit*, *masigit*.—Mac., Bug. *masígi*.<sup>1</sup>

Dr. Schuchardt derives *misigit* from Portuguese, although the word in its origin is the Arabic *masjid*.

[Yule believes that the probable course which *masjid* took in getting evolved into the Anglo-Indian *mosque* is as follows: (1) in Span. *mezquita*, Port. *mesquita*; (2) Ital. *meschita*, *moschea*; French (old) *mosquete*, *mosquée*; (3) Eng. *mosque*. This is more or less also the view of the *O.E.D.*

Sir George Oxinden, in a letter from Surat, dated 28th January, 1663, addressed to the Directors of the East India Company, says: "Hearing they ('Sevagy's men') had taken their randavous in a Muskeett or Moore Church...." (Forrest, *Selections*, Home Series, Vol. I, p. 25). The influence of the Portuguese word on *muskeett* appears to be unmistakable.

<sup>1</sup> "There is a big *misquita* with many columns and verandas, in every respect very beautiful." Gaspar Correia, IV, p. 173.

Duarte Barbosa uses *mesquita* of a Hindu shrine<sup>1</sup>; and owing to a similar confusion Faria-y-Sousa speaks of a 'Pagoda of Mecca.']

**Mestiço** (a half-caste). Konk. *mistís*. It is also used as an adjective: *mistís bonchur-dí*, the bulbul, or the eastern song-thrush, *Ixos jocosus*.—Hindust. *mastisa*.—Anglo-Ind. *mustees*, *mestiz*, *mastisa*, [*mustechees*.]—Indo-Fr. *métis*.<sup>2</sup>

<sup>1</sup> ["The *Bramenes* and also the *Baneanes* marry one wife only... At their weddings they have great festivities which continue for many days.

..On the day appointed for their reception the bride and bridegroom are seated on a *daís*; they are covered with gold and gems and jewels, and in front of them they have a *mesquita* with an idol covered with flowers with many oil-lamps burning around it." Hak. Soc., ed. Dames, Vol. I, p. 116.]

<sup>2</sup> "After this victory (at Diu) the Governor gave orders that all the *mestiços* who were there should be inscribed in the Book, and that pay and subsistence should be assigned to them." Gaspar Correia, IV, p. 574.

"The least esteemed are the offspring of a Portuguese father and an Indian mother, or vice versa, and these are called *Metices*, that is, *Metifs*, or mixed." Pyrard, *Viaçem*, Vol. II, p. 32 [Hak. Soc., Vol. II, p. 33.]

["It's alsoe of very ill consequence that your Covenant Servants should

[Tavernier uses the forms *mestif*, *mestive*, and *mestice*.] See *castiço* and *topaz*.

[Fryer speaks of this class also as *Misteradores*.<sup>1</sup>]

intermarry with any of the people of the Country or those of mixed Race or **Mustechees**." Hedges, *Diary*, Hak. Soc., Vol. II, p. ccix.]

"The *Métissos* (at Goa) are of several sorts, but very much despised by the *reinols* and the *castissos*, because they have inherited a little black blood from their ancestors." Le Gouz de la Boullaye, *Voyages*, ed. 1657, p. 226. [*Reinol*, pl. *reinoes*, from Port. *reino*, the kingdom of Portugal, was the name by which the European Portuguese were distinguished from those born in India of Portuguese parents and who were called *castissos* (q. v.). In the early seventeenth century, *reinol* was used in much the same sense as 'griffin' was in Anglo-Indian vocabulary. "When they are newly arrived in the Indies, they are called *Raignolles*, that is to say, "men of the kingdom," and the older hands mock them until they have made one or two voyages with them, and have learned the manners and customs of the Indies: this name sticks to them until the fleet arrives the year following". Pyrard, *Voyage*, Hak. Soc., Vol. II, p. 123. A. Hamilton (*New Accl. of the East Indies* (1727), I, 248) speaks of this class as "the *Reynolds* or *European Fidalgoes*."]

<sup>1</sup> ["Beyond the Outworks live a few *Portugals Mustezoes* or *Misteradores*." *East India*, Hak. Soc., Vol. I, p. 148.]

Mestre (master). Konk. *mestir*, a teacher; *mestirn*, a lady teacher; vern. terms *ṣeṇay*, *pantojī*, *paṇḍit*. *Mestirpan*, teachership, the teaching profession. *Mest*, master of some craft; artist; an honorific appellation given to artisans.

The phonetic difference between *mestir* and *mest* arises from the fact that the former is employed by itself, whereas the latter is generally prefixed to the name of some person.

Mar. *mestari*, *mest*, "honorific distinction of goldsmiths or carpenters, or masons, or the chief armourer: also of the man, if a Portuguese, who makes bread in a bakery. Applied frequently to a superintendent in general. Used more, by an excess of courtesy, of Portuguese servants, especially cooks." Molesworth.<sup>1</sup>

Guj. *mīstrī*, *mīstarī*, mason. *Vadō mistarī* (lit. 'the great mason'), an architect. Hindust. *mīstrī*, a skilled artisan, foreman.—L.-Hindust.

<sup>1</sup> By 'Portuguese' the author means the inhabitants of Goa.

*mistrí*, a carpenter.—Beng. *rāj-mistrí* (*rāj* is Persian for 'mason'), a mason or brick-layer. *Lohār mistrí* (lit. 'iron-master'), a blacksmith.—Ass. *mistrí*, carpenter.—Punj. *mas-tarí*, the official head. *Mistari-khānā*, workshop.—Malayal. *mestari*, craftsman.—Tel. *mes-trí*, *mestari*, a foreman.—Kan. Tul. *mestre*, carpenter, stone-cutter, mason.—Anglo-Ind. *maistry*, *mistry*, *mistry*, a master-workman, a foreman, and in W. and S. India also 'a cook, a tailor.'—Gar. *mistri*, mason.—Khas. *raj-misteri*, mason.—?Mal. [m̥st̥ɛrɪ], *mester* (perhaps from the Dutch *meester*).—Tet., Gal. *métrí*.

Some dictionary-writers give as the etymon the English *mister* or the French *maître*.

**Milagre** (miracle). Konk. *milágr*; vern. terms *acharyém*, *naval*, *vismít*, *adbhut*.—Mal. *milagro* (Haex).—Tet., Gal. *milágri*.

In the Marathi of the Konkani and in the Hindustani of the south, *milāgrí*, by extension of meaning, sometimes stands for an image of the Blessed Virgin Mary, at other times for any Roman Catholic

church, because in India there are many churches dedicated to 'Our Lady of Miracles.'

**Milho** (maize; Indian corn). Mol. *nilo*, *mīlu*.

**Militar** (*subst.*, soldier). Konk. *militár*; vern. term *śipáy*, *laškarí*.—Tet. *militár*.

**Ministro** (minister). Konk. *minístr*; vern. terms *munyārí*, *mantrí*, *pradhán*.—Tet. *minístru*.

**Minuto** (a minute). Konk. *minút*; vern. term *ghaḍí* (not exactly corresponding).—?Guj. *minít* (as in English).—Kamb. *minūt*.—Tet., Gal. *minítu*.

**Missa** (*eccles.*, mass). Konk. *mís*. *Misāchó pādri* (lit. 'priest of the mass'), priest.<sup>1</sup>—Kan. *mīsayágavu* (lit. 'sacrifice of the mass').—Tul. *mīsyúyāga*.—Kamb. *missa*.—Siam. *mīśá*.—Ann. *lê missa*; vern. term *lê*.—Mal. *mīsa*.—Tet., Gal. *mīsa*.—| Chin. *mīśáh*; vern. term *tá-tsián*. |

**Missal** (*eccles.*, a missal). Konk., Tam., Tet., Gal. *mīśál*.

1 Cf. *Clerigo de missa* ('clergy of the mass'). João de Barros, Dec. I, iii, 5. [It is almost the exact equivalent of the Konkani expression 'priest of the mass'.]

**Missão** (mission). Konk. *misámr.*—Beng. Tam. *misán.*—Tet., Gal. *misã.*

**Missionário** (missionary). Konk., Beng. Tam., Kan. *misiyonár.*

**Mister** (arch. form *mester*: need, function). Mal. *mester*, *místi.* necessity.—| Mol., | Ach. *miski na*, indispensable. *Miski teka*, to be compelled.—Sund. *místi.*—Jav. *pěsti* or *pasti*, | certain, doubtless. |

In the Portuguese dialects, *mistê* signifies: 'it is necessary, it is proper, it ought to be.'

**Mistério** (mystery). Konk. *mistér*: vern. term *gúdh.*—Tet. *mistéri.*

| **Moda** (fashion). Konk. *mód*; vern. term *chál.*—Turk. *móda.* |

| **Modêlo** (model). Konk. *modêl*; vern. term *namuno.*—Turk. *mòdèl.* |

**Môlho** (sauce, gravy). Kon. *mól*, pickled fish.—? Tam. *molei*, a kind of curry.—[Anglo-Ind. *moley*].

Yule says that the Tamil word is a corruption of 'Malay'; the dish being simply a bad imitation of one used by the Malays. [There is a recipe for preparing 'moley'

in the *Indian Cookery* (The Army and Navy Co-operative Society Ltd., Bombay).

**Monção** (monsoon). Konk. *monsámr.*—Anglo-Ind. *monsoon.*—Indo-Fr. *mousson.*—Siam. *monsúm.*<sup>1</sup>

The source-word is the Arabic *mausim*, 'season of the year.'

[Yule says: "Dictionaries (except Dr. Badger's) do not apparently give the Arabic word *mausim* the technical sense of *monsoon*. But there can be no doubt that it had that sense among the Arab pilots from whom the Portuguese adopted the word..... Though *monção* is general with the Portuguese writers of the 16th century, the historian Diogo de Couto always writes *moução*, and it is possible that the *n* came in, as in some

<sup>1</sup> "Every *monçam* ten or fifteen of these ships used to sail for the Red Sea." Duarte Barbosa, p. 341 [Hak. Soc., ed. Dames, Vol. II, p. 77].

"We also speak of *monções*, which are the seasons there for making sea voyages" João de Barros, Dec. III, iv, 7.

"There they had to remain for a long time because of the absence of the *moução*" (throughout spelt thus). Diogo do Couto, Dec. V, x, 6.



other cases, by a habitual misreading of the written *u* for *n*. Linschoten in Dutch (1596) has *monssoyn* and *monssoen*. It thus appears probable that we get our *monsoon* from the Dutch." Skeat traces 'monsoon' from Ital. *monsone*. But the *O.E.D.*, with more reason, states that it is adopted from Dutch, *monsooen*—*soyn*, which, in its turn, was adopted from the Port. *monção* in the 16th century. At the present time, both according to Anglo-Indian and Indo-Portuguese usage, 'monsoon,' or *monção* means 'the season of the rains,' which, as a rule, lasts for four months and is a period during which sailing vessels do not put out to sea. We also speak of 'the monsoon having burst,' which is another way of saying that the rains have begun. The 'rainy season' was also called *inverno* ('winter') by the Portuguese, and this practice was followed by the other European nations and lasted right up to the eighteenth century. '*Inverno*' is even to-day used of the 'rainy season' in the Portu-

guese possessions in India. See quotation from Correia under *mordexim*; also *Hobson-Jobson*, *s.v.* winter.]

[*Morcego* (bat or flying fox). Mal. *morsego*, according to Rhumpius. "The fruit is eagerly eaten by bats. In Malay the tree is called *Caju Morsego*; in Latin *Arbor Vespertilionum*" ('Flying fox tree').]

**Mordexim** ('a name for cholera up to the end of the 18th century'). Indo-Fr., Anglo-Ind. *morte-de-chien* (obs.).<sup>1</sup>

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<sup>1</sup> "This 'winter' (of 1543) they had in Goa a fatal illness which the inhabitants call *moryxy*." Gaspar Correia, IV. p. 288. [For 'winter' see *monção* above.]

"Our name for the disease is *colerica passio*, the Indians call it *morxi*; and we corrupt the word into *mordexi*". Garcia da Orta, Col. xvii (ed. Markham, p. 104).—"In our century the old names *mordexim* and *mort-de-chien* have gone out of use, having been, as a rule, replaced by the word *cholera*." Conde de Ficalho.

["The ordinary diseases of this country (Goa) are *mort-de-chien* (cholera)—that is. colic of the bowels with vomiting and laxity—and this complaint is the death of many. The best remedy is to burn with a red-hot iron the middle of the heel until the

The Portuguese word represents the Marathi-Konkani *moḍṣi*, which, even at the present time, is the term used of indigestion, especially in the case of children. [See *colera*.]

[The Marathi-Konkani word is from *moḍṇem* or *moḍoṇk*, 'to break up, to sink, to collapse'. Dalgado (*Glossario*) thinks it very probable that in former times this term, which is used of indigestion, was employed, by a kind of euphemism, to denote cholera, it being regarded as inauspicious in India to mention the fell disease by its proper name. There is a great deal to be said in favour of this view as, even at the present day among the common people, it is regarded as unlucky to speak of a man as having been 'bitten by a snake,' but it is believed to be more favourable to his recovery if he is described as having been 'scratched by a thorn.' Yule observes that the Gujarati forms of *moḍṣi* appear to be *morchi* or *morachi*. To this

Dalgado says that Gujarati has no *r*, and *morchi* cannot be traced back to *mōḍṣi*. Portuguese has no *d* cerebral, and the sound which comes nearest to it is *r*, as is seen in the case of *areca* from *adekka*. The Portuguese writers of the 16th century had very fine ears and they noticed that their *morxi* did not represent the exact transcription of *moḍṣi* which is trisyllabic, the *a* of the second syllable (*ḍa*) being very silent or almost mute, and, therefore, very naturally added *de* to *r*, and in this way evolved the transcription *mordexi*, which after prolonged use became *mordexim* and existed side by side with the correct transcription *morxi*. During two centuries and more this word (*mordexim*) was employed by the Portuguese—and by all the Europeans who travelled to India—to designate cholera: at times written *mordicin* by the Italians, as by Carletti; other times *mordisin* by the French, as by Pyrard; sometimes *mordexi* by those who wrote in Latin, as by Bontius. Subsequently, the French thought of

• heat is felt, and by this the pain is allayed and the discharge and vomiting stopped." Manucci, *Storia do Mogor*, ed. Irvine, Vol. II, p. 169.]

giving the word a meaning, and, combining the sound of the word with the horrors of death from the disease, called the malady *mort-de-chien*. In the *Lettres Édifiantes* for the year 1702 there occurs the following phrase, which helps to fix the time of the adoption of the new name: "This great indigestion which is called in India Mordechín, and which some of us French have called *Mort-de-Chien*" ('Dog's Death'). Although ridiculed, this name was adopted, not only in French works, but also in books written in other languages, and there was even an Englishman who literally translated the name thus: "The extraordinary distempers of this country are the *Cholick*, and what they call *Dog's Disease*, which is cured by burning the heel of the patient with a hot iron." See Ficalho, *Colloquies da Orta*, Vol. I, p. 275. The opinion of the 'Englishman' quoted above is taken from *Acct. of the I. of Bourbon*, in La Roque's *Voyage to Arabia the Happy*, etc., E.T. London, 1726, p. 155, cit. in *Hobson-Jobson*. The

history of the various transformations through which this interesting word has passed would be incomplete if we did not refer to Anderson (*English in Western India*, etc., p. 62) who by a curious metathesis having changed *chien* into *Chine* and, therefore, *mort de chien* into *mort de Chine* ('Chinese death') says: "The disease which was prevalent in the country, and especially fatal in Bombay, was called by the Portuguese practitioners of medicine 'the Chinese death,' or colic."]

| *Moreia* (a fish). Mal. *morea*; according to Rhumphius, the word is used by the Malays to denote various plants by a kind of analogy. See *Herbarium Amboinense* VII, ch. 35. |

*Morrão* (a match used by gunners; piece of cord designed to burn at uniform rate for firing cannon). Konk. *muram*.—Mal. *murañ*.<sup>1</sup>

**Mosquito** (mosquito). Anglo-Ind. *mosquito*. *moskito*. [Fryer uses the forms *muskeeto*,

<sup>1</sup> "All the provisions, fuel, timber, murrões." Diogo do Couto. Dec., VI, i, 6.

*mosquito*, and *musquito*].<sup>1</sup>  
—Pid-Eng. *muskit*, *skeeta*.

[*Mosquito* is the diminutive of the Port. *mosca*, 'a fly', and its earliest use, connected with South America, more especially Brazil, was to denote not the gnat so much dreaded to-day, but a very common and troublesome insect in those parts, described at some length by Moracs Silva in his Dictionary. Barbosa (1516) uses the word in this latter acceptation. "And in their houses they (the *Baneanes*) sup by daylight, for neither by night nor by day will they light a lamp, by reason of certain *mosquitos* which perish in the flame thereof" (Hak. Soc., ed. Dames, Vol. I, p. 112). The restricted use of the word to denote the species of gnat we now know by that name is of a later date.]

**Mostarda** (mustard).  
Konk. *mustárd*.—Mal. *mostárdi*, *mustárdi*, | *moster* | (perhaps from the Dutch *mostard*);

vern. term *śasávi*.—Tet., Gal. *mustarda*; vern. term *sasávi*.

In Konkani, the use of the term is limited to mustard prepared for use at table; otherwise the word *sāṅsvāṇ* is used.

[**Mosteiro** (? a big gun).  
Anglo-Ind. *mustira*.<sup>1</sup>

"Mustira is probably a corruption of the Portuguese word *Mosteiro*, which means a big gun." Forrest *Selections*, (Home Series), Vol. I, p. 27, n. In the Portuguese dictionaries which I have consulted I do not find this meaning of the word; it means a 'monastery or convent.']

**Mostra** (sample, pattern).  
Konk. *mostr*; vern. term *namunó*.—Sinh. *móstraya*, *móstaraya*, *mostra*, *mastare*; vern. terms *adṛśaya*, *nidarśanaya*.—Tel. *mustaryu*, *mūstaryu*.—Anglo-Ind. *muster*.<sup>2</sup> See *amostra*.

<sup>1</sup> ["Swarms of Ants, Muskeetoos, Flies, and stinking *Chints*." Fryer, *East India*, Hak. Soc., Vol. I, p. 100. See also Vol. I, p. 231, and Vol. II, pp. 99 and 191.]

<sup>1</sup> ["They (the Dutch) having now lately sent a *eloupe* fro' *Mallacca* with a *Mustira* Portugall in her." Forrest, *Selections*. Might *mustira* perhaps not be a misreading of *mustiza* (*mestiço*, q. v.)?]

<sup>2</sup> ["Even amongst the English (in Ceylon), the number of Portuguese

[Yule says that *muster* is current in China, as well as in India. For citations see *Hobson-Jobson*.]

Mouro (used of 'a Mohammedan').<sup>1</sup> Konk. *Moir*.—Anglo-Ind. *Moor*. *Moorman*.—Sund. *Móri*. *Kápas móri* (lit. 'Moorish cotton'), a species of cotton.—Pid-Engl. *Molo-man*.<sup>2</sup>

terms in daily use is remarkable. The grounds attached to a house are its "compound," *campinho*; . . . a tradesman is shown a "muster," *mostra* or pattern." Tennent, *Ceylon*, Vol. II, p. 70, n. 2 ]

"Wee were lodged in an upper Chamber and not permitted soe much as to looke out of our doores, much lesse either to see anie goods (saveinge the musters or the waight of them)." In Mundy, *Travels*, Hak. Soc., Vol. III, pt. ii, p. 480.]

<sup>1</sup> "He had in his company six hundred Mouros Guzarates, and Malavares." Fernão Pinto, ch. xxvii.

"In token of disparagement they call the Christians of these parts *Franques*, just as we incorrectly call them *Mouros*." João de Barros, Dec. IV, iv, 16.

"I regard this word *mouro* in the acceptance in which the Portuguese of old regarded it, viz., as a synonym of Mohammedan, as denoting belief but not race." Conde de Ficalho. *Garcia da Orta e o seu tempo*, p. 112.

<sup>2</sup> The change of *r* into *l* in Pidgin-English is normal.

[All Mohammedans without exception were called by the Portuguese *Mouros* or Moors: this name of their nearest Moslem neighbours and one time conquerors was extended by them to all the followers of Islam, and from the Portuguese the use of this term, as synonymous with Mohammedan, passed to the Dutch and the English. The use of the term in its comprehensive sense is well brought out by Barbosa (ed. Dames, Vol. I, p. 119): "The Mouros of this kingdom (Cambaya) are fair in complexion, and the more part of them are foreigners from many lands, *scilicet* Turks, Mamalukes, Arabs, Persians, Coraçones, and Targimões (Turcomans); others come from the great kingdom of Dely, and others of the land itself."

Yule says that the use of the word *Moor* for Mohammedan died out pretty well among educated Europeans in the Bengal Presidency in the beginning of the last century, or even earlier, but probably held its ground longer among the British

soldiery, whilst *Moorish*, as an adjective, continued to be used up to a later date. In Ceylon, the Straits, and the Dutch colonies, the term *Moorman* for a Musalman is still in common use, and the word is still employed by the servants of Madras officers in speaking of a certain class of Mohammedans. *Moro* is still applied at Manila to the Mussulman Malays. Not only in Portuguese India, but wherever Portuguese is spoken in Asia to-day, the Mohammedan is called *Mouro*. The French in India have also adopted the use of this term in the same sense.]

**Moutão** (the block in a ship through which the ropes run). L.-Hindust. *mulám*. *motám*. *matám*.

**Muita mercê** (many thanks). Beng. *muita mrcê*; a stereotyped expression used by the Christians in the Dacca district in raising toasts; it has nothing to do with its real significance and is used in a sense corresponding to 'your health'.

**Mulato** (one who is the offspring of a European and a

negro). Konk. *mulát*.—Tul. *mulatta*.<sup>1</sup>

In Konkani, the term is also used as an adjective and is applied to fowls and chickens with frizzled feathers: *mulát kombi*, *mulát pil* [*kombi*=hen; *pil*=chicken].

[Mulatto means 'young mule', the offspring of a stallion and she-ass, hence, one of mixed race. The word is analogous to *mestiço*, *q.v.*]

**Mulher**, (arch. form *molher*, woman). Mal. *molér*; vern. terms *prampúan*, *betina*.

**Multa** (fine, penalty). Konk. *múlt*; vern. term *dand*.—Tet., Gal. *mulla*.

**Munição** (in the sense of 'small shot'). Konk. *muni-sâm*; vern. term *chharró* (l. us.).—Sinh. *mūnissama* (pl. *mūnisan*); vern. terms *munḍa*, *unḍa*. *Mūnisan paṭiya*, shot-belt. Mal. *manisan*.—Ach.

<sup>1</sup> "A mulato named João Leite dying in Bengal." Diogo do Couto, Dec. VI, vii. 3.

"Those born of a Portuguese father and a Caffro, or African negro mother, are called **Mulastres** ('Mulattos'), and are held in like consideration with the Metifs ('mestizcos')." Pyrard, *Viagem*, II, p. 32 [Hak. Soc., Vol. II, p. 38].

*menisan* or *'melisan*.—Tet., Gal. *munisā*; vern. term *kmuna*.

In Malay and Achinese, the term is used, by analogy, of 'comfits.'

Mura ('an ancient measure of Portuguese India corresponding to 735 litres,' Cândido de Figueiredo). Anglo-Ind. *moorah*.

It appears that the source-word is the Marathi *mudá* (Konk. *mudó*), 'rice made up in a circular package being fastened by wisps of straw,' which, however, does not actually contain the quantity mentioned by António Nunes: "The mura of *batee* (*q.v.*) contains three candis."<sup>1</sup>

[Garcia da Orta who wrote about twenty years after Nunes says that a candy is 522 *arrateis* (pounds). Crooke quotes from the *Madras Glossary*: Mooda, Malayal *mūtā*, from *mūtū*, 'to cover'. "a fastening package; especially the packages in a circular form, like a Dutch cheese, fastened

with wisps of straw, in which rice is made up in Malabar and Canara."]

Música (music). Konk. *múzg*, [also a musician]; vern. terms *gāyan*, *vāzap*.—Hindust. *mūsikī*, *mūsīgī*. *Mūsīgīdān* (*subst.*), a musician.—Mal. *mūsik*.—Tet., Gal. *mūsika*.—Pers. *mūsīgī*.—Ar. *musika*, *muzika*, *musikay*. *Musikī*, a musician. *Musikārī*, musical.—Malag. *mozika*.

Dr. Schuchardt prefers the Dutch *musick* as the original of the Malay word. See *cámara*.

## N

Nababo (nawab). Anglo-Ind. *nabob*, [Indo-Fr. *nabab*]. From the Hindustani *nawāb*, plural of the Arabic *nāyīb*, 'a deputy', [and, therefore, applied to a Viceroy or Governor-General under the Moghuls as the representative of the Emperor, e.g., the Nawab of Oudh, Nawab of Surat].<sup>1</sup>

[The Anglo-Indian 'Nabob',

<sup>1</sup> "And (to be given) in the form of *bate* ('paddy') two hundred and forty-three *muras*." Simão Botelho, *Tomba*, p. 163.

<sup>1</sup> "There was in Surat as Nababo a certain Persian Mohammedan (*Mouro Parsio*)...." Bocarro. Dec. XIII, p. 354.

in the sense of 'a deputy or delegate of the supreme chief', was directly taken from the Port. *nababo*. But in the Anglo-Indian vocabulary of the 18th century the name was also sarcastically employed to denote an Anglo-Indian who returned to England with an immense fortune from the East and affected a luxurious style of living. The Portuguese in the 17th century referred to a countryman of theirs in similar circumstances as *Indiatico*,<sup>1</sup> just as in a later age they spoke of one who returned to Portugal after enriching himself in Brazil as *Brasileiro*, and the Spaniards called one of themselves who returned to Spain after making his for-

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"By virtue of the gift made by the Moghul Prince Idail Moindikan, confirmed by the Nababo of Anata." *O Chron. de Tissuary*, I, 324.

["As the Kingdom of Angelim was under the control of the Nababo the Prince was much disturbed by this message." Manrique, *Travels*, Hak. Soc., Vol. I, p. 23.]

<sup>1</sup> ["An *Indiatico* boards a ship in Goa with plenty of money and arrives here (Brasil) or in Lisbon without a *bazaruco* (q.v.)." Xavier Dormindo (1694), in Dalgado's *Gonçalves Viana e a Lex. Port.* etc., p. 112.]

tune in South America *Mejicano*.]

Naique (a captain of indigenous soldiers; a headman). Anglo-Ind. *naique*, *naik*.—Indo-Fr. *naïque*.

The source-word is the Neo-Aryan *náyak* or *náyk*, from the Sanskrit *nāyaka*. 'leader, director, chief'. [Its exact equivalent is the Latin *dux*.] It is also the title of some kings,<sup>1</sup> and a title of honour among certain classes. [It was the title of the petty dynasties that arose in S. India on the downfall of the Hindu empire of Vijayanagar in the 16th century.] In Konkani it is the name of a catchpole or bailiff.

*Naique* in Indo-Portuguese had various meanings: captain or chief of indigenous soldiers, ordinarily called *piães*; a headman; an Indian inspector or supervisor.<sup>2</sup>

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<sup>1</sup> "This Ventapanaique had become, in these times, very powerful, and had conquered and made himself the overlord of all the neighbouring chiefs." Bocarro, Dec. XIII, p. 471.

<sup>2</sup> "He sent also a Nayque with twenty Abyssinians, who came to protect us from robbers, and to provide us with supplies." Fernão Pinto, ch. iv.



Naire ('name of the ruling

"To guard against these he established some people of the same island of the Canarese Hindus (*gentios*) with their Naiques, who are the captains of the footmen and of the horsemen, according to the custom of the land." Barros, Dec. II, v, 8.

"And in this wise about the salaries of the captains as of the naiques and *peões*" ('sepoys'). Simão Botelho, p. 72.

"The footmen of the land having broken off with their naiques, who are their captains...." Gaspar Correia, II, p. 512.

"Among the Hindus, *Rao* means king and *Naique* means a Captain: when these Kings (the Mohammedan sovereigns of the Bahmani Kingdom) take a Hindu into their service, and do not wish to give any very great title, they add the title *Naique* to his name, as *Salva Naique*, *Acem Naique*. . . ." Garcia da Orta, Col. X. [ed. Markham, p. 72, omits parts of this passage.]

"But he assumed, out of very great humility, the title *Naique* which means captain or leader." Diogo do Couto, Dec. VI, v. 5.

"Captaine Weddell, then allsoe our Comaunder, wrote a lettre by him to the *Naique*, or King of the country." Peter Mundy, *Travels*, Hak. Soc., Vol. III, pt. I, p. 72.]

"Its common Anglo-Indian application is to the non-commissioned officer of Sepoys who corresponds to a corporal". *Hobson-Jobson*.

[Hyder Ali of Mysore was proud of being called Hyder Naik; this is interesting because Napoleon's soldiers after

caste in Malabar'). Anglo-Ind. *nair*.—Indo-Fr. *naïre*.<sup>1</sup>

It is the Malayal. *nāyar*, derived from the Sansk. *nāyaka*, 'chief, leader.'

["Another derivation is from *Nāga*, "a snake, or man of serpent descent", and some possibility is lent to this by the fact....that every Nayar family still holds the serpent

the crossing of the bridge of Lodi dubbed their leader '*caporal*' and even afterwards he came to be affectionately known as '*le petit caporal*.']

1 "In this land of Malabar there is another caste of people who are called *Nayres*, and among them are noblemen who have no other duty than to serve in war." Barbosa, p. 235 [Hak. Soc., ed. Dames, Vol. II, p. 38]. "These men are called *Nayres* only from the time when they come forth for war." *Idem*, p. 327 [Hak. Soc., Vol. II, p. 45].

"This name *Naire*, although one may be of the same blood, cannot be assumed until such time as one is an armed knight, and as such enjoys the privileges of his rank." João de Barros, Dec. I, ix, 3.

"In this country of Malabar the class of *hidalgos* is called *Naires*, which means 'Men of War.' Gaspar Correia, I, p. 75.

"The *Naires* who are the Knights." Garcia da Orta, Col. XXII [ed. Markham, p. 193. For a description of Knighthood among the Nairs, see Barbosa, Hak. Soc., Vol. II, p. 45 et seq.].

sacred. It is possible that the Naga was at one time the totem of the tribe." Longworth Dames in Barbosa, Vol. II, p. 38, n.

Malabar being the country where the Portuguese first landed, fought many hard fights, and exercised considerable political and commercial influence, it is not to be wondered at that their chroniclers like Barbosa, Barros, Castanheda, and others should have devoted especial attention to this ruling caste in Malabar, and to the usages and customs, dress, bravery, and the knightly organisation of its members.

But, in the 16th and 17th centuries, the Portuguese also used *nair* in the very same sense in which they afterwards used *cornaca* (q. v.), viz., that of 'a mahout or elephant-driver', and the reason for this becomes obvious from the quotation below from Pyrard.<sup>1</sup>

<sup>1</sup> ["When the elephant had to eat, its master (called Naire in Malabar, and in the Deccan *Piluane*) said that he had not got a good cauldron to boil the rice...." Garcia da Orta, ed. Markham, p. 180.]

["Throughout all the Malabar

Não (*adv.*, not). Pid-Engl. *na* (l. us).

In the Portuguese dialects of Asia *nã* is current.

Natal (Christmas). Konk. *natál*.—Mar. *nātál*, *natālem*.—Guj., Beng. *nātál*.—Sinh., Tam. *nattal*.—Kan. *natálu*.—Kamb. *bōn natal* (*bōn* = feast).—Mal. *natal*.—Tet., Gal. *natál*.<sup>1</sup>

In British India, *Kissmiss*, from the Engl. 'Christmas', and *bará din*, 'great day', are also used.

? Naulo (freight or fare). Konk., Mar. *nór*. *Norí* (Mar., *adj.*), hired or chartered.—Hindust. *naul*, *nuval*. *Naul ká mál*, cargo.

Shakespear says that the

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country, and even in the realm of Dealean or Decan, I have remarked that only the Nairs tame and train this animal; and at Calecut I have seen little Nair boys caressing little elephants, and leading them hither and thither, and so becoming familiar with them. Only Nairs control them, give them their food, and lead them about the town or elsewhere, and none others would dare to come near them. Led by his Nair, no animal is more docile or tractable." Pyrard, *Voyage*, Hak. Soc., Vol. II, p. 344.]

<sup>1</sup> With regard to *l* cerebral in Marathi, cf. *bhompla* from *abobora* ('pumpkin').

Hindustani terms are of Arabic origin, and Belot says that the Arabic *naulūn* comes from Greek.

Navalha (razor; a clasp knife). Malayal. *navāli*.

Negar (to deny). Konk. *negār-zāvuṅk*, *negār-vachuṅk*; vern. terms *nām mhaṇuṅk*, *nākāruṅk*.—Gal. *néga*.

Negociar (to trade). Mal. *negociar* (Haex).

Negro (negro). Anglo-Ind. *nigger*.

["It is an old brutality of the Englishman in India to apply this title to the natives.... The use originated, however, doubtless in following the old Portuguese use of *negros* for "the blacks," with no malice prepense, without any intended confusion between Africans and Asiatics." Yule in *Hobson-Jobson*. The Portuguese never used the terms *negro* or *preto* ('black') of Asiatics, but only of Africans. Manrique uses the word *negros*, and the editor, Col. Luard, very correctly points out that he never uses it of Indians.<sup>1</sup> But very

<sup>1</sup> ["However, I sent the letter to him, and, as soon as he had read

curiously he uses *cala*<sup>1</sup> (which is the same as Hindust. *kala*, and the equivalent of the Port. *negro*) to distinguish the Indian from the white European.]

Nem (*adv.*, neither). Mal. *nen* (Haex).—Tet. *nem*.

[*Nipa* (the name of a palm found chiefly in Malasia—*Nipa fruticans*; also of a fermented beverage prepared from the sap of the tree). Anglo-Ind. *neep*, *nipa*.<sup>2</sup>

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it, he (Bartolome Gonsales Tibao) rose from his bed... and getting into a Doli carried by four *negros*, came straight to see me." Manrique, *Travels*, Hak. Soc., Vol. I, p. 92.]

<sup>1</sup> ["They informed him that we were four Franguis, two assiles, and two calas, for these are the terms they employ to distinguish the Portuguese or white Christians, and those of the country of a dark or brown complexion." *Idem*, Vol. I, p. 408. *Assiles* means pure-bred Europeans from Hindust. *aṣṭali*, 'of pure breed'.]

<sup>2</sup> ["There are two other species of trees, one called *Nipa* and the other *Tuaca*; both provide bread, wine, and vinegar just as the Sagu-palm does..." João de Barros, Dec. III, v, 5, in *Glossario*.]

["They (the Banians) do not drink wine, nor vinegar, nor *ninpa*, nor orraca ('arrack'), nor wine of raisins." Garcia da Orta, Col. xxxiv, ed. Markham, p. 290.]

["The wine of Malacca properly

The word is the Malay *nīpah*. The Portuguese appropriated the term *nipa* to the spirit from this palm (subsequently extending it to arrack prepared from any

speaking is that which is called Nypa, obtained from Nypeiras or wild palms from marshy tracts." Godinho de Erédia, *Declaração de Malaca*, fl. 6, in *Glossario*.]

["Arack is a liquor distilled Several ways, as Some out of the graine called Rice, another Sort from the Jagaree or Very course Sugar, with Some drugs, another Sort there is that is distilled from Neep toddy and that is called Nipa de Goa, but the weakest of these is much Stronger than any Wine of the Grape." Bowrey, *The Countries Round the Bay of Bengal 1669 to 1679*, Hak. Soc., p. 77 seq.]

["The same water (*Sura* or toddy from the 'Cocus') standing but one houre in the sunne, is very good viniger, and in India they have none other. This *Sura* beeing distilled, is called *Fula*, or *Nipe*, and is as excellent aqua vitae, as any is made in Dort (Dordrecht, a town in Holland) of their best rennish wine, but this is of the finest kinde of distillation." Linschoten, *Voyage*, Hak. Soc., Vol. II, p. 48.]

[At *Nerule* (in Goa) is made the best *Arach* or *Nepa de Goa*, with which the *English* on this Coast make that enervating Liquor called *Paunch* (which is *Indostan* for Five) from Five Ingredients." Fryer, *East India*, Hak. Soc., Vol. II, p. 28.]

Asiatic palm), and called the tree itself *nipeira*, on the analogy of *mangueira* ('the mango tree'), *jaqueira* ('the jack-fruit tree'), *pereira* ('the pear or guava tree').

Yule thinks that there can be little doubt that the slang word 'nip', for a small dram of spirits, is adopted from *nipa*. But the *O.E.D.* says that 'nip' is apparently an abbreviation of 'nipperkin', a 'half-pint of ale, a small quantity of spirits, usually less than a glass', and that the connection of 'to nip' with the Dutch and German *nippen*, 'to sip' is evidently accidental.]

Nota (mark, sign). Konk. *nót*; vern. terms *khún*, *chihnén*, *lakhen*.—Tet., Gal. *nota*; vern. term *handin*.

Noticia (news, knowledge). Konk. *notis* (l. us.): vern. terms *khavar*, *gazāl*. *vārttā*.—Tet., Gal. *notisi*; vern. term *lia*.

Novena (*eccles.*, nine days devotion). Konk. *novén*.—Beng. *novená*.—Tam. *novenei*.—Tel. *novéna*.—Kan. *novénu*.

Número (number). Konk. *numr*, *numbr*; vern. terms

*āṅk, saṅkhyā, gaṇ, gaṇti.*—? Sinh. *nómare, nommaraya* (perhaps from the English 'number').—? Bug. *nómore*; probably from the Dutch *nommer*.—Tet., Gal. *númeru*; vern. term *súra*.

## O

**Obrigaçāo** (obligation). Konk. *obrigāsāmv* (l. us.); vern. terms *kāydó, karm, kartúb.*—Mal. *obligacion* (Haex), which has the Castilian form.—Tet. *obrigasā*.

**Obrigado** (obliged). Konk. *obrigád.*—Tet. *obrigádu*.

**Obrigar** (to oblige). Konk. *obrigár-karuṅk*; vern. terms *baḷ karuṅk, oḍhuṅk.*—Tet. *obriga*; vern. terms *hódi, biiti*.

**Ocação** (occasion). Konk. *kājāmv*; vern. term *saṁ-yoga*.—Tet. *okaziā*; vern. terms *phátin, léeti*.

**Oco** (hollow, empty). Sinh. *boku*; probably through the intervention of \* *woku*.—Gal. *óku*.

**Óculos** (pair of spectacles). Konk. *okl*; vern. term *chālís-patr* (l. us. in Goa).—Tet. *ókulu, óku*.

? **Ocupação** (business). Pid.-Engl. *pidgin*. Extensively used

in the sense of 'business, office, duty'.

"Probably the Chinese pronunciation of the word *business* (*Pi-tsin*), according to others, of the Portuguese word *ocupação*." Leland.

**Ofender** (to offend). Konk. *ophendêr-karuṅk* (l. us.); vern. terms *akmán karuṅk, aprū-dhuṅk.*—Tet. *ofender*; vern. term *tólok*.

**Oferecer** (to offer). Konk. *ophereser-karuṅk* (l. us.); vern. terms *divuṅk, bheṭ karuṅk.*—Tet. *ofereser*; vern. term *fó*.

**Oficial** (*subst.*, official). Konk., Tet., Gal. *ophisyál*.

**Ofício** (office). Konk., Tam. *ophis*.—Tet., Gal. *ofisiu*.

In Tamil it is employed only in the ecclesiastical sense of 'office for the dead.'

**Ola** ("a leaf of the palm which we call *olla*", Orta).<sup>1</sup> Anglo-Ind. *ollah*.

<sup>1</sup> ["In the Maldiva Islands they build a kind of vessel which with its nails, its sails, and its cordage is all made of the palm (coco); with its fronds (which they call *olla* in Malabar) they cover houses and ships." Garcia da Orta, Col. xvii, ed. Markham, p. 140. Markham entirely misreads and misinterprets the passage; he reads *dos ramos* ('from

The word is of Dravidian origin, Malayal. *óla*, Tam. *ólei*, and does not only mean 'a palm-leaf,'<sup>1</sup> but also 'the leaf prepared for writing on,'<sup>2</sup> and 'a written order on the leaf'<sup>3</sup>.

the branches") as *dois ramos* ('two branches') and arrives at a version which is meaningless.]

<sup>1</sup> "All the rest of the town of (Calicut) was built of wood and thatched with a kind of palm-leaf which they call *ola*". João de Barros, Dec. I, iv, 7.

["It (the Town of Bombaim) is a full Mile in length, the Houses are low, and Thatched with Oleas of the Cocoe-Trees," Fryer, *East India*, Vol. I, p. 172.]

["The greater number of houses in the city (of Arakan) are made of bambus, which....are strong canes often of great thickness. These cane houses are covered in with palm-leaves, intertwined, known as *Olas*". (The palm referred to here is the *Nipa fruticans*, and not the coco-nut palm as in the preceding quotations.) Manrique, *Travels*, Hak. Soc., Vol. I, 208.]

<sup>2</sup> "They are accustomed to prepare their *olas*, which are palm-leaves, which they use for writing-paper, scratching it with an iron point." Gaspar Correia, I, p. 212.

<sup>3</sup> "He sent his *ola* of thanks to the inhabitants of São Thomé". Gaspar Correia, IV, p. 132.

"He wrote an *ola* to Modeliar, in which he informed him that he was in the camp, as he had said he would

[Besides the above meanings there is one in which the term is used by Portuguese chroniclers, viz., that of gold or copper-plate, in imitation of the palm-leaf strip, with an inscription.<sup>1</sup>

Barbosa gives a very full account of the royal scribes of Calicut and of their manner of writing on palm-leaves<sup>2</sup>.]

be." João Ribeiro, *Fatalidade hist.*, Bk. II, ch. x.

[In the last two quotations *ola* is used in the sense of 'a letter.']

<sup>1</sup> ["All this he ordered to be inscribed on ollas of copper." Fr. António de Gouveia, *Jornada do Arcebispo* (1602), fls. 4 and 5, in *Glossario*.]

["He sent a Comptroller of the Revenue, the most important personage in his Kingdom, with fifty horses, and the *ola* of gold, which is a thin sheet like a thin plate of gold." *Conquista de Pegu* (1617), ch. 13, in *Glossario*.]

<sup>2</sup> ["The King of Calicut continually keeps a multitude of writers in his palace who sit in a corner far from him; they write upon a raised platform...They write on long and stiff palm-leaves, with an iron style without ink; they make their letters in incised strokes, like ours, and the straight lines as we do. Each of these men carries with him whithersoever he goes a sheaf of these written leaves under his arm, and the iron style in his hand...." Hak. Soc., ed. Dames, Vol. II, p. 18. This is how writing on palm-leaves is still done in Malabar

**Óleo** (oil). Konk. *ól* (especially used of Holy Oil or of medicinal oils); vern. terms *tel*; *pavitr tel*; *oktí tel*.—Beng. *ól*, Holy Oil.

**Onça** (ounce). Konk. *oms*.—Jap. *onsu*; perhaps from the English 'ounce'.

**Opa** (long loose robe). Konk. *óp*.—Beng. *opá*.—Tam., Tet., Gal. *ópa*.<sup>1</sup>

and in Ceylon, where even to-day, when certain important documents have to be written, the *Ola* or palm-leaf is preferred to paper, in view of the former's durability and the indelible nature of the writing on it.]

["The books of the Singhalese are formed to-day, as they have been for ages past, of *olas* or strips taken from the young leaves of the Talpat palm, cut before they have acquired the dark shade and strong texture which belong to the full grown frond." Tennent, *Ceylon* I, p. 512.]

["Caps, fans, and umbrellas are all provided from the same inexhaustible source (the palmyra palm), and strips of the finer leaves steeped in milk to render them elastic, and smoothed by pressure so as to enable them to be written on with a stile, serve for their books and correspondence; and are kept, duly stamped, at the cutcheries to be used instead of parchment for deeds and legal documents." *Idem*, Vol. II, p. 527.]

<sup>1</sup> "He ordered big *opas* to be made from rich brocades." Diogo do Couto, Dec. VII, i, 11.

**Oração** (prayer). Konk. *orāsámv*; vern. terms *māgneñ*, *prārthan*.—Tet., Gal. *orasā*.—Jap. *orashyo*, from Latin *oratio*, according to Dr. Murakámi.

**Ordem** (order). Konk. *ord*; vern. terms *niróp*, *hukum*, *pharman*; *kram*, *māṇḍāvaḷ*.—Mal. *órdi*, *úrdi*, *rúdi*, | *ródi*. | —Jav. *úrdi*.—Bug. *ródi*.—Tet. *órdi*.

**Órgão** (organ, in the sense of 'musical instrument'). Konk. *orgám*; *org* (more us.).—Mar. *org*, *ork*.—Hindust. *argan*, *arghanúm*.—Beng., Tam. *orgán*.—Sinh. *orgalaya*, *orgale*.—Mal. *organ*, *orgam*, *organon*.—Tet., Gal. *órgão*.—Jap. *orogan*.—Ar. *arganún*, *argan*, *organ*, *orgon*.<sup>1</sup>

Shakespear derives the Hindustani vocables from Greek, through Arabic.

**Ourives** (goldsmith). Mal. *orivis* (Haex); vern. term

<sup>1</sup> "He was carrying in a skiff some *orgãos* on which they were playing." Castanheda, I, p. 91.

"With all that was necessary they came well furnished from the Kingdom (of Portugal), with *orgãos* and a beautiful picture of Our Lady of Piety." Gaspar Correia, I, p. 687.





*pādri-gaḷu*, Kan.; *pādreḷu*, Tul. *Lok* or *log* is from the Sansk. *loka*, 'persons, people.'

*Pradhán pādri*, a prelate. *Rum ká pradhán pādri*, the Roman Pontiff, the Pope. Hindi.

*Bará-pādrí* (lit. 'the great padre'), Father Superior.<sup>1</sup> *Sardár-pādrí*, the bishop. *Lát-pādrí* (also us. in Hindi and Khassi), bishop, arch-

<sup>1</sup> ["Padre Giu" (which corresponds to Reverend Sir in our language), "do you wish that we should proceed more severely against the Siguidar?" Manrique, *Travels*, Hak. Soc., Vol. I, p. 425. *Padre Giu*=*Pādre-ji*, the affix *ji* being honorific. *Siguidar*=Pers. *shiqdar*, a revenue officer.]

["The Captain-major replied that among infidels it was essential that such demonstrations should be made in order that they should appreciate the position held by members of our Religious orders and by Priests and respect them. The more so in this case, since the news that the *boro Padre*, which is to say great Priest, was arriving had spread throughout the whole country. This name was applied by the pagans to the Priors of our Residencies in those Principalities, to whom the Bishops of San Tomé or Meliapor usually delegated the power to inspect and generally officiate in the territory lying within their spiritual jurisdiction." *Idem*, Vol. I, p. 162. *Boro padre*=Hindust. *Baḍa Padre*, 'Great Father.')

bishop. *Lát* is the corruption of the English 'lord'. *Rum ká sardár pādri*, the Pope. *Pādri ká muhalla*, a parish. *Sardár pādri ká taaluga*, a diocese. *Sardár pādri ká maqam*, Cathedral Church. Hindustani.

In Madras the name *Padri-gudi* is met with, and in Bengal *Padriśibpur*, names of missions belonging to the Portuguese *Padroado*<sup>1</sup> [*q.v.*].

<sup>1</sup> "Padri is used by all classes for a Christian Minister." Candy.

"And it is sometimes applied also to Brahmans or other religious persons." Whitworth.

"I have already mentioned in the *Journal of Rom. Phil.* 6 xiii, 510, that this word (*padre*) is also applied to protestant clergymen and even also to heathen priests." Schuchardt, *Kreol. Stud.*, ix.

"In Malay the word *padri* signifies a Catholic priest. However, in 1820 in the island of Sumatra, during an insurrection against the Dutch which has grown into a desperate struggle for more than twenty years, the chiefs, priests, and Mohammedan pilgrims, and the partisans of a very fanatical religious sect, have assumed the name *padri*, and from this time this name has been given to all the insurgents." Heyligers.

A Hindu landowner of Perném (Goa), in the course of conversation carried on in Konkani, once mentioned to me that his son, whom he introduced to me, was being taught Marathi by a

[Yule points out a peculiarity in the use of the term 'padre' in India among the Portuguese. It was a singularity of their practice at Goa, as noticed by P. della Valle,<sup>1</sup> to give the title of *Padre* to secular priests, whereas in Italy this was reserved to the *religiosi* or regulars. In Portugal itself the use was the same as in Italy; but, as the first ecclesiastics who went to India were monks, the name apparently

became general among the Portuguese there for all priests.

Thomas Bowrey (*A Geographical Account of Countries Round the Bay of Bengal 1669 to 1679*) employs all three names: Priests, 'Patrees', and Fathers.<sup>1</sup>

Though the term was originally introduced by the Portuguese to describe their priests, it still does duty in India for a chaplain or minister of any Christian denomination.]

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*padre mestre* ('a priest-teacher'). When I expressed my surprise at this, I was told that the boy's teacher was a layman but he was referred to deferentially by the same style and title by which the priest who taught in the Government school of the place was addressed.

["Many families of Braminys daily leaving y<sup>e</sup> Portuguezes territories and repaire hither (Bombay) frighted by y<sup>e</sup> Padrees, who upon y<sup>e</sup> death of any person forces all his children to be Christians." Forrest, *Selections* (Home Series), Vol. I, p. 120.]

<sup>1</sup> ["The *Portugals* call Secular Priests, Fathers, as we do the Religious, or Monasticks." Della Valle, *Travels*, Hak. Soc., Vol. I, p. 142.]

["I went into y<sup>e</sup> City of Diarbikeer to visit y<sup>e</sup> French Padres of y<sup>e</sup> Order of St. Francis, who received and entertained me with great civility and respect." Hedges, *Diary*, Hak. Soc., Vol. I, p. 232.]

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<sup>1</sup> ["Many of them (Parjars = (Pariahs) of Choromandel) nowadays are yearly converted to the Christian faith by the Portugal Priests and Jesuites." p. 41.]

["I have Seen many of the like Sort in Other places of India and Persia; but, however, the Portugal Patrees, whose dependence is meerly upon telling faire tales..." p. 50.]

["The Portugueeses haveinge collected a good Summ of moneys (in Bengala) to the End they might build a very large and decent Church, they now make preparation to begin the worke. Haveinge provided Stone, brick, lime, timber, they pull downe the Old one, and begin the new foundation, but ere one fourth finished the Moors, by Order of theire Governour stopped the worke, commandinge the workmen Upon paine of imprisonment not to proceede, to the great grieve of the Fathers, and alias." p. 194.]

**Padrinho** (god-father). Konk. *padan*, *padin*.—Beng. *pādū*.

**Padroado** ('the right of patronage called in English 'Advowson' granted by the Popes to Portuguese sovereigns over Roman Catholic Churches in the East, and especially over those in India). Konk. *pādrovād*.—Beng. *pādrovādū*.—Tam. *padrovādu*.—[Anglo-Ind. *padroado*.<sup>1</sup>]

[The frequent and tense misunderstandings and disputes between those Roman Catholics in Bombay, Calcutta, Madras, and other places in the East, who owed obedience to Bishops nominated by the Portuguese sovereign, called the Padroadists, and those others, who were under the spiritual jurisdiction of prelates appointed by the Congregation of the Propagation of the Faith in Rome, called the Propagandists, especially in the last two decades of the 19th century, were responsible for the

introduction of this term into Anglo-Indian vocabulary. The 'Padroado Question' was then a familiar topic of conversation and of controversy in newspapers and pamphlets. The Portuguese word is derived from the Lat. *patrocinium*, 'patronage'.]

[**Padroadista** (a term coined in Indo-Portuguese to denote one who is under the spiritual jurisdiction of Bishops nominated by Portugal, or one who defends the right of the Portuguese nation to ecclesiastical patronage in British India). Konk. *pādroādist*.—Anglo-Ind. *padroadist*.<sup>1</sup>]

A parallel formation was that of the term *Propagandista* (*q.v.*).]

**Paga** ('salary, payment'), **Pagar** ('to pay', used as a

<sup>1</sup> ["With the abolition of the Padroado and the enjoyment of freedom from State trammels the Catholic Church will prosper in India..." *The Padroado Question* (1835), Examiner Press, Bombay.]

<sup>1</sup> ["When all this is done, let India be divided into as many dioceses as will be required, let their endowment be legally secured....; then the new clergy may become the proprietors of all the Colleges, Schools, Churches... and in fact of all that is now held and done by the present clergy under the Vicars Apostolic in British India. That will then be the beginning of the realization of the loftiest dreams of the most eager Padroadists." *The Padroado Question*.]

subst.). Konk. *pág.*—Mar. *pág*, *pagár*. *Pagāri*, stipendiary. *Baiṭhápágár*, superannuation, pension.—Guj. *pagár*. *Pagár āpvó*, *pagár karvó*, to pay. *Pagár āpvó joyó*, payable, *Pagár lenár*, one receiving salary.—Hindust. *pagár* (us. only in the Bombay Presidency; in other parts, *talab*).—Sindh. *paghāru*.—? Kan. *pagadi*, tax, customs-duty.—Tul. *pagaru* (also us. in the sense of ‘hire, rent’).—Anglo-Ind. (in Bombay) *pagár*.<sup>1</sup> The Neo-Aryan terms are *muṣaró*, *mazurí*, *vetan*, *phārīkpan*, *talab*.

In Marathi there is another vocable, *pág* (fem.), which signifies “the duty paid by a vessel when it leaves port.” I believe that it is derived from the Portuguese word, though Molesworth does not say so.

Página (page of a book). Konk. *pázn*, *pasém* (through a middle form \**pásn*).—Guj. *pásun*.—Sindh. *pāsó*.—The Neo-Aryan terms are *pán*, *puttó*, *varakh*, *patr*, *patró*.

Pagode (in the sense of

‘idol, temple, coin’<sup>1</sup>). Anglo-Ind. *pagoda*.—Indo-Fr. *pagode*, *pagodin*.—Tet. *pagódi*.<sup>2</sup>

<sup>1</sup> [The order in the original is “temple, idol, coin”, which has been altered as above to fit in with the results of the author’s latter investigations. A similar alteration was inevitable in the order and arrangement of the citations.]

<sup>2</sup> A.—Pagode meaning ‘an idol’.

[1525.—“And after the Brahmins had completed their ceremonies and sacrifices, they told the King that it was time for him to advance for the Pagodes had given him a sign of victory.” *Chronica de Bisnaga*, p. 29.]

(When King Crisnarao was astonished to find that all the work done by day in making a water tank was undone at night) “he ordered all his wise men and wizards to be called together, and asked them what they thought of the phenomenon; whereupon they said that their pagodes were not pleased with the work.....” *Idem*, p. 56.]

[“In this House of Victory the King has a house built of cloth with its door made fast in which he keeps a pagode, an idol....” *Idem*, p. 102.]

“Very often the devil is in them, but they regard him as one of their gods, or pagodes, for this is the name they give him.” Castanheda, Bk. I, ch. 14.

“Saying that they all had offended their pagodes in not having offered sacrifices and gifts which had been promised to them.” João de Barros, Dec. I, iv, 18.

“Swearing besides by his pagodes, which are their idols and which they

<sup>1</sup> “This word is commonly adopted in the vernaculars for monthly salary.” Whitworth.

Half a dozen etymologies are suggested for this word,

worship for gods." Gaspar Correia, I, p. 119.

["And they have their idols standing in the woods, which they call Pagodes." Ralph Fitch, in *Early Travels in India* (1921), O.U.P., p. 15.]

["And the red sandal is also used on pagodes or idols." Orta, Col. xlix; ed. Markham, p. 394. Markham's rendering is faulty, because he ignores entirely 'or idols', which gives *pagodes* the meaning of 'temples'.]

["It is a most grave offence against Divine Majesty....to light lamps before pagodes, or in places dedicated to them, to anoint them with oil, sandal, and other things, to place flowers on them...." *The First Provincial Council* (1567), in *Archivo Port. Or.*, Fasc. IV, p. 13.]

"Especially with the Bonzes, who had the house full of images of pagodes." P. Sabatino de Ursis (1611). *Matheus Ricci*.

["Sevagee Raja....has vowed to his pagod, never to sheath his sword till he has reached Dilly, and shutt up Orangsha in it." Hedges, *Diary*, Hak. Soc., Vol. II, p. cccxxvi.]

B.—Pagodo meaning 'a temple'.

"In their [of the Nairs of Malabar] temples, which are called Pagodes, they perform many enchantments and witchcrafts." Duarte Barbosa, *Lirro*, p. 333 [ed. Dames, Vol. II, p. 57].

["In this city of Goa, and all over India, there are an infinity of ancient buildings of the Gentiles, and in a small island near this, called Dinari (Divari), the Portuguese, in order to

among them the Persian *but-kadah*, 'idol temple', and the

build the city, have destroyed an ancient temple called Pagode, which was built with marvellous art, and with ancient figures wrought to the greatest perfection in a certain black stone, some of which remain standing, ruined and shattered, because these Portuguese care nothing about them. If I can come by one of these shattered images I will send it to your Lordship, that you may perceive how much in old times sculpture was esteemed in every part of the world." *Letter of Andrea Corsali to Giuliano de Medici*, in *Ramusio*, l. f. 177, cit. in *Hobson-Jobson*.]

[These pagodes are houses in which they conduct their worship, and have their idols, which are of different forms, viz., of men, women, bulls, monkeys, and there are others in which there is nothing besides a round stone which they adore." *Chronica de Bisnaga*, p. 84.]

"It is a pagode which is the house of prayers to their idols, which has been set apart for this purpose." Castanheda, *Historia*, I, 14.

"The buildings of their pagodes, which are their churches." Gaspar Correia, *Lendas*, I, p. 181.

"All that pagode in which we notice many wonderful things." Diogo do Couto, Dec., IV, iv. 7.

"On the other side (of Adam's Peak) is the Pagode, which is their Church." *Fatalidade hist.*, Bk. 1, ch. 23.

["A Pagode or China Church. Wee went to a Pagode of theirs, a reasonable handsome building and well

Sanskrit, *bhagavati*, 'a goddess', as especially applied to

tylel." Peter Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 190.]

["At the present time they (the walls of Chitor city) are so dilapidated and ruinous that it is only here and there that one sees fragments of its past grandeur, for, besides other buildings, there still stand sumptuous and most magnificent Pagodas or Temples to Pagan and false Gods, as well as many other structures and private houses." Manrique, *Travels*, Hak. Soc., Vol. II, p. 284.]

["Overagainst where she (a great Junk of the Moors) rode, a fair Pagod or Temple of the *Genius*, beleaguere'd with a Grove of Trees, . . . cast a Lustre bright and splendid, the Sun reverberating against its refulgent Spire, which was crowned with a Globe white as Alabaster, of the same tincture with the whole." Fryer, *East India*, Hak. Soc., Vol. I, p. 74.]

["It seems that some yeares if not age- since, I suppose about the time of the Moores first Conquests, they were severe against the Idolatry of the Hindoos, and sett a Poll Tax upon all the Family of Indians, which as I said made many of them turne Moores, nor was any Pagod or Idolatrous Temple of the Hindoos suffered to stand except the Hindoos at their owne charge made a place for Prayer for the Mahometans adjoining to the very walls of it, and if they did see, then they might build new Pagods, but since those times, especially during the Raignes of Jangeer and Sha-Jehaun, the Hindoos

Durgā or Kālī. The latter has more reasons in its favour.

were not at all molested in the exercise of their Religion, but were in flavour and Preferred to the great and Meane offices of the Kingdome soe well as the Moors." *Letter from Surat*, in Hedges, *Diary*, Hak. Soc., Vol. II, p. cccix.]

["The Party soe misdemeaneinge him selfe [by losing his caste], whether he be rich or poore, (Except he intends to live in perpetuall ignominie) must take his travaile to the great Pagod Jno. Gernnet [Jagannāth]." Bowrey, *The Countries*, etc., Hak. Soc., p. 12. This temple of Jagannāth was also known as the 'White Pagoda'.]

"Deer. 23d. We sailed in sight of the Black Pagoda and the White Pagoda. The latter is that place called Juggernat, to which the Hindues from all parts of India come on pilgrimages". Streynsham Master's *Journal*, in Hedges, *Diary*, Hak. Soc., Vol. II, p. cccxxviii.

C.—Pagode meaning 'a coin.'

"Which coins, the Pagodes, were formerly called *pardão d'ouro* (see under *pardão*) and each was worth 360 reis." Francisco Pais, *Tombo Geral*, fol. 84.

"With a sum of gold pagodes, a coin of the upper country (Balagate), each of which is worth 500 reis." Diogo do Couto, Dec., VII, i, 11.

"There were many chetties, who are merchants, who spoke of candys of gold pagodes, which is a coin resembling lupine-seed, which has the figure of the pagode of these gentiles, and each one of which is worth more than four hundred reis." Diogo do

The word *bhagavatī*, in its passage to the Dravidian

Couto, *Dial. do Soldado Pratico*, p. 156.

["The Coin current here (Mechlapatan) is a Pagod, 8s.; Dollar, 4s. 6d.; Rupee, 2s. 3d.; Cash, 1d.  $\frac{1}{2}$ ; a Cash  $\frac{1}{4}$ ." Fryer, *East India*, Vol. I, p. 96. Crooke in a note to this word says that accounts at Madras, down to 1815, were kept in pagodas, fanams, and cash. 80 cash=1 single fanam; 42 single fanams=1 pagoda. In the above named year the rupee was made the standard coin.]

["Noe man is admitted to marry (in Choromandel), Unlesse he can purchase moneys to the Value of 20 or 25 pagods, a Coine very Current here, which moneys the Male must bestowe upon the Parents of her he purposeth to be his Wife, to gaine their consent." Bowrey, *The Countries* etc., Hak. Soc., p. 30.]

["*Currant Coynes in this Kingdome*" Fort St. George's, vizt.

	lb. s. d.
New Pagods here coyned	
passe att the Kingdome	
over all the Rate of	.. 00 08 00

Pullicatt

The Pagod Valueth	00 08 06
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Golcondah

The Old Pagod Valueth	00 12 00
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Porto Novo and Trincombar

The Pagod there Coyned

Valueth but	.. .. 00 06 00
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*Idcm*, pp. 114 and 115.]

["You say likewise you think it not reasonable, that you should pay more money then was paid to the Black Merchants, and that at Nine Shillings a Pagoda....What sort of Idiot must

languages, ought in the mouth of the people to be transformed into *pagódi*, in accordance with phonetic laws. In fact, this form *pogódi* or *pavódi* is used in Coorg, with reference to Kālī, the goddess very popular in Southern India. Gundert mentions the Malayal. *pagódi* as the name of the temple of Durgā, from which he derives the Portuguese *pagode*; but Burnell maintains the contrary, and regards the Portuguese word as the original of the Malayalam. The name of the divinity would easily be extended to the temple, if not by the indigenous population, at any rate by foreigners, Arabs or Portuguese. There is, for instance, the term *milagre* ('miracle'), which the Marathas of the Konkan and the Mussulmans of South India sometimes use in referring to

that be to Lend you a Pagoda at Nine Shillings, when at Bottomry at that time could have had Thirteen and Sixpence, and Diamonds Security? or to have bought them, would have made from Sixteen Shillings to Twenty Shillings a Pagoda?" *From T. Pitt and Council of Fort St. George to the Court of Directors* etc., in *Hedges, Diary*, Hak. Soc., Vol. III, p. civ.]

an image of the Virgin Mary, and, at other times, a Catholic Church, because in those parts of the country there are many churches dedicated to Our Lady of Miracles. The third meaning, in which the word is used, is that of money; the origin of this, in the speech of the Portuguese, is in all probability due to the image of *bhagavatī* or other divinity which was stamped on one side of the coin. See *Hobson-Jobson*, and *Gonçalves Viana, Apostilas*.

In Portugal, *pagode* is more used in the figurative sense of 'feasting and revelry'; but such a meaning is unknown in India. The natural explanation for this appears to be that this meaning was suggested by the feasts of the pagodas which are very pompous, and at times extravagant, especially to the eyes of a foreigner.<sup>1</sup>

[The author has dealt at great length with the origin of this word in his *Contribuições*,

<sup>1</sup> "The boys used to laugh whilst recounting the pāgode held last evening at the house of a half-caste maiden." *Garcia da Orta e o seu tempo*, p. 177. [For earlier references to the word, in this acceptation, see *Glossario*.]

etc., (1916), and his *Glossario*, Vol. ii (1921). As his investigations therein, subsequent to those set forth in this work, throw new light on the origin of this intricate word, we present a résumé of them here. For good and various reasons he rejects the suggestions which would give it a Chinese, Portuguese or Persian origin, and definitely states that it appears to him that the original of *pagode* is the Sansk. term *Bhagavatī*, 'Durgā or Kālī'. *Bhagavatī* in the process of its transition from Sansk. to the Dravidian languages, in accordance with the usual phonetic laws, must become *Pagawadi* or *Pagōdi*. With regard to the initial *p* for *bh*, we have Tamil *pāṇḍam* for the Sansk. *bhaṇḍam*, 'an earthen vessel'; *Pirama* for Sansk. *Brahma*; *baspam* or *parpam* for Sansk. *bhasman*, 'ashes'. With regard to *d* for *t* intervocalic, we have in Malayalam: *pradi* ('copy') for Sansk. *prati*, *sammadi* ('consensus') for Sansk. *sammati*, *apakaḍam* ('accident') for Sansk. *apaghāta*. It remains to justify the change of—*ava* to *o*. In



called by Portuguese and other European travellers 'varela' (from Malay *barhāla*, 'an idol'), and Faria-y-Sousa (1674) speaks of a 'Pagoda of Mecca' (*Hobson-Jobson*). There is a similar confusion in Barbosa in one passage in which he calls a Hindu shrine a *mesquita*, i.e., 'a mosque.' (See under *mesquita*.)

The pagode or pagode de ouro ('gold pagode') as it was sometimes called, was current in S. India, and was originally equal to about 360 to 400 *reis*, but later on was worth as much as 12 *xerafins* (q.v.) or 1,200 *reis*. The quotations above from Bowrey and Hedges will show how the rate of exchange of this coin kept on constantly shifting.

Before concluding, it would be useful to review the different etymologies of 'pagoda' that have been offered and to give reasons for their rejection.

1. The Chinese words *pao-t'ah*, 'precious pile', and *poh-kuh-t'ah*, 'white-bones-pile'. This does not find favour at present with scholars of Chinese language and culture. Yule very properly says that

anything can be made out of Chinese monosyllables in the way of etymology.

2. The Portuguese *pagão* ('pagan'), which Yule thinks may have helped to facilitate the Portuguese adoption of *pagoda*. But *pagão* into *pagode* would be a very singular mutilation of the Portuguese word in order to describe objects so very different. Again, the term *pagão* occurs but rarely among the early Portuguese writers, who use the word *gentio* (q.v.) in this sense.

3. The Sinhalese *dágoba*, 'Buddhist sanctuary'. It was believed that the transposition of the syllables of this word gives *pagode*; this is not so, it gives *bágoda*. But *dágoba* was not in use in Ceylon in the time of Duarte Barbosa (1516), nor had the Portuguese then any intimate contact with that island. The Portuguese first came to be acquainted with Buddhist temples and monasteries in Indo-China which they then called *bralas* (from the Malay *barhāla*), which afterwards became corrupted into *varelas*.

4. The Persian *but-kadah*, 'idol-temple', proposed by



Indo-Fr. *palanquin*.—? Mal., Jav. *pelánki*, *plánki*; vern. terms *kremun*, *tandu*, *joli*, *usongon*.—Malag. *palankina*.<sup>1</sup>

<sup>1</sup> "He takes twenty five or thirty women from those who are his greatest favourites and each one of them goes in her own *pallamque* which are like *andas* ('litters')." *Chronica de Bisnaga* (1535), p. 61.

"The King of Bisnagá also comes to this feast, and comes with the greatest possible pomp, bringing with him as many as ten thousand horse, and two hundred thousand foot-soldiers, and hundred, and two hundred women attached to his person, who come in *palanquyns* and litters locked with key, in a way that they might not be seen by any one, but that they might see everything through a fine silver net...." Gasper Correia, *Lendas*, IV, p. 302. [The page number in the original is 460 which is a slip.]

"No person of whatever quality or condition shall go in a *palanquim* without my express permission, except those who are more than seventy years old." *Letter Patent of the Viceroy Mathias de Albuquerque*, dated 22 June, 1591.

"The Governor used to go in a *palanquim*." Diogo do Couto, Dec. VI, v, 10. "He maintained that no public woman should go in a *palanquim* unless it was uncovered." *Id.*, Dec. VII, i, 12.

["November 27 (1615).—In much weaknes, beeing Carried in a *Pallankie*.... November 28.—I hastened away in my *Palenkie*....and soe

The Neo-Aryan word is *pālkí*, from the Sanskrit *paryāṅka*. Yule and Burnell say that the nasal of the second syllable of *palanquim* may be explained by the influence of the Spanish *palanca*. But Malayalam has *pallankí*, which Gundert men-

rested in my *Palenkie*." Sir T. Roé, *Embassy*, Hak. Soc., p. 100.]

["Portugall Weomen Scantt (in Goa), The generality Mestizaes, apparelled after this country Manner.. The better sort have store of Jewells and are Carried in covered *Palanqueenes*." Peter Mundy, Hak. Soc., Vol. III, pt. i, p. 63. The form of the *palanquin* in use at Goa can be seen from Linschoten's illustrations in the original edition: "Portuguese gentleman in *palankin*", and "Portuguese lady in open *palankin*."] ]

["Att Night, about the 7th or 8th houre, and from that to the 12th, the Bridegroom and bride are carried in a *Palanchino*, through all the principle Streets of the towne attended with many Lamps and Torchés, dancinge women, with all Sorts of the Countrey musick...." Bowrey, Hak. Soc., p. 30. Bowrey gives an illustration of a *palanchino* on p. 86 which the editor, Sir Richard Temple, believes to be not of the *palanquin* of to-day but of what is known in the Madras Presidency as '*muncheel*' (q.v.).]

[There are a large number of variant forms of *Palanquin* cited in *The Indian Antiquary*, Vol. XXX, p. 398.]

tions as a corruption (*tadbhāva*) of the Sanskrit word. Could the Portuguese have carried the word to Malacca or did they receive it thence?

[The author has devoted considerable attention and space to this word in his *Contribuições*, etc. (p. 73), wherein he suggests an answer to the query he puts in this book. He accepts that the Port. *palanquim* is derived ultimately from the Sansk. *paryāṅka* or *palyāṅka*, 'a bed', but maintains that there is no need whatever to suggest, as Yule does, that the Port. or Sp. *palanque* or *palanca* ('a pole used to carry loads on the shoulders of two bearers') had any influence in determining the form *palanquim*, especially as regards the nasalisation of the second syllable. He says the Sansk. *paryāṅka* or *palyāṅka* is represented in Pali by *pallaṅko*, and in the Indo-Aryan languages such as Mar., Konk., Guj., (which also has *paryāṅka*) by *palāṅg* ('bed, sofa'). In the sense of 'litter', it is met with in all Indian languages, Aryan or Dravidian, under

the forms *pālki*, *pālkhī*, *pālgī*, *pallakki*, *pallakku*, *pallakkiya*; and in Malayo-Javanese, *pēlāngki*, *plāngki* or *palāngking*.

The Port. *palanquim*, which in this form passed into the other European languages, is no doubt of Indian origin, but how are we to account for the two nasals *pala(n)ki(m)*? The nasal termination is easily explained by the well-known phenomenon in which the tonic *i* of the Indian languages becomes nasalised in passing over into Portuguese, as in *chatim*, *lascarim*, *mandarim*, *Samorim*, *Cochim*. The difficulty is to account for the medial nasal. If the Pali *pallanko* were accepted as the immediate source of the Port. word, the difficulty disappears; but Pali was scarcely ever a spoken language. Again, Sinhalese, which has been most influenced by Pali, has *pallakki(ya)*. If it were possible to fix the birth place of the Port. vocable in Insulandia, the Malayo-Jav. *palāngki*, or, as Williamson has it, *palangking*, might be regarded as the source-word. But the

vernacularity of the Malay word is open to doubt, nor is there evidence to show that it was current in those parts before the Portuguese arrival; again there are indigenous synonyms for palanquin, viz., *kremun*, *tandu*, *usongon*; *joli* which is Indian.

The form usually employed in Malayalam is *pallakku*, as in Tamil, or *pallakki*, as in Kanarese. But Gundert registers *pallankī*, which appears to have the savour of Portuguese influence. But Tulu has *palleñki*, side by side with *pallaki*, which squares neither with the Malayalan *pallanki*, nor the Port. *palanquim*, but with the English 'palanquin.' Moreover, the influence of Tulu on Portuguese is nil. It is extraordinary that none of the Indian languages should have preserved the original nasal which is found in *palang*, 'bed', of which *pālki* or *pallaki* have all the appearances of being diminutives, in the sense of 'a couch or little bed.' Normally, the diminutive should have been *palanṅī* or *pallankī*. And in fact, Hin-

dustani, Marathi and Gujarati have *palanṅdī*, as a diminutive used depreciatively, in the sense of 'a small and ordinary bed.'

But Shakespear does not derive the Hindust. *pālki*, as he does *palang*, immediately from the Sansk. *palyaṅka*, but from the Hindi *pālakī*. Now, Hindi has also side by side with it the form *nālakī*, which appears to be due to the transposition of the medial nasal. From which it may be conjectured that the denasalization took place in Hindi and from it was transmitted to the other Indian languages.

The elimination of the nasal may also be explained by the law of least resistance, in view of the fact that the *a* which follows the *l* is surd in some of the Aryan languages and silent in others. The Sansk. *maṁsa*, 'flesh', becomes in Konk. and colloquial Mar. *mās*. For the same reason, the Sansk. *ānanda* is pronounced in Konk. *anad*, 'glory'.

Even if it were taken for granted that the *n* of the Portuguese word was not etymological, it is not neces-

sary to have recourse to *palanque* or *palanca* to account for it. It may have developed of itself without outside influence, as has happened in the Port. words *fiandeiro*, 'spinner,' from *fiar*, 'to spin,' and *lavandeira*, 'washer-woman', from *lavar*, 'to wash', or in the Japanese words *bōzu*, 'priest', changed into *bonzu*, and *byobu*, 'screen', into *biombo*.]

**Palhota** (a thatched-house). Indo-Fr. *paillote*.

**Pálio** (pallium, pall). Konk. *pál*.—Tam. *pállī*.—Gal. *páliu*.

**Palmatória** (ferule). Konk. *pālmator*.—Guj. *pālmantri*.—Tet., Gal. *palmatória*.

**Palmeira** (the fan-palm; *Borassus flabelliformis*). Anglo-Ind. *palmyra*.<sup>1</sup>

<sup>1</sup> [1505.—*Palmeiras* are trees yielding many fruits, and without receiving any aid furnish wine, vinegar, water, oil, sugar, and fuel". *Jour. Geo. Soc. Lib.*, XVII, p. 366, cit. in *Glossario*. This is the earliest reference to *palmeira* in the sense of 'coco-nut tree'.]

[(In Muscat) "there are orchards, gardens, and *palmeiras*, with wells for watering them by means of a contrivance worked by oxen." *Commentaries of Afonso Dalboquerque*, Hak. Soc., I, 83. With regard to the translation see foot-note to '*engenho*' on p. 146.

In Indo-Portuguese, *palmeira*, without qualification,

*Palmeiras* is used here of the date-palms.]

[1569.—"There are many *palmeiras* bravas, but they are not put to account (in Africa) as they are in India." P. Monclaio, in *Jour. Geo. Soc. Lib.*, IV, p. 346, cit. in *Glossario*. This is the earliest reference there to *palmeira brava*.]

"The tenth of November we arrived at Chaul...Here is great traffike for all sortes of spices and drugges, silke, cloth of silke, sandales, elephants teeth, and much China worke, and much sugar which is made of the nutte called Gagara. The tree is called the palmer, which is the profitablest tree in the worlde. It doth alwayes beare fruit, and doth yeeld wine, oyle, sugar, vineger, cordes, coles...." Ralph Fitch (1583-91), in *Early Travels in India* (O.U.P.), p. 13.]

"Their houses (of the people of Ceylon) are very little, made of the branches of the palmer or coco-tree, and covered with the leaves of the same tree." *Idem*, p. 44. In the above, in fact throughout his narrative, Fitch uses 'palmer' of the coco-nut tree.]

"Hence to Variaw 20 c., a goodly countrey and fertile, full of villages, abounding with wild date trees, which generally are plentiful by the sea-side in most places; whence they draw a liquor called tarrie, or sure, as also from another wild coco-tree called tarrie." William Finch, in *Early Travels in India*, O.U.P., 175. 'Tari' is Anglo-Ind. toddy, the same as 'sure' = Sansc. *sura*; 'the wild coco-tree called tarrie' is the *Borassus flabelliformis*, called in

is the name of 'the coco-nut palm'. "With oil from the

Guj. and Mar *tád*; it is not yet called *palmeira* or *palmyra*.]

["The *Palme* tree on whose leaves they here write with Iron bodkins." Peter Mundy, *Travels*, Hak. Soc., Vol. I, 78. Mundy refers to the *Borassus flabelliformis*, which, perhaps in his time was not yet called *palmeira*.]

["At the foot of this mountaine, for some miles, in Circuit, I have knowne delicate Groves and Gardens, fountains very pleasant to the Eye,... the Groves consisting of Mangoe and Palmero, Palmito and Coco nut trees, which are now quite demolished by the forces and Order of the Golcondah Kinge." Bowrey, *The Countries*, etc., Hak. Soc., p. 46. 'Palmero' in the above quotation, is, undoubtedly, the 'fan-palm'. 'Palmito' is here the wild date-palm, *Phœnix sylvestris*, which is very common in Gujarat. But the name is given to various varieties of the dwarf fan-palm. 'Palmito' in Portuguese is also the name by which the 'cabbage' or the edible heart at the end of the stem of a palm, whence the leaves spring, is called. "It is the eye of the coco-nut or its heart and the unexpanded mass of the very fine leaves that is called *palmito* and... it somewhat resembles in taste white and very tender chestnuts.... But he who eats a *palmito* eats a coco-nut tree for it presently dries up; and the older the coco-nut tree the better is the *palmito*." Garcia da Orta, Col. XVI, ed. Markham, p. 144. Markham has completely misunderstood the original, and his rendering of it, it must regretfully be confessed, makes no sense.]

coco-nut which is the fruit of the *palmeira*." Garcia da Orta, Col. LIII [ed. Markham, p. 423, in which is omitted the clause 'which is the fruit of the *palmeira*'].

[The Portuguese word *palmeira* has always stood for the various species of the palm family: in Portugal it stands for the *Phœnix dactilifera*, and in India for the *Cocos nucifera* (Ficalho, *Colloquies*, etc., Vol. I, 232). In fact, the Portuguese chroniclers invariably employ *palmeira* to denote the coco-nut palm and when they wish to refer to the fan-palm or the *Borassus flabelliformis*, from the leaves of which strips for writing on are prepared, speak of it as *palmeira brava* (q.v.).

Yule in *Hobson-Jobson*, (s.v.)

["It has been said with truth that a native of Jaffna, if he be contented with ordinary doors and mud walls, may build an entire house (as he wants neither doors nor iron work), with walls, roof, and covering from the *Palmyra* palm. From this same tree he may draw his wine, make his oil, kindle his fire, carry his water, store his food, cook his repast, and sweeten it, if he pleases; in fact, live from day to day dependant on his *palmyra* alone." Tennent, *Ceylon*, Vol. I, p. 111.]

palmyra. quotes from Orta: "There are many palmeiras in the Island of Ceylon" (Col. XV), to support his view that the word stands for the *Borassus flabelliformis*. and to show that this palm was called by the Portuguese *par excellence*. *palmeira* or 'the palm-tree.' But in this he is mistaken, for, in almost all the places where the word occurs in the *Colloquies*, it is used to signify the 'coco-nut palm.' When Orta refers to Ceylon as being full of palms, he is merely stating a fact, viz., that in that island are to be found several varieties of the palm. He is using the term in the generic sense in which it was employed in Portugal. Here is Sir Emerson Tennent's evidence on this point: "But the family of trees which, from their singularity as well as their beauty, most attract the eye of the traveller in the forests of Ceylon, are the palms, which occur in rich profusion....; more than ten or twelve (species of the palm) are indigenous to the island" (*Ceylon*, I, 109).

In Indo-Portuguese *palmar*

and *palmeiral* are used in the same sense in which the Anglo-Indian 'oart' is used in Bombay and its suburbs, to denote a plantation or grove of coco-nut trees.]

**Pâmpano** (a fish: *Stromateus sinensis*, *S. cinereus*, *S. niger*). Konk. *pâmpl*, ? *pâmplit*; vern. terms *sarangó*, *sarangúl*.—? Mar. *pâplist*; vern. term *sargá*.—Anglo-Ind. *pamplee* (arch.) *pamplet*, [*paumphlet*] (arch.), *pomfret*.—Indo-Fr. *pample*. Portuguese dialects of Malacca and Dutch *pampel*.<sup>1</sup>

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<sup>1</sup> "And the fish found in that Mediterranean is very dainty shad, dorados, *rubios*, and good mullets and sawfish and pampanos." Godinho de Erédia, *Declaração de Malaca*, (1613), fol. 33. [*Rubios* is not found in dictionaries, it is perhaps a corruption of *ruivos* the Port. name for the roach.]

["Fish in India is verio plentiful, and some very pleasant and sweeto. The best fish is called Mordexiin, Pampano, and Tatiingo." Linschoten, *Voyage*, Hak. Soc., Vol. II, p. 11.]

"The adjacent seas abound in Sharks, Saw-fish, Pampanos, *Bemargaes*, Dorados, etc." F. N. Xavier, *O. Gab. Litt*, I, p. 32.

[1703.—"Here (in Pulo Condore) are in great plenty very fine Spanish Mackerell, Soles, Turbits, Mulletts, Bonitas, Albacores, Daulphins, *Paumphlets*, and diverse sorts of Rock



Cândido de Figueiredo mentions *pâmpano* ('fish') as a term hitherto inedited and gives it as the synonym of *pampo*. Vieyra says that "it is a fish shaped like a boar-spear." I do not know whether the word is in vogue in Portugal. The Indian fish resembles a vine-leaf, from which it derives its name.

The words *pāmpliṭ* and *pāpliṣṭ* appear to have as their direct source the Anglo-Ind. 'pamplet'.

[*Pampano* in Portuguese means primarily 'a vine-leaf'. The *O.E.D.* derives 'pomfret' from the Port. *pampo* (see above), French *pample*, and surmises that a diminutive *pamplet* may have become *pamphlet*, *pomphlet*, and finally *pomfret*]

**Pangaio** (a two-masted barge with lateen sails common in East Africa and in India). Konk. *paṅgāy*.—Malayal. *paṅgāyar*.—Kan., Tul. *paṅgayu*. | Mal. *pengaiu*. |

The word is of African origin. Almost all the old Portuguese

writers suggest the same source.<sup>1</sup> P. Vítor Cortois mentions *paṅgaya* in his *Portuguese-Cafre-Teto Dictionary*.

[Yule and Burnell register the word under the forms 'paṅgara, paṅgaia', and give citations in support of these and other forms, including the Port. *paṅgaio*.]

? **Pantalona** (pantaloon; trousers). Mal., Sund. *telana*, *tjalana*, *tjilona*.—Jav., Mad. *tjelónó*.—Bal. *chelana*.—Bug. *chalána*.

Dr. Heyligers explains that the first syllable dropped out because it was regarded as an indifferent prefix, as happens with vernacular words. Gonçalves Viana has doubts as regards the word *pantalona*

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<sup>1</sup> "Francisco Barreto left for the coast with the largest number of people in his *fusta* (q.v.) and pangaio and came to the city of Quiloa." P. Monclaio (1569), in *Jour. Geo. Soc. Lisb.*, 4th ser., p. 497.

"The paṅgayos of Moçambique should halt at Calimane, as Sena was very unhealthy." M. Godinho Cardoso (1585), in *Hist. tragico-marit.*, IV, p. 73.

"It was a rough sen, and lifted the vessel (which on this coast is called pangaio). Fr. João dos Santos (1609), *Ethiop. Or.*, II, p. 191.

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fi-h... From *Letter of Allen Catchpole*, in Hedges, *Diary*, Hak. Soc., Vol. II, p. ccxxxiv.]

existing in the Portuguese of the seventeenth century. Dr. Schuchardt says that *telana* has nothing to do with *pantalona*. If *tjalana* stands for *chalana*, as seems likely, the word must be of Indian origin, viz., the Hindustani *cholná*, 'trousers, breeches', adopted in Marathi, Konkani, Kanarese, and Tulu.

Pão (bread, loaf). Konk. *pámv*; the vern. word *undo* is more in use in some parts.—Guj. *páum*, *pámu* (= *pāu*). *Pām-vāló*, baker.—Hindi *pav-roṭí*.—Hindust. *pámv-roṭí*, *pao-roṭí*. *Roṭí* means 'a hand-made flour cake'.—Sinh. *pán* (= *pā*), *pán*, *pán-geḍiya*. "*Geḍiya*, anything round, globular, fruit, abcess." Alwis. The vern. terms are *roṭi*, *púpa*. *Pán-petta*, a slice of bread. *Pán-piṭosa*, crust. *Pán-kuḍu*, the crumb or soft inner part of bread. *Karakarapu-pán*, *kara-kala-pānpetta*, bread-toast. *Pán-kárayā*, *pán-pulussamá*, baker; vern. term *apupika*. *Pán-pulussana ge* (lit. 'the house for baking bread'), a bakery.—? Tib. *pá-le*; *sh'e-pa* (honorific).—Kamb. *nôm păng* (lit. 'cake bread').—Siam. *khănôm păng*. *Khănôm păng*

*hêng*, biscuit. Michell derives *păng* from the French *pain*.—Ann. *bánh*, *bánh mì*.—Tonk. *bánh*. *Bánh sũ'a* (lit. 'bread of milk'), cheese. *Bánh lĩ* (lit. 'bread of the Mass'), sacred wafer. *Bánh ngot*, cake. Annamese and Tonkinese have no initial *p*.—Mal. *paon*, | *paung* |.—Tet., Gal. *pã*.—Jap. *pan*. *Pan-ya*, bakery; baker.—| ? Chin. *mien-páu*.<sup>1</sup> |

[Sir Richard Temple, in a note to "paying outt their gold and silver (in Macao and in China) by waightt, cutting itt outt in small peeces", in Peter Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 309, quotes Magailans, p. 136: "The pieces of Gold and Silver are not Coyn'd,

<sup>1</sup> "For a bag of rice which is the common food of all those who were then living in Goa, because at present the greater number of our men already use kneaded *pam*, as in Portugal, of wheat which comes from abroad...." João de Barros, Dec. II, vi, 9.

"No *pão* was to be had (in Cochin) because there was no wheat to be had there except in the country of the Moors." Gaspar Correia, I, p. 624.

"Japan grows rice...and wheat of which, however, they do not prepare *pao*." Lucena, *Hist. da Vida*, Bk. VII, ch. I.

but cast into Lingots in the form of a small Boat, which at Macao are called Paes [Port. *Pães*] or Loaves of Gold or Silver." This is a meaning of *pão* which I do not find mentioned in the Portuguese dictionaries I have consulted.]

<sup>1</sup>Papa (in the meaning of 'the Pope'). Konk. *páp-sāheb*. *Sāheb* is 'Lord'.—Mar. *páp*. *Pāpāchá adhikár*, papacy.—Beng. *pāpā*.—Sinh. *pap-un-nānse*. *Unnanse* is a term of respect: 'reverend, venerable'.—Tam. *páppa*, *páppu*, *páppanavar* (more respectful).—Malayal. *páppà*.—Tel. *pápa*.—Kan. *pápu*.—Kamb. *santa pap*.—Mal. *santo pápa*.—Tet., Gal. *pápa*.—Malag. *papa*.—Ar. *bābā*. *Bābāvi*, papal. The other languages of India employ the English form 'pope'.

<sup>2</sup>Papa (poultice). Konk. *páp*.—Sinh. *páppa*.—Jap. *pap-pu*.

Papá (papa, daddy). Konk. *pāpā* (l. us. and only among the Christians of Goa).—Mar. *pāpā*.—Mal. *papa* (Schuchardt).—Bug. *pāpang*.—Mol. *papá* (Castro).—? Malag. *papa*.—| Chin. *pá-pá*. |

Molesworth thinks that the

Marathi *pāpā* is a variant of the vernacular *báp* formed by children.

Papaia (*bot.*, *Carica papaya*, Linn., the papaw tree and its fruit). Konk. *papáy* (the tree and fruit).—Mar. *popáy*, *popayá*, *phopai*.—[Guj. *papaiya*, *bapaiyo*.]—Hindi, Hindust., Beng. *papayá*.—Tam. *pappai*.—Malayal. *pappáyam*.—Tul. *pappáya*, *pappayá*.—Anglo-Ind. *papaya*, *papaw*.—Indo-Fr. *papaye*.—Mal. *papáya*, *pepáya*, *pápuá*.—Nic. *popai*.—Malag. *papai*.

It is an American term,<sup>1</sup> used in Cuba, probably introduced by the Portuguese together with the plant, as the Kanarese name *parangi-hannu* ('Frank or Portuguese fruit') seems to indicate. Linschoten (1597) thinks that it came from the Philippines to Malacca and from thence to India. In Siamese

<sup>1</sup> "There is another fruit papayas (in San Domingo) which in Brazil we call *mamões*, and they could well be called melons from their appearance" (1596). Gaspar Afonso, in *Hist. tragico-marit.*, VI, p. 49.

"There is another tree called *papa-eira* which produces fruit which goes by the name of *mamões* in America, and of *papaías* here." Fr. Clemente da Ressurreição, II, p. 391.

it is called *lûk ma-la-ko*, 'the fruit of Malacca', [and in Burmese *himbauwthi*, which means 'fruit brought by sea-going vessels']. See *Hobson-Jobson*, *Apostilas* of Gonçalves Viana, [and also Skeat, *Notes on English Etymology*].

[The Portuguese introduced the 'papaya' into Africa and Asia. In Africa, it is reported to be very common in the Portuguese possessions, specially in Cape Verde Islands and in Angola. It must have been brought to India towards the close of the sixteenth century, for Linschoten (1597)<sup>1</sup> mentions it as one of the fruits of India and gives a very accurate description of the tree, but it is not referred to either by Orta (1563) or in the *Āin-i-Akbarī* (c.1590). In 1656 it was figured and described by Boym (*Flora Sinensis*, pl. A) as an Indian plant introduced

into China, so that it must be regarded as another instance of the rapid dispersion of new plants after the discovery of America.<sup>1</sup>

There can be no question about the home of this species being America, and it is, therefore, all the more curious to find American dictionaries referring its name to Asiatic sources. The *Century Dictionary* says: "*Papaya*, a name of Malabar origin. . . also written *pawpaw*". Webster referred it to Malay, but in the 1890 and subsequent editions he refers it to "the West Indies". According to Oviedo (1535), *papaya* is the name used in Cuba. Littré (see *papayer*) gives the Caribbean form as *ababai*. The *O.E.D.* derives the word from Carib, but is at a loss to indicate the immediate source of the English forms *papa*, *papaw*, and *pawpaw*. Sir Richard Temple (*Indian Antiquary*, Vol. XXX, p. 552) says that "in the Madras Presidency it is known as 'poppoy' and usually so spelt in accounts and letters". 'Poppoy' could give

<sup>1</sup> ["There is also a fruite that came out of the Spanish Indies, brought from Ye Philippinas or Lusons to Malacca, & from thence to India, it is called Papaïos, and is very like a Mellon, as bigge as a mans fist, and will not grow, but alwaies two together, that is male and female.. ." Hak. Soc., Vol. II, p. 35.]

<sup>1</sup> [Watt, *Comm. Prod. of India*, (1908), p. 269.]

‘pawpaw’, but how to account for the other forms? Sir T. Herbert (1630) speaks of ‘pappaes’,<sup>1</sup> and Peter Mundy (in 1636) of ‘papaes’,<sup>2</sup> but Fryer (1673) uses the word ‘papaw’,<sup>3</sup> which, it might safely be concluded, must have come into vogue after Peter Mundy’s time.]

In Brazil the plant has another name—*mamoeiro*, from *mama*, ‘pap’, because of the fruit’s resemblance to woman’s breasts.

**Papuses** (‘a sort of sandals’). Sinh. *pápus*. Also used in the Portuguese dialect of Ceylon, *papús*, boot, shoes. —Tel. *pāpásum*. —Kan. *pa-pósu*. —Tul. *pápasu*, *pāpásu*.

<sup>1</sup> [“Pappaes, Coccoes, and Plantains, all sweet and delicious...” Ed. 1665, p. 350, in *Hobson-Jobson*.]

<sup>2</sup> [“For to my Knowlidg it (Cocotree) affoordes Meat, Drink..., and good Cordage Made of the outtward rinde of the Nutte, which in Clusters grow outt att the toppe on a sprigge, as Doe allsoe the Papaes in a Manner, the tree Differing in leaves and height.” Hak. Soc., Vol. III, pt. i, p. 58.]

<sup>3</sup> [“Here (in Johanna Town) the flourishing Papaw (in Taste like our Melons, and as big, but growing on a Tree leaved like our Fig-tree), Citrons ...contend to indulge the Taste.” Hak. Soc., Vol. I, p. 64.]

It is derived from the Persian *pā-push*, ‘footwear’. See Gonçalves Viana, *Apostilas*.

[The Arabs who have no *p* converted *pāpush* into *bābūsh*, which went over to France and became *babouches*, ‘slippers’, to return to Portugal in the new form *babuche*, which is etymologically not as correct as the older *papus*, pl. *papuses*.]

**Par** (pair). Konk. *par*; vern. terms *zôq*, *zoqó*, *zoqí*, *zuñvli*. —Mal. *paris* (from the Port. plural form *pares*). *Caus-sa paris*, a pair of shoes (Haex); vern. terms *jodo*, *klamin*.

**Para** (*prep.*, for). Mal. *para* (Haex). —Tet. *para*; vern. term *ató*.

**Parabêm** (congratulation). Konk. *parbêm*. —Tet., Gal. *parabem*.

**Paraiso** (Paradise). Jap. *paraizo* (*arch.*).

[**Parau**, *paró* (a small vessel used in war or trade, compared by European writers to the galley or foist). Anglo-Ind. *prow*, *parao*, *praw*, etc.<sup>1</sup>

<sup>1</sup> [“1504.—He was bringing with him many men and lxx or lxxx paraaos each with ii mortars.” *Letters* of A. de Albuquerque, III, p. 259, in *Glossario*.]

The *O.E.D.* connects the Anglo-Ind. forms with the Malay *p(á)rā(h)ū*, 'a boat, a rowing vessel', and says that the forms *prow* and *proa* are assimilated to the Eng. 'prow' and its Port. equivalent *proa*. Yule assigns to the word in European use a double origin: the Malayal. *pāru*, and the Malay *prāu* or *prāhū*. Dalgado (*Glossario*) maintains that the Port. derived their forms from the Dravidian *paḍavu*, and that the Malasian forms owe their origin to the Dravidian term. He is of the view that Yule's theory of a double origin is untenable, because, as he points out, *pāru* could not give the Port. *parau* or *paró*, and because the

term was already known to the Portuguese before their conquest of Malacca. Both the forms could, however, be derived from *paḍavu*. See *piroga*, and, for citations, *Ind. Antiq.*, Vol. XXX, p. 161.

There are illustrations of 'prowes' at Achein and at Madagascar in Mundy, *Travels* (Vol. III, Pl. viii and xviii), and one of "Men of warre prowes" in Bowrey (Hak. Soc. ed., Pl. xviii). For a description of 'Flying Proes', see Dampier, Vol. II, p. 131.]

*Parceiro* (partner). Konk. *pārsēr*, *paḍsēr*; vern. terms *goḍó*, *saṁvgoḍó*.—Mal. *parséru*, *parséro*.—Jav. *berséró*, *beséró*. In the last two languages it is used as a verb in the sense of 'associating one's self'.—Mac., Bug. *paraséro*.<sup>1</sup>

[*Pardão* (*arch.*), *Pardau* (the name among the Portuguese of a gold coin from the mints of Indian Rajas in Western India, which entered

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[1508.—"One night he made reprisal on paraos carrying water." A. de Albuquerque, *Letters*, I, p. 13.]

[(In Achein) "they goe from place to place and house to house in prowes or boates." Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 132.]

["In the Morning they came and told me there was English on board there Proes." In *Letter d.* 1705, in Hedges, *Diary*, Vol. II, p. cccxxxviii.]

["They (the 'Salester Piratts')... have theire men of warre Prowes in Upon the Maine of the Malay Shore." Bowrey, p. 238.]

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<sup>1</sup> "I hold it proper that the said rent-farmer and his *parceiros* should let out and collect all the rent of the said lands which were assigned for the service of the Pagodas" (1545). *Archivo Port. Or.*, fasc. 5. p. 182.

largely into the early currency of Goa and the name of which afterwards attached to a silver coin of their own coinage). Anglo-Ind. *pardao*, *pardaw*, *perdao*, etc.<sup>1</sup>

<sup>1</sup> ["All this merchandize (in the city of Vijayanagar) is bought and sold by *pardaos*....gold coin....made in certain towns of this kingdom....The coin is round in form and is made with a die. Some of them have on one side Indian letters and on the other two figures, of a man and a woman, and others have only letters on one side." Barbosa, Hak. Soc., ed. Dames, Vol. I, p. 203 *sqq.* See editor's note]

["And if there is any one who does not know what a *pardao* is, let him know that it is a round gold coin, which is not struck all over India, but only in this kingdom (of Vijayanagar); it has on one side two figures, and on the other the name of the king who had ordered the coins to be struck....it is a coin which circulates all over India, and each *pardao*, as I have said, is worth 360 reis." *Chronica de Bienaga*, p. 116.]

["The principall and commonest money is called *Pardaus* Xeraphiins, and is silver, but very base, and is coyned in Goa....There is also a kinde of reckoning of money which is called *Tangas*, not that there is any such coined, but are so named onely in telling, five *Tangas* is one *Pardaw* or *Xeraphin* badde money. Linschoten, Vol. I, Hak. Soc., p. 241. In the passage that follows the above citation, Lins-

There were two kinds of *pardaus*: the *pardau de ouro* ('gold *pardao*') of the value of 6 *tangas* or 360 *reis*, and the *pardau de prata* ('silver *pardao*') worth 5 *tangas* or 300 *reis*. The former issued by Indian Rajas were already in circulation in Western India in the time of Albuquerque, and were known in the vernaculars as *varāha* or *varā*, the Sansk. name for 'the boar', one of the incarnations of Vishnu, whose effigy they carried. The Sansk. *pratāpa*, 'majesty, splendour,' was the legend on some of these coins, and referred to the sovereign who had ordered the coins to be struck; this *pratāpa* would be corrupted by the people into *partāp*, or *pardāp*, and would become transformed in the mouth of the Portuguese very naturally

choten gives a very complete account of the Goa currency in his time.]

["Their (Goa) Coin

1 *Vintin*.....15 *Budge-roocks*

1 *Tango*.....5 *Vintins*

1 *Xerephin* or *Pardoa*..5 *Tangos*."

A. Hamilton, *East Indies* (1727 ed.), Vol. II, in *Table* at end.]

[See quotations bearing on 'Pardao' in *Indian Antiquary*, Vol. xxvii, p. 251.]

into *pardas* or *pardas*. The *pardas* which were most and longest current in Goa were those which had been struck by the Vijayanagar sovereigns, because of the intimate political and commercial relations that then subsisted between Goa and the Vijayanagar court. Silver *pardas* began to be coined in Goa towards the middle of the 16th century and are distinguished from the gold ones in as much as the former are referred to as *pardao de trapas* or *pardao de latras* or *de resafim*. When the gold *pardao* went out of circulation, the silver *pardao* was worth 6 *tangas* or half a rupee, and the *pardao de cobre* ('copper *pardao*'), or more correctly the *resafim*, 3 *tangas* or 300 *reis*. Yule says that at the close of the 16th century the gold *pardao* was worth 4s. 2d. to 4s. 6d., but that by the first half of the eighteenth century the *pardao* had dwindled in value to 10½d. See H. J. Gerson-Jobson, *Glossario*, and Gerson da Cunha, *Contributions to the Study of Indo-Port. Numismatics*.]

Parent (parent). Konk.

*parent* (d. us.).—Mal. *parente* (Harey). Tel. *parenti*.

Parte (part, a share). Konk. *part*; vern. terms *kutkô*, *vanti*; *kûi*, *vîdi*, *vâdgô*. Tel. *priti*; vern. terms *kiluku*, *kilem*.

Pâscoa (Passover, Easter). Konk. *Pâsk*.—Beng. *Pâskuri*.

Sinh. *Pâskura*, *Pâsku*, Paschal. *Pâsku kâlâya*, Paschal time. Tam. *Pâskâ*. Tel. Kan. *Pâskâ*.—Kamb. *bon pîs* (lit. 'Feast Paschal'). Tel. *Pâskur*.

Pasquim (pasquinade, lampoon). Mal. *paskil*, *paskril* (Heyliger). As a verb, it means 'to scold'.<sup>1</sup>

<sup>1</sup> "They used to treat Peter Fernandez as pasquim of Rome used to be, some of them writing to the King, all they wished to, in the name of Peter Fernandez." Diogo do Couto, Dec. VI, iv, 5. [*Parquim* in Port., *Parquino* or *Parquillo* in Râmano, was the name popularly given to a mutilated statue dismantled in Rome in 1501 and set up there. On St. Mark's Day, it became the practice to restore temporarily and dress up this torso to represent some historical or mythological personage of antiquity on which occasion it was customary to salute *Pasquino* in Latin verses which were usually posted or placed on the statue; the verses, in course of time, tended to become satirical; hence the term 'pasquinade', applied to satires and lampoons, political, ecclesiastical, etc.]



**Passador** (*naut.*, a marline-spike). L.-Hindust. *pāsādor*.

**Passaporte** (passport). Konk. *pāsāport*.—? Sinh. *pāspórtuva* (perhaps from the English 'passport').—Ar. *bāsāburth*.—| Turk. *pāssāpōrta*. |

**Passar** (to pass). Konk. *pāsār-zāvuṅk* (*verb intrans.*), *pāsār-kāruṅk* (*verb trans.*)—Mar. *pasār* (*adj.*), passed, elapsed; e.g.: *āṭh pasār*, eight (hours) having elapsed.—Guj. *pasār thavum* (*verb intrans.*) *passar karvum* (*verb trans.*), to pass an examination; to advance; to thrust forward; to drive away. *Pasārvum*, to pass; to enter; to be admitted; to make one's escape, to run away.—Mac. *pāsu* (from the 1st person present, *passo*), to pass in a game of cards.

In Gujarati there is another word *pasārvum*, from the Sansk. *prasara*. In *pās thavum*, 'to pass', *pās* is from the English 'pass.'

**Passe** (pass, permission). Konk. *pās*.—? Sund. *pās* (probably from Dutch).—Tet., Gal. *pāssi*.

**Passear** (to walk). Mar. *pasār* (*subst.*), "giving a few turns for exercise; walking up

and down, like a sentinel on watch." Molesworth.—Mal. *pasiyar*, to walk; walking. *Pasiyar-an*, place for walking.—Batt. *pasar*, a wide street.—Jav. *pesiyar*, *besiyar*. *Radiman pasiyaran*, walking alley.

In Konkani, the expressions used are: *pāsey karuṅk* or *māruṅk*, *pāseyek vachuṅk* ('to go out for a walk').

**Passo** (step, pace, passage; a picture or image representing the Passion of Christ). Konk. *páz* (through the intervention of *pás*), a highway, quay.—Mar. *páz*, a narrow passage in a mountain or between two mountains.—Guj. *páj*, quay, bridge.

In Konkani, *pás*, *maso*, is 'the representation in a church of the passion of Jesus Christ.'

**Pastel** (pie, pastry). Konk. *pāstel*.—Mal. *pastel*, *pastil*.—Sund. *pastel*.

**Pataca** (a dollar). Konk. *pātāk*.—Malayal. *pattākā*.—Anglo-Ind. *pataca*.—Tet., Gal. *pataka*.<sup>1</sup>

<sup>1</sup> "Throughout India patacas and half patacas are current, and these

The word is of Arabic origin, *bātāqa*, or, according to Gonçalves Viana, Spanish.

['Pataca' is not found in the *O.E.D.* which mentions 'patacaoon' as an augmentative of *pataca*. Yule, too, like Dalgado is inclined to accept the Arabic *abūtāka* or corruptly *bātāka*, the name given to certain coins of this kind with a scutcheon on the reverse, the term meaning 'father of window,' the scutcheon being taken for such an object, as the original of the Portuguese and Spanish *pataca*. But they do not appear to take into account the following considerations: The Ar. *bātāka* would not become in Port. and Sp. *pataca*, but remain *bātāka* for both Port. and Sp. possess a *b* sound, but if the original word was *pataca*, it would in passing over into Arabic become *bātāka*, for Ar. has no *p* sound, and the change of *p* into Ar. *b* is the rule when

words are taken over into Ar. from other languages. See *papuses* and *pateca*. *Pataca* was originally used of a S. American silver coin, and the name was certainly carried from Spain to America, and, in the absence of any more convincing etymology, it might be safer to regard the term as Spanish. Littré, however, connects it with an old Fr. word *patard*, 'a kind of coin.']

Patacão (a coin). Anglo-Ind. *patacoon*.<sup>1</sup>

1 "Some very good things he did in India, he minted patacões of silver, which was the best coin there was in India, and which, because of its purity, was current in all the foreign kingdoms." Diogo do Couto, Dec. VII, i, 6.

"With hundred thousand *Madrafaris*, each one of which is worth two silver larins which came to be equal to fifty thousand patacões." *Id.*, Dec. VII, ii, 3. [*Madrafaris* is obviously a variant of *Madrafazão* which appears in old Portuguese works as the name of a gold and also of a silver coin of Gujarat: it is a corruption of the vernacular 'Muzaffar shahi,' Muzaffar Shah having being the grandson of Bahadur Shah of Guzerat. The gold coin weighed 200 grains, and the silver one 7 *Larin* is a kind of money formerly in use on the Persian Gulf, west coast of India and the Maldivé Islands. It derived its name from Lar on the Persian Gulf where it was coined. It was a little rod of silver, a finger's length, bent double unequally.]

go from Portugal." João dos Santos, *Ethiop. Or.*, II, p. 276.

"The Captain General or the Admiral (of Ceylon) used on these occasions to promise each of them a pataca by way of encouragement." João Ribeiro, *Fatalidade hist.*, Bk. I, ch. xvi.

Patacho (a pinnacle ; a two masted sailing vessel). Malay. *pattáchu* (Gundert.)

Patamar ('a courier', Orta ; a letter-carrier ; a kind of lateen rigged ship). Anglo-Ind. *pattamar*, *patimar*.<sup>1</sup>—Indo-Fr. *patemar*, *patmar*.

<sup>1</sup> "The news of which disaster soon became known through patamares, who are men that make big journeys by land." João de Barros, Dec. I, viii, 9.

"He soon despatched Patamares (who are couriers) by land to San Thomé." Diogo do Couto, Dec. V, v. 6.

"He wrote that he would get into a small vessel, one of those which are called patamares, and cross the bay." Lucena, Bk. III, ch. 7.

"Even if no ship were to go from this coast this year, but only a Patamar (i.e. a small vessel) I would confidently sail in it, placing all my trust in God." St. Francis Xavier, in *Missaes de Jesuitas no Oriente* by Câmara Manuel, cit. in *Glossario*.]

"Presently after this, there came a pattamar with letters from Agra, certifying us of the death of Mr. Caninge." Nicholas Withington (1612-16), in Foster, *Early Travels in India*, p. 202.]

"You will tell us there is great Difference between East India and England, which is true ; but peradventure upon due Consideration they may find a way to make something of this and carry the Company's Letters cheaper, safer, and speedyer then now

According to Yule and Burnell, the word in both acceptations is the Konkani *path-már*, 'a courier', at present not used in the first sense, and in the second, which is more modern, usually employed in the form of *pātmāri*. [The Konk. *path-már* is lit. equivalent to 'kill-road or road-killer'. In this sense it is not used at present ;

they are sent by your Pattamars, except the Company pay all the charges of their own and other people's Letters, which is most unconscionable." From *Court's Letter* to Fort St. George, 6th march, 1694-5, in Hedges, *Diary*, Vol. II, p. cxix].

["Running on Foot, which belongs to the Pattamars, the only Foot-posts of this Country, who run so many Courses (*kos*, a measure of distance) every Morning, or else Dance so many hours to a Tune called the Patamars Tune." Fryer, *East India*, Hak. Soc., Vol. I, p. 278 sqq.]

["Just as the time was approaching for my departure to Cochim (from Goa), a Courier (called Patamar in these parts) was received from Bengala." Manrique, *Travels*, Hak. Soc., Vol. II, p. 6.]

["And not being satisfied with our evading his (Sir Gervase Lucas's) discourse about their building fortifications, hee sent the Pattamarr that brought his letters w<sup>th</sup> his Broker home to our howse to justify it." Forrest, *Selections* (Home Series), Vol. I, p. 216.]

perhaps, *pathmār* is merely a variant of *vātmār* which is used in the same sense even to-day. There are instances in Konk. of the change of *v* into *p*.]

Garcia da Orta derives it from Malayalam [Col. on Betel, etc.] which Charles Brown admits but only as regards its meaning of 'a sailing vessel'. Molesworth derives the Marathi *pātemārī*, 'a native craft', from the Hindust. *pātimārī*, 'courier', but Hindustani dictionaries do not mention any such word.

["The principal difficulty consists in knowing where it was that the Portuguese first received the word. Hindust. and Mar. have *patta*, 'tidings, information', which with the addition of the suffix *vār* or *mār* could have given *patamar*, 'the bearer of tidings'. It is also worthy of note that Duarte Barbosa, speaking of Gujarat, says that among the Brahmins "there are others of low degree who act as messengers and go safely everywhere without molestation from any, even during war or from highwaymen; these men they call *Pateles*". Now, *patel*, besides de-

noting the headman of a village, is in Gujarat also borne as a name by certain sub-divisions of castes, and by the Ahīrs and Bhojars it is used as a title. Longworth Dames observes (Vol. I, p. 117): "It is probable that some men of these castes acted as messengers for the Brahmans in Barbosa's time". *Patel*, with an affix, *var*, for instance, or in Malayalam *ar*, could be transformed into *patamar*." Dalgado, in *Glossario*, s.v. *patamar*.]

**Patarata** (affectation; boasting). Konk. *pātrāt*; vern. terms *baḍāy*, *tāvdārki*.—Mal. *patrás*, *patráz*. *Patrāsi*, *patrāji*, boasting, boaster.—Tet. *patarata*; vern. terms *lókó*, *bósok*.<sup>1</sup>

In Konkani, there is also the form *pātrātēr* meaning 'boaster'.

**Pateca** (*arch.* for 'watermelon').<sup>2</sup> Sinh. *patāgaya*, *pat-*

<sup>1</sup> "We (Portuguese) either left the word *patarata* in Malay or borrowed it from that language." Dr. Albert de Castro.

<sup>2</sup> Fr. João de Sousa mentions the form *bateca*.

"In respect of fruits it (the city of Cairo) is not very rich, except for *patecas*, which are like melons, but not as savoury." António Tenreiro, *Itinerário*, ch. xlii.

*takka gediya*.—Tam. *pattaká*,  
*vattakei*.—Malayal. *vattakka*.—

“The melon of India, which we (the Portuguese) here call pateca”. Garcia da Orta [Col. xxxvi]. “Melons of India or patecas which must be what to-day we call *melancias* [water-melon or *Ocucurbita Citrullus*, Linn.” Conde de Ficalho, *Coloquios*, Vol. II, p. 144. [Ficalho, who is surprised that Orta should speak of the *pateca* as though it were unknown in Portugal, identifies it with the *melancia*, which he says was cultivated from immemorial times in the Mediterranean basin, and must, therefore, have been also cultivated in Spain and Portugal. To this Dalgado, in his *Gonçalves Viana e a Lexicologia Portuguesa*, says:

“In spite of Ficalho’s opinion to the contrary, it can be seen from António Tenreiro, from Garcia da Orta, and others that the water-melon was then little cultivated in the Iberic peninsula. The name which the Portuguese gave to the fruit in India is *pateca*, from the Ar. *batīkh*, which they probably heard used by the Arab traders in Malabar. As *pateca*, the fruit is even to-day known in the Portuguese speech current in Asia. Frei João dos Santos, however, speaks of the *melancia* (‘water-melon’) as a fruit, very common, in his time [1608], and it is, therefore, not improbable that the Portuguese who had sampled the fruit in India, had either introduced it into Portugal or extended its cultivation there, and that the popular form *balancia* was a corruption of the cultivated term *melancia*. Notwithstanding the fact that the Spaniards had *sandia*, a term received, according to Dozy,

Tel. *batéka*.—| Indo-Fr. *pastèque*.—| ? Siam *teng*.—Mol. *pateka*, *bateka*.—Tet., Gal. *pateka*; vern. term *babuar*.

The Port. word is from the Arabic *batīkh* or *bittikh*.

Pato (gander; drake). Konk. *pát*, drake; vern. terms *hāms*, *rājhāms*.—Or., Beng. *pāti-hāms*.—Ass. *pāti-hāmh*.—Sinh. *pāttayá*. *Pāttí*, goose.—Tam. *vattu*.—Malayal. *pāttu*, drake.—Tel. *bātu*. *Pedda bātu* (lit. ‘big drake’), gander.—Kan. *bātu*.—Tul. *battu*.—Siam. *pet*. *Pet pā*, wild duck.—Tet., Gal. *pātu*.

from the Ar. *sindīya*, and derived from Sindh in India, it cannot be said that they had given the fruit to the Portuguese, because, had they done so, its name would have accompanied it, and in Portuguese there is no word for it corresponding to *sandia*. According to the testimony of Pyrard de Laval, Bernier, and Tavernier, the fruit was also unknown to the French, their word for it *pastèque* being a corruption of *pateca* and imported from India.”]

“Melons, pumpkins from Portugal and from Guinea, patecas, *combalengas* and *biringelas*.” Gabriel Rebelo, *Informação*, p. 172 [*Combalenga* is a species of Indian pumpkin. *Biringela* is the same as *beringela*, q.v.].

“They ate nothing but the bran of the millet and the rind of patecas, which are like our water-melons.” João dos Santos, *Ethiop*, Or., II, p. 182.

The original of the Port. word appears to be the Ar. *bat*, 'drake, gander' (*batak* is the diminutive), also used in Persian and Hindustani.<sup>1</sup> It may be that *batu* has been derived directly from *bat*. The old Portuguese writers use *adem* for *pato*.<sup>2</sup>

[Gonçalves Viana is not disposed to accept the Arabic origin for *pato* and for the following reason: The change of *b* into *p*. In the Bulgar language the gander is called *pŭtŭk* or *pŭtok*, which is a derived form and presupposes the existence of an earlier one, *pat*; it is possible that the Ar. *bat* came to be written that way because of the absence of *p* in that language. In Persian the drake is also called *bat*, and it is probable that the Arabs imported either from Persia, Armenia or India the word which belongs

to the stock of Aryan and not Semitic languages. In Armenia, too, it is called *pat*, or *bad*, according as the dialect which uses the word belongs to Europe or Asia.]

**Patrono** (in the sense of 'patron-saint'). Konk. *pât-ron*.—Tet., Gal. *patrónu*.

? **Patrulha** (military patrol). Mal., Jav., Mad. *patrol* (Heyligers).—Batt. *pataróli*.

**Patrol** appears to be Dutch. The Portuguese term introduced in these languages is *ronda*, *q.v.*

? **Patuleia** (a mob, rabble). Mal. *patuley*, race, tribe.

Did the word go from Portugal or did it come to Portugal from Malacca? The Portuguese dictionaries do not give the derivation of *patuleia*. Gonçalves Viana, however, presumes that it is *patulé* in the sense of 'rustic'.

It might have been brought from Asia by the Spanish gipsies and introduced into Castilian which employs it in the sense of 'irregular troops'.

**Pau** (piece of timber). Mal. *páu*, shaft.

**Paulista** (a Jesuit). Konk.

<sup>1</sup> Gonçalves Viana disputes the Arabic origin of the word.

<sup>2</sup> "In the breeding of adens some break the egg and bring out the duckling which they then rear for the market." F. Pinto, ch. xevii.

"Peacocks, ganders, adens, and all domestic fowls." Lucena, Bk. X, ch. 18.

*Pāvlist* (l. us. at present).—Anglo-Ind. *Paulist* (obs.).<sup>1</sup>

Many legends of a mythic character are current in Goa in respect of the old Paulists.<sup>2</sup>

[The Jesuits were so called in Goa from the famous College of St. Paul (consecrated on the 25th January, 1542, the day of the conversion of St. Paul) which they had there, and the name spread all over India with the extension of the missionary work of the order.]

The Church of St. Paul, completed in 1602, was the seat of the Jesuit College at Macao; this church, according to the testimony of Père Alexandre de Rhodes (*Voyages et Mis-*

*sions*, ed. 1884, p. 56, in Peter Mundy, *Travels*, Hak. Soc., Vol. III, pt. I, p. 163, n. 2.), was the most magnificent that he had seen, with the exception of St. Peter's at Rome, and from this Church and College the Jesuits in China derived the appellation 'Paulists', of which they appear to have been quite proud.<sup>1</sup>

Yule says that the Jesuits "are still called Paolotti in Italy, especially by those who don't like them".]

Pavão (peacock). Mal. *pavam*.

Peão (foot-man, foot-soldier, messenger). Konk. *pyámv* (us. in Salsete).—Sinh. *piyon*.—Anglo-Ind. *peon*.<sup>2</sup>

<sup>1</sup> The news I have is that Don Antonio goes to Shagardy with his household and the RR. PP. Paulistas will look out for him with all zeal expecting that we will be sure to go with him" (1682). *O Chron. de Tissuary*, I, p. 318. [RR. is a plural form, abbreviation of 'Reverend' and PP of *Padres* ('Fathers or Priests').]

[See also quotations from Tavernier and Pietro della Valle in *Hobson-Jobson*.]

<sup>2</sup> "It was in the possession of the Jesuits (commonly called Paulistas with reference to the College of St. Paul)." *O Gabinete Litterario das Fontainhas*.

<sup>1</sup> ["Jesuitts calling themselves Paulists and wherefore.

"As the Church (in Macao) is Named St. Paules, soe Doe they stile themselves Paulists, as Paules Disciples in imitating or Following him in his Function, For as hee was Cheiffe in conversion of the gentiles in those Daies, Soe Doe they attribute thatt office More peculier to themselves in converting the heathen off these tymes." Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, pp. 163 and 164.]

<sup>2</sup> "The Samorim ordered the pião to carry the letter and strictly forbade him to say anything about having seen it." Gaspar Correia, I, p. 421.

[Whitworth gives 'peon' as a corruption of Hindust. *pi-yāda*, 'a foot-soldier'. He is wrong. The Port. word is the Lat. *pedanus*, though ultimately *peon* and *piyada* are akin in root.]

Peça (piece, piece of cloth). Konk. *pēs*; vern. terms *nag, dāgingō, tākō*.—Tet. *pesa*.

In Konkani, *peça* is also the name of 'a piece of gold jewelry'.

[Pedraria (in the sense of 'precious stones'). Anglo-Ind. *polarcon, pedaria* (obs.)<sup>1</sup>—not

in *Hobson-Jobson* nor in the *O.E.D.*]

Pedreiro (stone-mason). Konk. *pidrêr, pidrêl*; vern. terms, *gamvô, chirckânti*.—Mar. *pidrêl*; vern. terms *ganvli, garandiyâ, rāj*.—Sinh. *pedar'uravâ, pedaréravâ*; vern. terms *galvadurâ* (lit: 'a worker in stones'),—Malayal. *peridêri*.<sup>2</sup>

[Pedreiro, pederero ('a small piece of ordnance, mostly used in ships to fire stones, nails, broken iron, or cartridge shot on an enemy attempting to board. It is managed by a swivel.' Vieyra). Anglo-Ind. *pattarero, pateraro, palarero, paterero*<sup>2</sup>.

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[“Pedarria various”. Foster, *The Eng. Part. 1618-1621*, p. 62.]

<sup>1</sup> With regard to the change of *r* into *l*, cf. *kadil*, from Port. *cadeira* ('chair'), *kontril*, from Port. *cantareira* ('a wall cup-board'), in Konkani.

<sup>2</sup> [“Hee likewise in the generall letter to the Radja &c. gave positivo Orders that each of the 3 Sea Ports Shold build and fitt out to Sea 2 men of warre Prows, each to carry 10 gunns and Pattareros, and well manned and fitted with Small arms.” Bowrey, Hak. Soc., p 254.]

[“11th March, 1683. This morning.. we weighed anchor...and being got up with Kegaria, we went on shore... and landed at an old ruined Castle with

“He placed a guard of plains from the place, so that the enemy might not enter once again through the villages.” Diogo do Couto, Dec. V, vii, 3.

[“But he (Canninge) had a tedious... journey of yt...beeinge sett on by the ennemye on the waye, whoe shott him through the bellye with an arrowe... and killed and hurte manye of his pyonns”. Nicholas Withington (1612-16), in Foster, *Early Travels*, p. 269.]

[“Aboute the tyme that I was in Synda, the Boloches tooke a bonte wherin were seven Itallians and one Portugale fryer, which fought with them and were slayne everye man; only the Portugale escaped alive, whoe beeinge verye fatt, they ripped upp his bellye and searched whether there were anye gould or pedareea in his guts”. Nicholas Withington, in Foster, *Early Travels*, O.U.P., p. 220.]



Pyrard uses the French form *perrier*<sup>1</sup> and Manucci the term *petrechos*<sup>2</sup> to denote the identical kind of mortar or swivel-gun. The Anglo-Indian forms are not in *Hobson-Jobson* nor in the *O.E.D.*]

? Pegar (to join; to stick; to take hold of). Mal. *pëgan* (also used in the sense of 'knit, tied, stuck to anything').

—Jav. *pegen*.

According to Dr. Schuchardt, it is a vernacular term.

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mud walls and thatched. We saw one small Iron Gun mounted and an Iron Pateraro." Hedges, *Diary*, Hak. Soc., Vol. I, pp. 66 & 67.]

["Camels of War with Patereroes, on their Saddles, marched with a Pace laborious to the Guiders." Fryer, *East India*, etc., Hak. Soc., Vol. I, p. 271.]

["Camels that carry Petereros." *Idem*, Vol. II, p. 112.]

<sup>1</sup> ["We gave them a mainsail, of which they stood in need, and in exchange they gave us two perriers, or small iron cannon." Pyrard, *Voyage*, Hak. Soc., Vol. I, p. 23. See Gray's note on 'perrier.']

<sup>2</sup> ["Their armament was of small pieces, swivel guns and *petrechos* of bronze, of which the muzzles whence the ball issues were fashioned into shapes of animals—tigers, lions, dogs, elephants, and crocodiles." Manucci, *Storia de Mogor*, ed. Irvine, Vol. II, p. 160. See also note in Vol. IV, p. 430.]

Peito (breast, chest). Konk. *pêt*; vern. term *hardém*—Mal. *peito* (Haex); vern. term *dada*.

Pelouro (a ball, a great shot). ? Beng. *pilurí*.—? Siam. *pliuëk*.—Mal. *pelúru*, *pélor*, *pilóru*, *pílor*.—Ach. *pílor*—Batt. *pélur*, *pinúru*.—Sund., Mad. *pélor*.—Mac., Bug. *pilúru*.<sup>1</sup>

Bulloram Paul gives the Bengali *piluri* as equivalent to the English 'pillory'.

Pena (in the sense of 'pain; punishment'). Konk. *pén*; vern. terms *duhkh*, *khant*; *dand*.—Mal. *pena*, a fine (Haex); vern. term *denda*.

Pena ('quill, writing-pen'). Konk. *pén*.—Mar. *pên*.—Guj. *pên*. *Sisapên* (lit. 'lead pen'), pencil.—Beng. *pená*; the vern. Neo-Aryan terms are *kalam*, *lekhné*.—Sinh. *pena pene*, *taṭu-pena* (lit. 'wing feather'). *Penapihiya*, pen-knife.—Tam. *péna pennei*. *Pene-katti*, pen-knife.—Malayal. *péna*. *Penak-katti*, pen-knife.—Tel. *pēná*.—

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<sup>1</sup> "From your magazines help me with pelouros and gunpowder, of which I am at present in great need". *Letter from the King of Bata*, in F. Pinto, ch. xiii.

Kan. *pēnu*. *Sisapēnu*, pencil.—  
Tul. *penū*, *pīnū*.—Mal., Tet.,  
Gal. *pīna*.

*Kalam*, from the Greek *kálamos* (already introduced into Sanskrit, *kalama*, and also adopted in Arabic, *qalam*), is generally used in the Indian and Malay languages.<sup>1</sup> Even to-day, in different parts, the style, or a small rod with pointed end for scratching letters, is used for writing. *Pen*, in Japanese, appears to be from English, as *pin* is, because they end in a consonant.

**Penacho** (plume or bunch of feathers). Mac., Bug. *pin-áchu*.

**Pencira** (a sieve). Sinh. *penéraya*, *penērēya* (pl. *penéra*); vern. terms *chālanaya*, *kata-ponaya*.

**Penhor** (pledge, pawn). Konk. *pinhor*. *Pinhor dav-run̄k*, to pawn; vern. terms *gūhān*, *tāraṇ*, *aḍar*.—Mal. *pan-jar*, earnest-money.—Sund., Jav. *panjer*.

**Penitência** (penitence). Konk. *penitēms*, *pin̄tēms*;

vern. terms *prājīt*, *pirājīt*.—  
Tet. *penitēnsi*

**Pepino** (cucumber). Sinh. *pipiūna* (= *pipinha*); vern. terms *kēkiri*, *tiyambar*.—  
| Mal. *pepinio*, according to Rumphius. |

**Pera** (for 'guava', *Psidium guayava*). Konk. *pér* (neut.); *pér* ('the guava-tree', fem.).—  
Mar. *perá*; vern. term *jāmb* (properly *Eugenia jambos*).—  
Guj. *per*, *perum*; vern. terms *jam*, *jamphal*.—Beng. *perá*, *piyará*.—Sinh. *pērā*.—Tam. *pērā* (also *gōyā palam* (lit. 'the guava fruit or the Goa-fruit?')).—  
Malayal *pērā* (the tree), *pērakká*, *pérakka*.—Kan. *pérla-mara* (the tree), *pérla han̄nu* (the fruit).—Tul. *péranggáyī*.<sup>1</sup>

*Amrút* or *amrúd* is the name

<sup>1</sup> "Oranges, pomegranates, myrabalans, Indian peras which do not resemble ours." Pyrard, *Viagem* I, p. 338 [Hak. Soc., Vol. I, p. 399].

"Of Indian fruits there are many, pera, figs, *jangoma*, pine-apple, all in abundance, especially in Lunbo." Fr. António da Conceição, in *O Chron. de Tisauary*, II, p. 42. [*Jangoma* is the fruit of the *Placourtia cataphracta*.]

"There is another tree seen in the Island called *pereira*, which bears a fruit resembling the guava of America." Fr. Clemente da Ressurreição, II, p. 338.

<sup>1</sup> Gonçalves Viana points out that the term is Semitic in origin.

of the 'guava' in Hindustani, and *amrud* is the name of the 'pear' in Persian. In Hindustani and Bengali it is also spoken of as the *saphari am* (lit. the 'journey mango' or, rather, 'foreign mango', see *Hobson-Jobson*, s.v. *ananas*), corrupted into *supārī ám*, 'areca-mango'.

In Burma, the guava is called *ma-la-kah-thí*, 'the Malacca-fruit', and the guava-tree *ma-la-kah-bin*. Siamese has *lùk fārāng*, 'fruit European', and *tōn fārāng*, 'tree-foreign' (*fārāng* = Frank).

The plant is indigenous to America and was introduced into India by the Portuguese, who, owing to its similarity, called the fruit *pera*, ('pear'), just in the same way as they called the fruit of the banana-tree *figo* ('fig').

In Africa also the term *pera* is used to denote the 'guava'.

In Konkani, *perad* (from *perada* in the Portuguese dialect of Goa) is a conserve prepared from guavas. See *goiaba*.

[A. Siddiqi (in *JRAS*, July, 1927, p. 560) says: "It is

only in Urdú and also in certain other Indian languages that the name *amrut* is applied to *guava*. The reason is quite clear: *guava* became perfectly naturalised in India, where pear never thrived. The resemblance in shape and colour of *guava* to pear obviously led to the adoption of *amruth* for "guava"—most probably by the Persians or Moghuls naturalised in North-eastern India. In the South-Indian Urdú a "guava" is جام probably on account of its resemblance to a pear-shaped bowl".

Marathi and Gujarati use *jamb* and *jam* for the 'guava', perhaps because the shape of the latter is similar to that of the *Eugenia jambos* (Hindi *gulab-jāman*, 'rose-jāman'), which in its turn is in form like an apple or a pear.]

*Percha* (*naut.*, rails of the head, the outward planks between the beak-head and the keel of a ship). L.-Hindust. *perchá*.

*Perdão* (pardon). Konk. *perdām̐v* (l. us.); vern. terms *bogsanēm̐*, *māphī*.—Tet. *perdā*.

*Perdição* (perdition). Konk. *pirdisām̐v*; vern. terms *naś*,

*satyanāś*.—Tet. *perdisā* : vern. term *lākon*.

**Perdido** (lost). Konk. *perdid*, a person gone astray : vern. terms *hogadlālō*, *ardisā* *higlalō*.—Tet. *perdidu* : vern. term *lākon*.

**Peres** ('a variety of mango'). Anglo-Ind. *peiric*.—Konk., Mar., Guj., *payri* (through the influence of the English word). See *Afensa*. [and notes to *Manga*].

[For the way Portuguese names have been mutilated in Western India, see *Ind. Antiq.*, Vols. XIX, p. 442 and XXIII, p. 76.]

**Permissão** (permission). Mal. *permisi*, | perhaps from Dutch. |

**Pertenças** (appurtenances). Anglo-Ind. *pertenças*, in Bombay. "It (*foras*) occurs in old grants of the local government especially in the phrase *foras* and *pertenças*, the latter also Port., dependencies, appurtenances." Wilson, [*Glossary*, p. 577].

**Peru** (popular form *perum*, turkey). Konk. *perūn*.—Hindi, Hindust., Or., Beng., Ass., Punj. *perū*.—Khas. *perū*, *pirū*.

Gonçalves Viana calls into question the derivation of the fowl's name from the South American state of Peru, because, says he, it is not a native of Peru, but probably of Mexico, and also because the Spaniards, who must have given the word to the Portuguese, call the bird *pavo*, 'peacock', or *pavo común*, 'the common peacock', and not *peru*, and he adds, "for the present the origin of the bird and its name in Portuguese is an enigma". But Diogo do Couto calls the birds *galinhas de Peru*, 'Peru hens': "And all along that route (from Abyssinia) they had been eating many *galinhas do Perú*, partridges, wild cows, stags, doves, turtle doves." *Decad.*, VII, iv, 6.

"There are many pelicans, which are as large as a big gallo do Peru" ('Peru cock'). Fr. João dos Santos, *Ethiop. Or.* I, p. 135.

The French *coq d'Inde*, the German *Calecutische Hahn*, the Dutch *Kalkoen* (from Calicut), the Arabic *Dajāj Hindi*, the Turkish *Hind Tánugu* would point to an Indian origin ; but

the bird is not a native of India, and its name *peru* is an exotic. The word does not exist in Marathi and Gujarati. Hindustani has, side by side with *peru*, *śutra-murgh* (lit. 'camel-cock, ostrich') and *fil-murgh* (lit. 'elephant-cock') from Persian. The Dravidian languages describe the bird by means of various compounds, some of which assign to it a foreign origin.

[The view generally accepted that the domestic fowl all over the world had been derived from a bird met with it in its wild state in India had very likely a great deal to do with assigning the turkey also to India. That the turkey was an exotic and introduced into India by the Portuguese is borne out by the description of the bird from the pen of the Emperor Jahāngīr given below.<sup>1</sup> The turkey, domesti-

cated by the people of Mexico and Peru, was introduced into Europe by the Spaniards, soon after the discovery of Mexico.]

*Pés* (feet). Mol. *pees* (= *pés*), camphor of an inferior quality. See *barriga* and *cabeça*.

*Peste* (plague). Konk. *pest*; vern. terms *māri*, *marī*, *marīk*, *pidā*.—Tet., Gal. *pésī*.

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peahen and smaller than a peacock. When it is in heat and displays itself, it spreads out its feathers like a peacock and dances about. Its beak and legs are like those of a cock. Its head and neck and the part under the throat are every minute of a different colour. When it is in heat it is quite red... and after a while it becomes white in the same places and looks like cotton... Two pieces of flesh it has on its head like the comb of a cock. A strange thing is this, that when it is in heat the aforesaid piece of flesh hangs down to the length of a span from the top of its head like an elephant's trunk, and again when he raises it up, it appears on its head like the horn of a rhinoceros, to the extent of two finger-breadths. Round its eyes it is always of a turquoise colour, and does not change. Its feathers appear to be of various colours, differing from the colours of the peacock's feathers" *Tāzūk-i-Jahāngirī*, Tr. Rogers and Beveridge, I, 215-6. 'Aligarh Text, 104, last line, in Hodivala, *Notes on Hobson-Jobson*, in *Ind. Antiq.*, Vol. LVIII.]

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<sup>1</sup> ["On the 16th Farwardīn [3 April, 1612 A.D.] Muqarrab Khān brought from Goa certain "rarities he met with in that port... Among these were some animals that were very strange and wonderful, such as I had never seen, and up to this time no one had known their names... One of these animals in body is larger than a

? Petardo (petard). Mal. *pétas, petásan*.—Siam. *pa-thāt*.

Pia (stone trough; font). Konk. *pí*.—Beng., Tam. *piyá*.—Tet., Gal. *pia*.

Picadeira (a mason's pick-axe). Konk., Mar., *pikándar*.

Picão (sort of pick-axe with two sharp points used by stone-cutters). Konk. *pikámv*.—Mar. *pikámv*, ? *pikás*.—? Guj. *tikam*.—Sinh. *pikama*; *pikásiya* (from the English 'pick-axe'?).—Malayal. *pikkam*.—Tul. *pikkasu, pikkásu* (perhaps from English).<sup>1</sup>

Picota ('a pump-brake'). Anglo-Ind. *picotta, picottah* (us. in S. India), "a machine for raising water, which consists of a long lever or yard, pivotted on an upright post, weighted on the short arm and

bearing a line and bucket on the long arm".<sup>1</sup>

The term must be well-known, because Percival, in his Tamil-English Dictionary, gives 'picotta' as the equivalent of the Tamil *tulá*, and 'the arms of a picotta' of *tulam*.

Pilar (*subst.*, a pillar, beam).

1 "They take a great ox-cart and set up therein a tall picota like those used in Castille for drawing water from wells." Duarte Barbosa, *Livro*, p. 304 [Hak. Soc., ed. Longworth Dames, Vol. I, p. 221. Mr. Dames (p. 220) says that this water lift was no doubt a contrivance like the *shadūf* used in Egypt, and introduced into Spain by the Arabs. It consists of a leather bag or a bucket which hangs from the end of the long arm of a bamboo crane, while the short arm is weighted with a heavy stone and so nearly balanced that a slight pressure will raise the long arm into the air.]

"The place in which the King orders justice to be administered to wrong doers is the picota." Gaspar Correia IV, p. 151. [This is another acceptance of *picota*. The dictionaries give 'a species of a pillory' as one of the meanings of the word, and it is apparently used here in that sense. In *Hobson-Jobson*, s.v. *picottah*, there is a quotation also from Correia, in which the word has the meaning of a 'pillory'. Yule says that the *picota* or ship's pump at sea was also used as a 'pillory' which explains its use by Correia in that sense.]

1 "And so they used to carry *bancos pinchados, marões, picões*, gunpowder, and other materials." João de Barros, Dec. II, vii, 9. [*Banco pinchado* is a contrivance which had the appearance of a bench (*banco*) and was used formerly in battering down (*pinchar*) walls. *Marões* from *marram* is a sort of hammer used by bombardiers.]

"The Captain sent him a hundred men with mattocks, and another hundred with *picões*, and a third hundred with baskets and bowls." Gaspar Correia. III, p. 617.

Mad. *pélar*.—Jav. *pilar*.  
*Milar*, “to crack along the  
 whole length” (Heyligers).

The change of *p* into *m* is  
 normal in the formation of  
 Javanese words.

Piloto (pilot). Konk. *pilót*;  
 vern. term *sukāṇemkár*.—Tet.  
*pilótu*.

Pimentos (*Capsicum gros-  
 sum*, Roxb.). Camb. *metis*.

With regard to the dropping  
 of the first syllable, cf. *Sés*=  
*Francês* (‘Frenchman’).

[? Pinaca (the residue that  
 remains after oil has been  
 expressed from seeds or coco-  
 nuts; the word is current in  
 Asio-Portuguese). Anglo-  
 Ind. *poonac*.<sup>1</sup>

The Port. form shows the  
 influence of Konk. *pināk*  
 (Sansk. *piṇyāka*): the Anglo-  
 Indian form appears to be

<sup>1</sup> [1786.—“What is left after the oil  
 is expressed from coco-nut is *Pināca*,  
 which is useful for fattening pigs,  
 ducks, and hens.” Fra Paolino,  
*Viaggio*, p. 116, in *Glossario*.]

[“The following are only a few of  
 the countless uses of this invaluable  
 tree (the palm): . . . The oil, for rheuma-  
 tism, for anointing the hair, for soap,  
 for candles, for light; and the *poonak*,  
 or refuse of the nut after expressing  
 the oil, for cattle and poultry.” Ten-  
 nent, *Ceylon* (1859), Vol. I, p. 109, n.]

directly taken from the Tamil  
*punnakku* (Whitworth gives it  
 as *pinnakku*) or the Sinh.  
*punakku* and not influenced by  
 Portuguese dialects, though  
*pinaca* occurs much earlier  
 than *poonac* in the writings of  
 European travellers. The  
 word is not mentioned in *Hob-  
 son-Jobson*, but is found in the  
*O.E.D.*]

Pinchar (to push, to thrust).  
 Mal. *pícha*, to fling or throw  
 down.

Used in the same sense in  
 the Portuguese dialects in  
 Asia.

[Pinda (*Arachis hypogaea*,  
 ground-nut). Anglo-Ind. *pin-  
 dar*.<sup>1</sup> Not in *Hobson-Jobson*.

The Portuguese word is an  
 adaptation of *mpinda* used in  
 Congo. The *O.E.D.* says that

<sup>1</sup> [“Sometimes they (the common  
 people of Surat) Feast with a little  
 Fish, and that with a few *Pindars* is  
 esteemed a splendid Banquet. These  
*Pindars* are sown under ground and  
 grow there without sprouting above  
 the surface, the Cod in which they are  
 Inclosed is an Inch long, like that of  
 our Pease and Beans. . . Some of these  
 I brought for *England*, which were  
 sown in the Bishop of *London’s* Garden,  
 but whether they will thrive in this  
 Climate is yet uncertain.” Ovington,  
*Voyage to Surat*, O.U.P., p. 50.]

this name for the nut was carried by negroes to America, and that the name for the ground- or pea-nut in the West Indies and Southern United States is 'pindar'. But which is the original home of this nut? De Candolle inclines to the view that it is a native of Brazil and that it was carried from there to Africa and Asia by the Portuguese. But there are serious difficulties in the way of accepting this view; the most important of which is that the dispersion of this plant over a very large part of Africa and the extensive zones in which it is and was cultivated cannot be easily accounted for by assuming that the plant was introduced into Africa after 1500. Burton (*Lake Regions*, II, 52) referring to a region situated on the borders of Tanganyika says "*U-Karanga* signifies etymologically the land of ground-nuts." Now there are those who identify 'U-karanga' with the land of Mocarangas or —Ba-caranga—which as a province of the grand empire of Monomatapa was known to Fr. João dos Santos. If, therefore, the etymology suggested by

Burton is reliable, it becomes very difficult to believe that a plant introduced into Africa after 1500 should by 1580 or 1590 have given its name to a vast region in the interior of the continent.

There are equally great difficulties in assuming that the plant is a native of Africa and was therefrom introduced into America.

There are a series of names by which this plant was known to the Portuguese. Some like the following appear to be of Brazilian origin: *manobi*, *mundubi*, *mendobi*, *mendobim*, *mendoim*, *amendoim*; others clearly African in origin: *mancarra* in Guinea and Cape Verde Islands; *mpinda* on the Congo Coast; *ginguba* in Angola; *karonga* in Swahili on the east coast.

The more probable view seems to be to regard it as indigenous both to America and to Africa. See Ficalho, *Plantas Uteis da Africa Portuguesa*, p. 133 seq., where the question has been discussed at length. Watt, however, is of opinion that the home of the plant is Brazil.



The ground-nut is another of the long list of plants introduced into India in recent times. In India it is known by different names in different localities; some of these are perhaps evidence of successive and independent efforts to introduce it into India. "It may have come from China to Bengal (hence the name *Chini-badam*); from Manila to South India (*Manila-kotai*), and from Africa and very possibly direct from Brazil as well, to Western India." Watt, *The Comm. Prod. of Ind.*, (1908), p. 74. In Konkani it is known as *Mosmichim biknam* ('Mozambique nuts') which attests to its introduction into Goa from Africa.]

[? *Pingue* (*adj.*, fat). Anglo-Ind. *penguin*, the general name of birds of the family *Spheniscidae*.

Yule says that 'penguin' may be from the Port. *pingue*, 'fat', but this conjecture is not accepted by the *O.E.D.* which also rejects, after due analysis and examination, all other derivations till now put forward and maintains that the origin of the word is

obscure. The *Novo Dicionário* derives Port. *penguin* from Fr. *pinguin*. Pyrard mentions "numbers of birds called *pinguy*, which lay there (in the Maldiv Islands) their eggs and young, and in quantities so prodigious that one could not.... plant one's foot without touching their eggs or young". But the editor (Hak. Soc., Vol. I, p. 97) says that there are no penguins at the Maldives and that the author is describing probably *manchots*.]

*Pinho* (pine-wood). Konk. *pín h*. — Malayal. *piñña* (= *pinha*). *Piññapetti*, pine-wood box.

*Pintada* (*Melagris numida*, Linn., Guinea-fowl; "the fowl of India or Angola"). Konk. *pintālgém*.—Anglo-Ind. *pintado*.—Indo-Fr. *pintade*.<sup>1</sup>

[The *Novo Dicionário* says that *pintada* in the above meaning is fem. of *pintado*, 'speckled'.]

<sup>1</sup> "Everywhere on this island (of Saint Helena) there are many wild goats, many wild *pintadas*, very beautiful and big." João dos Santos, *Ethiop. Or.*, II, p. 379.

"The interior of the island [of Fogo in Cape Verde Islands] abounds with

**Pintado** (painted or spotted cloth). Anglo-Ind. *pintado* (obs.), *chintz*.<sup>1</sup> [See *salpica-do*.]

game; *pintadas* (which they call Guinea-fowls), quails, and mountain goats" *Jour. Geo. Soc. Lisb.*, 5th series, p. 385. [Fryer (*East India and Persia*, Vol. I, Hak. Soc., p. 51) speaks of meeting "with those feathered Harbingers of the Cape, as *Pintado* Birds, etc.", and the editor identifies them with the "Cape pigeon or *Pintado* (Port. *pintado*, "painted") Petrol, *Daption Capensis*", and also says in *Hobson-Jobson* (s.v.) that the word is more commonly applied to the Cape pigeon].

[*Pintados* is a Fowle well knowne and Much Noted by Seamen in these parts: Found no where butt aboutt Cape Bona-esperanza allthoughe seene sometymes 4 or 500 leagues off of it to the Northward and Southward off itt aboutt the biggnesse of Pidgeons." Mundy, *Travels*, Hak. Soc., Vol. III, pt. II, p. 359.]

<sup>1</sup> "And so there are (in Gujarat) also other *pintados* ('coloured clothes') of diverse kinds." Duarte Barbosa, p. 282 [Hak. Soc., ed. Dames, Vol. I, p. 154].

"Here (in Paleacate) are made great abundance of cotton *pintados*." *Id.*, p. 360 [Hak. Soc., ed. Dames, Vol. II, p. 132].

"They use to make payment in *pintados* from Cambaya." Gaspar Correia, II, p. 41.

"Four bales of tapestry and *pintados*." *Id.* III, p. 51.

[*"For these remouue all like princes,*

**Pintar** (to paint). Konk. *pintár-karũnk*, *pintáruñk* (an exceptional formation from the substantive *pintár*, 'painting').—Sinh. *pintáre-karaṇavā*.—Malayal. *pintārikā*.—Gal. *pintar*.

**Pintura** (painting). Konk. *pintár*; *pintár* (from the Port. verb.); vern. terms *chitr*, *nakśó*, *pratirúp*.—Sinh. *pintáruva*, *pintárēma*, *pintūraya*; vern. terms *sitiyama*.—Malayal. *pintārāni*.

**Pipa** (a cask; also a barrel). Konk. *píp* (also *pimp*, in Kanara).—Mar. *píp*, *pimp*.—Guj. *píp*.—Hindi, Hindust., Nep., Punj. *pípā*.—Beng. *pípā*, *pipe*, *pimpa*.—Sindh. *pípa*.—Sinh. *píppaya*, *pippe*. *Píppa*—*pa-vaḍuvá*, a cooper.—Tam. *píppā*.—Malayal. *píppa*.—Tel.

with seuerall shiftes of tents that goe before, compassed in with Pales of *Pintados*, which are ready euer two dayes for them." Sir Thomas Roe, *Embassy*, Hak. Soc., Vol. II, p. 275.]

[*"They (the 'Gentues')* are generally a very Subtile and Cunnige Sort of men, Especially in the way of merchandizeing, also Very ingenuos in workinge Cotton Cloth or Silke, *pantados*." Bowrey, Hak. Soc., p. 9.]

[*"There was not One peece of Pintadoe, or any other Paintings."* *Id.*, p. 9, n.]

*pípaya*.—Kan. *pipe*, *pipái*,  
*pīpáyí*.—Tul. *pipa*, *pīpáya*,  
*pīpáyí*.—Gar., Khas., Mal.,  
 Ach., Mac., Nic., Malag. *pípa*.  
 —Siam. *píb*; vern. term *tháng*.  
 — | Chin. *pí-pǎ-tung* |.<sup>1</sup>

There is another word *pipa*  
 in Malay, Madurese and Galoli  
 (*pipó* in Javanese), which  
 comes from the English 'pipe'  
 and signifies a 'tobacco pipe'.

Pires (saucer). Konk. *pír*.  
 —Hindust. *pirich*; vern. terms  
*taštari*, *thāli* (as in Hindi).—  
 Beng. *pirij*.—Ass. *piris*.—Sinh.  
*pirissya*.—Tam. *piris*.—Khas.  
*phiris*.—? Mal., Ach., Sund.,  
 Jav., Bal., Day., Mac., Bug.  
*piring*.—Tet., Gal. *piris*.

The Portuguese dialect of  
 Malacca has *pirin*, and Cape  
 Dutch *pierentje*.<sup>2</sup>

<sup>1</sup> "For a Portuguese not to wish to  
 pay for the transport of a *pipa* of  
 wine!" Damião de Góis, *Chron. de D.*  
*Manuel*, IV, ch. 18.

"He handed over the cooper's work-  
 shop to Francisco de Mello Pereira, so  
 that he might get him to turn out bar-  
 rels, large wooden bowls, *pipas*."  
 Diogo do Couto, Dec. VI, viii, 5.

<sup>2</sup> "A dozen pyres from India, of  
 ordinary quality, each valued at 80  
*reis*" (1613). A. Tomás Pires, *Mate-  
 riales*, in *Jour. Geo. Soc. Lieb.*, 16th  
 ser., p. 743.

"A pires of silver, gilded over."  
*Ibid.*, p. 754.

*Kacha-piring*, *picha piring*  
 (lit. 'broken-plate'), in Sunda-  
 nese, is the name of *Gardenia*  
*florida*.

Rigg says: "*Piring*, plate,  
 big plate such as is used by  
 Europeans. The small Chinese  
 plates which are used by the  
 natives are called *pinggan*." But  
 Swettenham on the con-  
 trary in his English-Malay  
 dictionary gives: Saucer,  
*piring*; Plate, *pinggan*. Favre  
 gives to both words the mean-  
 ing of "*soucoupe* ('saucer'),  
*assiette* ('plate')". Bickers  
 mentions *piring*, 'plate'; and  
*piring teh* (lit. 'plate for tea'),  
 'saucer'. | Wilkinson gives it  
 the meanings of 'plate,  
 saucer'.

The word *pires* appears to  
 be originally a Malay word,  
 adopted by the Portuguese and  
 taken to India together with  
 the word *chá*. But the termi-  
 nation *es* or *is* offers some diffi-  
 culty, because *piring* ought  
 normally to give *pirim*. Per-

"He (the King of Annam) sent three  
 big trays, japanned and gilt, round,  
 two spans high, full of many dishes;  
 each of these trays contained many  
*pires*, forming a sort of a mound, in  
 which there were all sorts of eatables."  
 A. F. Cardim (1649), *Batalhas*, p. 80.

haps *pires* is the plural of \**pirim* and stands for \**pir-ins*. Its derivation from the Hindustani *pirich* is improbable, for it has the appearance of an exotic and is not mentioned by Shakespear in 1817.

[In the *Glossario*, the author says that it appears to him that the Hindust. *pirich*, the Beng. *pirij*, and the Sinh. *pirissiya* are adaptations of the Port. *pires*. The vern. terms in Hindustani, as also in Hindi, are *taštari*, *thali*. The word is not mentioned by Shakespear in 1817; on the other hand it is to be met with in almost all the Malasian languages in the form *piring*, 'a little plate.' From this it might be inferred that it was in Malasia that the Portuguese first received the word, and from there introduced it into India. Again, Cândido Figueiredo mentions *pire* as a cant term and gives it the meaning of a 'plate.' To this Dalgado says that it is not improbable that the word in this form, modified by Portuguese influence, was imported by gipsies from the Malay *piring*, 'small plate.'

It might be mentioned that Portuguese is the only one of all the European languages which uses *pires* in the sense of 'saucer,' and this in itself is proof that the word is of non-European origin. With regard to the borrowing of names for tea and everything connected with its service, see *chicara*.]

[? Piroga (a long canoe or dug out used by the American Indians).—Anglo-Ind. *porgo*, *purgo*, *purga*, *pork* (obs.).<sup>1</sup>

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<sup>1</sup> ["Here in Bengala they have every day in one place or other a great market which they call Chandeau, and they have many great boats which they call Pericose, wherewithall they go from place to place and buy rice and many other things". Ralph Fitch (1583-91), in Foster, *Early Travels in India* (1921), p. 26. Foster says that 'pericose' is the 'porgos' or 'purgoos' of later writers, and that the word is possibly a corruption of the Port. *barca*; if this is so, it is the earliest reference to this word.]

[“Immediately on receiving this information, the Father Vicar de la Vara ordered a porca to be got ready. This kind of rowing boat is almost as common in those parts (Kingdom of Angelim or Hijli) as dingues and balones . . . The porca was manned with strong rowers . . .” Manrique, *Travels*, Hak. Soc., Vol. I, p. 24.]

[“Several Sorts of boats that Use the Rivers, whose Shapes are as here followeth. . . . .”]

'Porgo' in this sense is not found in the *O.E.D.* Yule says that 'porgo' most probably represents Port. *peragua*. Port. dictionaries mention no such word, but it is evident that Yule is referring to Port. *piroga* (Span. *piragua*, Fr. *piroque*). Skeat lists it among Carib-bean words (*Notes on Eng. Etym.* (1901), p. 349), but Marcel Devic (Supplement to Littré) connects the Fr. *piroque* with Malay *prāhū* which, according to Yule, is responsible for Anglo-Ind. *prow*, *parao*, etc., (See *parao*). Sir Richard Temple (*Ind. Antiq.*, Vol. XXX, p. 161) is of the opinion that

A Purgoo. These Use for the most part between Hugly and Pyplo and Ballasore. With these boats they carry goods into the Roads On board English and Dutch &c., Ships". Bowrey, Hak. Soc., p. 228. See also editor's note for other references in which the word is spelt 'Porgo', 'Purgoo', 'Porkoe', and 'Porka'.

[*"January 30 (1683).—The Thomas arrived with ye 28 Bales of Silk taken out of the Purga, and was dispatched for Hugly ye same night". Hedges, Diary, Vol. I, p. 65.]*

[*"Will send aboard with all expedition both goods and provisions—'some by the pynnace, others by porks'". Foster, The English Factorics 1634–1636, p. 51.]*

'purgoo or porgo' is probably an obsolete Anglo-Indian corruption of an Indian corruption of the Portuguese term *barco*, *barca*, terms which were used for any kind of sailing boat by the early Portuguese visitors to the East.<sup>1</sup>

"The purgoo then was a barge (*barca*) confused with the bark (*barco*), just as the sail-less barge and the sailing bark have been confused in the West" (*op. cit.*, p. 162).

There is a description of a 'purgoo' in Bowrey (p. 228)

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<sup>1</sup> [*"Into the Island of Cuaquem they imported many spices from India, and there they embarked in geluas (which are a kind of barques (barcos), like caravelas, which ply in the Straits), and were carried to Coçaer . . . and there (Canà) they took passage in barges (barcas), and in a few days' time reached Cairo". Comm. of A. Albuquerque, Hak. Soc., Vol. II, p. 230.]*

[1504.—*"All the paraaos and catures left and many other small barks (barcos) which are called tones." Letters of A. Albuquerque, Lisbon, III, p. 261.]*

[1560.—*"All the people went in small boats (bateis); and the King in his barks (barcos) which are of fine workmanship and which are called tones". Gaspar Correia, Lendas, I, p. 378, in Glossario.]*

and also an illustration (Pl. XIII) which most certainly does not look like an American Indian canoe.]

**Pistola** (a pistol). Konk., Guj. *pistol*.—Mar. *pistol*, *pistul*.—Hindust. *pistol*, *pistaul*.—Beng. *pistol*.—Sindh. *pistola*.—Punj. *pistaul*.—Sinh. *pistô-laya*, *pistôle*.—Tel. *pistôlu*.—Kan., Tul. *pistulu*.—Gar., Mal. *pistol*.—Ach. *mestol*. Cf. *meskut* = *biscoito* ('biscuit').—Batt. *pestul*.—Sund. *pêstol*.—Nic., Tet., Gal. *pistola*.—Jap. *pis-toru*, *pisutoru*.—| Turk. *pish-tow*.<sup>1</sup> |

Some dictionaries give as the source-word the English 'pistol' or the Dutch *pistool*. Dr. Schuchardt refers the Malay word to Dutch.

**Poa** (*naut.*, bridle of the bow-line). L.-Hindust. *páo*.

**Pobre** (poor). Konk. *pobre* (l. us.). *Pobrâñchém ghar*, asylum for the poor.—Beng. *pobrí* (*subst.*). Properly speaking, it denotes 'the servant of the church' (such as a bell-ringer, grave-digger, etc.), who must

formerly have been selected from amongst the poor.

**Pobreza** (poverty). Mal. *pauresa* (Haex).

**Polal** ("a raised platform on which people sit, usually under the verandah or on either side of the door of the house"). Konk. *puyál*.—Tel. *payal*, *pay-álu*.—Anglo-Ind. *pial*.—Indo-*Fr. poyal*.<sup>1</sup>

[The Port. word is itself derived from the Lat. *podium*, 'a projecting base, a balcony'. Yule says it corresponds to the N. India *chabutra*.]

? **Policia** (police). Konk., Guj., Hindust. *polis*.—Tel. *polisu*.—Kan. *pólis*. The forms in some of the vernaculars, perhaps, owe their origin to English.

**Poltrona** (arm chair, as a rule, stuffed). Konk. *pultran*.—? Mal. *pātarána*.

Gonçalves Viana throws doubt on the Portuguese origin with reference to the Malay word.

[The Port. word is the It. *poltrona*, the feminine of

<sup>1</sup> "The arms which could be employed in this post were blunderbusses and pistolas." João Ribeiro, *Fatalidade hist.*, Bk. II, ch. xxiv.

<sup>1</sup> "There were large seats like poyaes built of earth, very well made." Gaspar Correia, I, p. 87.

*poltrone*, in the sense of 'a lazy fellow'. *Poltrona* in It. is also 'a large chair, with arms, and almost always cushioned'—the very seat for an idler. Cf. the English 'easy-chair'.]

**Polvorinho** (powder-flask). Konk. *polvorinh*; vern. term *tośdán*.—Tet. *polvorínhu*.

**Pomba** (dove). Mal. *pomba*, *pombaq*, *pamba*, *pambaq*; vernacular term *parapāti*.—Tet., Gal. *pomba*.

? **Pompa** (pomp). Mal., Sund. *pompa*.—Jav., | Mad. | *pómpó*.

Dr. Heyligers, who mentions the word and assigns to it a Portuguese origin, gives it the French meaning *pompe*, which may stand as much for 'pomp' as for 'pump'. In the former meaning, it may be derived from Portuguese; but in the second, undoubtedly, from the Dutch *pomp* or the English 'pump'. Malay has *bomba* and *pomba* in this sense. | Wilkin-son derives the word from Dutch and gives it the meaning of 'pump'. | See *bomba*.

**Ponta** (peak, tip). Konk. *pont*.—? Mar. *pot*; vern. terms *taḍ*, *tembí*, *agr*, *damas*, *śiṅg*, *suñk*, *poñkh*, *pālam*, *padar* (ac-

cording to different senses).—L.-Hindust. *pont*, *pontá*, *puntá*, promontory; *pontá*, the end of a rope. *Ponte ká phutín*, or *putín*, thick knot of the ropes of the sails. *Puntá chhoṛ dená*, to double a cape at sea.—Ach. *ponton*.

Molesworth derives *pot* from the Persian *póta* or *móta*.

**Ponto** (point, stitch, dot). Konk. *pónt*.—Bug. *póntu* (in a game of cards).—Tet., Gal. *póntu*.

**Por** (*prep.*, for). Mal. *por*, for.

**Porcelana** (porcelain, china-ware). Konk. *phuslán*, a por-ringer; vern. term *kāmsó*.—Sinh. *pusalana*, *kuslána*, cup, beaker.

*Persulana* has the same meaning as *tigella*, 'a por-ringer', in the Portuguese of Goa. Gonçalves Viana says (*Palestras Filológicas*) that "the old Portuguese chroniclers regarded the term *porcelana* as synonymous with *chá-vena* ('tea-cup')".<sup>1</sup>

<sup>1</sup> Fernão Pinto invariably uses *per-çolana* for *porcelana*.

"They were ready to give me in Balagate a *porcelana* for 200 *par-daos*." Garcia da Orta, Col. xliv.

[The Port. word comes from the Italian *porcellana*, which

"Porcelana is here used in the sense of a cup; it was customary to use it in that sense in that age." Conde de Ficalho (*Colequios*, Vol. II, p. 221).

"Fifteen to twenty scores of porcelanas and as many more of plates." (1585). *Archivo Port. Or.*, fasc. 5th, p. 1021.

["They make here (in China) great store of porcelain, which is good merchandize everywhere. Thir they make from the shells of fish ground fine, from eggshells and the white of eggs and other materials. From these they make a paste which they place under the ground "for a certain time." This among them is held to be a valuable property and treasure, for the nearer the time approaches for working it the greater is its value." Barbosa, Hak. Soc., ed. Dames, Vol. II, pp. 213 and 214. See also editor's note.]

"The earthen Pots, Porcelains ('Cuppes') and vessels that are made there (China), are not to bee numbred, which are yearly carried into India, Portingall, Nova Spaignia . . . . These Pots and Porcelains ('Cups') are made . . . of a certaine earth that is verie hard, which is beaten smal and then layed to steepe in Cesterns of stone full of water." Linschoten, *Voyage*, Hak. Soc., Vol. I, pp. 129 and 130.]

["The heathenish Indians that dwell in Goa are verie rich Marchants, and . . . . not onely sell all kindes of Silkes, Sattins, Damaskes, and curious works of Porselyne from

in mediæval times was the name given to the molluscs called *Cypracidæ*, or 'Venus shells', or in India 'cowries'. The word is adapted from the It. *porcella*, diminutive of *porco*, which is the same as the Latin *porcus*, 'a hog', and was applied to these shells because of their strong resemblance to the body and back of a pig. The enamel of these shells was used

China and other places, but . . . Silke . . ." *Id.*, p. 228.]

["When the Portugals go from Macao in China to Japan, they carry much white silke, golde, muske, and porcelanes and they bring from thence nothing but silver." Ralph Fitch, in Foster, *Early Travels* (1921), p. 41.]

["A chiefe citie of trade in his (Tartar) territorie is Yar Chaun (Yürkhand), whence comes much silke, purslane, muske, and rheubarb." William Finch, in *op. cit.*, p. 169.]

[References to the term 'porcelain,' in its various forms from English and Dutch writers have been given, because it is not easy to say for certain whether their use of this word (in use in Europe from about the 14th century), especially in reference to the Portuguese trade in this article, and in its accoptation of 'a tea-cup', which is peculiar to Portuguese, was not influenced by the currency which the Portuguese term must have at one time acquired in India and the Far East.]



in the Middle Ages in lining ornamental pottery and especially cups. From this the word came to signify in Portugal the cup itself, and finally to denote the material out of which cups are made, and this is the meaning which it generally has to-day.]

**Porco** (pig). Malayal, *pórk-ku* (l. us.); vern. terms *panni*, *súkaram*.

The motive for the introduction of this word into Malayalam is not known; perhaps it was the same as brought about the adoption of *burro* ('ass') in Sinhalese.

**Por força** (by force). Mal. *par forsa*, *per forsa* (Haex).

| **Portugal** (Portugal). Pers. *purtughál*, orange; vern. terms *naránj*, *nárang*.—Turk. *pòrtugál*.

Italians also call the orange *portogallo*, but it is not known whether they transmitted the name to the Turks and the Persians, or whether the latter received it from some other source. See *Hobson-Jobson*, s.v. orange. |

[Yule thinks that, though it is scarcely right to suppose that the Portuguese first

brought the sweet orange into Europe from China, credit must be given to them for the cultivation and propagation of the fruit in Portugal, especially, in Cintra; for thus only can one account for the persistence with which the name of *Portugals* has adhered to the fruit in question. "The familiar name of the large sweet orange in Sicily and Italy is *portogallo*, and nothing else; in Greece *portogalea*, in Albanian *protokale*, among the Kurds *portôghâl*; whilst even colloquial Arabic has *bur-tūkân*."]

**Português** (a Portuguese). Konk. *Portuguêz*; vern. term *phirangí* (from the Persian).—Tet. *Portugêz*.

[Whitworth says that Portuguese is a term "applied in India not only to immigrants from Portugal, but also to the community of mixed Portuguese and Indian descent permanently settled in India. The latter are in western India called also Goanese." It is true that the 'Goanese' not only in western but also other parts of India are spoken of as 'Portuguese', but the implication that they are of mixed Portu-

guese and Indian descent is certainly not correct. The inhabitants of Goa with very few exceptions are pure Indians and have no vestige of Portuguese blood. Albuquerque's well-known policy of encouraging the Portuguese to marry women of the country has, perhaps, given currency to the belief that the Christian inhabitants of Goa who affect European ways of dress and have Portuguese names are the descendants of these marriages. This is far from the truth. The descendants of these and similar alliances during the centuries of Portuguese connection with the East are known as *mestiços* or half-breeds and form a social stratum distinct from that of the Christian natives who are converts from Hinduism. These latter would regard it as a very great offence to be referred to as being of mixed descent.

Some of the Christian inhabitants of Goa who emigrate to British India in search of their livelihood describe themselves as Portuguese. They do this because they believe that such a designation gives them a

better social status and provides opportunities for more lucrative employment; also because they think that Portuguese constitutional law which recognises the political and social equality of the colonials with the citizens of Portugal gives them also a right to describe themselves as Portuguese. There are others who desire to stress their own individuality and race and to demonstrate their regard for their own country and its history and call themselves Goans—not Goanese;<sup>1</sup> the latter term has come to be regarded among them as containing a sneer. Others again who are alive to the confusion that results from Indians calling themselves Portuguese try to get over the difficulty by a sort of compromise and call themselves Indo-Portuguese or Goa-Portuguese. Thus in Bombay there used to exist two institutions belonging

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<sup>1</sup> ["The growth of Goan communities in British India has been very marked and remarkable during late years.... The Goans have their school and Institute in Poona, societies in Bhusawal and Harda and a Hall and Association in Karachi—the outcome of much self-sacrifice and patriotism." *Boletim Indiano*, No. 1, p. 8.]

to these emigrants from Goa one of which was called the '*Gremio Português*' and the other '*União Goana*', whereas in Calcutta they have a review called 'The Indo-Portuguese Review' and in Karachi their principal centre of social life is known as 'The Goa-Portuguese Association.'

In their early connection with Goa the Portuguese referred to its inhabitants as *Canarins*, but as this term, like 'Goanese' in British India, came to be regarded as conveying an offensive connotation, they at the present time speak of the people of Goa as *Goeses* and not *Goanos*.

The Portuguese policy of intermarriages had been fruitful in a fairly large Luso-Indian population which was to be found in the principal centres of Portuguese trade in India: Calcutta, Madras, Cochin, etc. These mixed descendants were at one time proud of their Portuguese extraction and names, spoke a dialect of Portuguese, and described themselves as 'Portuguese', but during the closing decades of the last century, with the recognition of

the Eurasian or Anglo-Indian community as deserving of especial consideration at the hands of the British Indian Government, the Luso-Indians were not slow to identify themselves with the Anglo-Indians with the hope of bettering their prospects. They gave up Portuguese speech, altered their Portuguese surnames, intermarried with Anglo-Indians, and, in fact, did everything that they thought necessary to draw a veil over their past history. When English factors or travellers speak of the 'Black Portuguese'<sup>1</sup> or *Kala Firingis*, they are probably referring to these Portuguese half-breeds who were found in most of the important cities in the East and, perhaps in some cases, to Indian converts to Christianity who

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<sup>1</sup> ["The inhabitants (of the Island Junkzelone) are Siams, about 2,000 soules, and about 200 or 300 black Christians, who call themselves Portuguese . . . The black Portugues would be sure to joyn with any European that settles there." *Ind. Antiq.*, Vol. LX, July 1931, p. 103.]

["I would send the *Cala Franguis*, by which term they indicate the coloured Christians who accompany and serve the Portuguese." Manrique. *Travels*, Hak. Soc., Vol. II, p. 228.]

adopted Portuguese style of dress. (See *mestiço* and *topaz*.)

Whilst on th subject it is interesting to record that the indigenous Christian inhabitants of Bombay, Salsete and Bassein, who nowadays call themselves 'East Indians' and who were referred to by the Portuguese as '*Norteiros*' (see note to *Sul*), spoke of themselves in the sixties and seventies of the last century either as 'Portuguese' or 'Native Portuguese'<sup>1</sup>.]

**Porteiro** (porter). Konk. *portêr*.—Mal. *portero*, especial-

ly the door-keeper of the courts of justice.

**Posta** ('post, post-office'). Konk. *póst*; vern. term is *ḍáñk* (l. us.). *Postā-kār*, postman.—? Ar. *būsaṭa* (from Italian, according to Belot).

**Posta** ('a slice'). Konk. *póst*; vern. terms *kapó*, *ravó*.—Gal. *posta*.—| Turk. *póssta*. |

**Pôsto** (office, employment). Konk. *póst*; vern. terms *darzó*, *adhikár*.—Tet. *póstu*.

**[Povo** (inhabitants, common people, parishioners). Konk. *pov*. (l. us.); vern. terms *lak*, *prajā*, *rayt*.—Anglo-Ind. *povo* (obs.).<sup>1</sup>

<sup>1</sup> ["The Native Portuguese community of Bombay, and its condition.—Ever since we have been in a position to judge for ourselves, we have been at a loss to comprehend by what anomaly, or fatality, an important section of the community in this city, we mean the Native Christians, denominated the *Portuguese*...have been treated with such disregard and indifference as to be reduced to utter insignificance both in the eyes of our rulers and the people at large." *O Patriota*, July 1, 1871, p. 9.]

["Our gratuitous adversaries, the Goanese sojourners, have taken it into their heads to charge the Bombay Native Portuguese, and especially the Editor of this Periodical...with envy and hatred towards them." *Idem*, Dec., 1874, p. 45.]

<sup>1</sup> ["And under these the names of one hundred and twenty of the eminents of the Povo in behalf of the whole Povo of the Isle" (of Bombay). *Articles of agreement made and entered into between the Right Honorable Gerald Aungier, Governor of Bombay, &c., and the people of this Island, on the 16th July, 1674*, in Forrest, *Selections*, Vol. II, p. 387.]

["Whereas . . . the contract made between the Governor or Honourable Company and the Povo was unjust. . . the Governor summoned all the Povo to meet at a General Assembly . . . whereupon the Povo in general said they never exclaimed against the said contract. . ." *Id.*, loc. cit.]

["To His Sacred Majesty of great Britain. The Humble Petition of the

'Povo' in its Anglo-Ind. usage is not mentioned in *Hobson-Jobson* nor in the *O.E.D.*]

**Praga** (plague). Malayal. *prakuka*, *pirākuka*, to curse.—Tet. *praga*.

**Pranch** ('scaffolding for masons'). Konk., Guj. *parānch*.—Mar. *parānchī*; vern. terms *mālā*, *pahād*.—L.-Hindust. *parānchá*, raft; platform.—Sinh. *palanchiya*; vern. term *messa*—Tet. *paranja*, *paranju*.—Tul. *parenji*, *pareji*.—| Mal. *paranja*. |

**Prata** (silver). Mal. *práda*, *paráda*, a thin plate of metal; silver-plating, gilding; silvered; gilt. *Ber-práda*, silvered, gilt. *Mam-rada*, to gild; to silver.—Sund, Day. *práda*, *paráda*, thin metal sheet, gold foil.—Bal. *práda*, gilding; gold foil; painting.—Mac., Bug.

**Povo** of the Island of Bombaim" (c. 1663). Khan, *Bombay* (1660-1677), O.U.P. p. 453.]

["It (the Island of Elephanta) may be Ten Miles round, inhabited by the Povo, or Poor." Fryer, *East India*, Vol. I, p. 195.]

[(In Goa) "the *Segniores* minding nothing less than Merchandizing, and the Povo imploying their Fish-hooks and knitting-needles to get a Livelihood." *Id.*, Vol. II, p. 21.]

*paráda*, to gild; gilding; to paint, painter.—Nic. *paráta*, pewter, zinc.

*Paráda-Makáo* (Bug.), silver from Macau; tinsel. *Bátu-paráda*, marble. *Búnga-paráda*, *Bixa orellana*, Linn.

**Prato** (plate; dish). Konk. *parát*, dish of food; viand.—Mar. *parát*.—Hindi, Hindust. *parát*, *parāṭī*, big dish, a tray.—Kan., Tul. *paráta*.

**Prazer** (verb, to please). Mal. *paresser* (Haex).

**Preço** (price). Konk. *prês*; vern. terms *mol*, *kimat*, *dar*, *dhāraṇ*.—Tet. *présu*; vern. term *fólin*.—Gal. *présu*; vern. term *hélín*.

**Pregão** (ban, proclamation). Konk. *pergámv*; vern. terms *ḍāṅgoró*, *dāṇḍoró*.—Guj. *pegám*, message.—Sinh. *peragama*, bans of marriage.<sup>1</sup>

**Prego** (hairpin, nail). Konk. *preg*, a gold ornament

<sup>1</sup> "He ordered the Magistrate to go to all the ships with *pregões*." Gaspar Correia, I, p. 556.

"The Governor ordered *pregões* to be made throughout Gogolá." Diogo do Couto, Dec. IV, v, 5.

["The persons who conduct the auction-sales are called *Pregonneurs* (*Pregoeiros*) or criers." Pyrard, *Voyage*, Hak. Soc., Vol. II, p. 65.]

shaped like a hairpin.—  
Hindust. *preg.* *pareg.*—L.  
Hindust. *prek.*—Beng. *perék.*—  
Khas. *prek*, nail fork.—Mal.  
*prego* (Haex).—Tet., Gal.  
*pregos*; vern. term *kúsan*.

**Pregoação** (preaching).  
Mal. *pregoaçan* (Haex).

**Pregoar** (to proclaim).  
Mal. *pregoar*, to proclaim; to  
preach (Haex).<sup>1</sup>

In the Port. dialect of Ceylon  
*pregoá* is used in the meaning  
of 'to preach'.

**Preparar** (to prepare).  
Konk. *prepārār-karuñk*; vern.  
term *tayār karuñk*, *sanzauñk*.  
—Tet. *prepāra*; vern. term  
*hālu*, *haloti*.

**Presente** (*subst.*, a present,  
a gift). Konk. *prezent*; vern.  
term *sāgurāl*.—Mal. *persén*.—  
Tet. *prezēnti*.

In Konkani the term is also  
used as an adjective.

**Presidente** (president).  
Konk. *pirzent*, one who cele-  
brates a church feast. Used  
in the same sense also in  
Tamil and Malayalam.—Tet.  
*prezidēnti*.

<sup>1</sup> "And they were soon proclaim-  
ed (se *pregoaram*) throughout the  
entirety of Goa with much festivity."  
Diogo do Couto, Dec. VI, v, 4.

**Preso** (imprisoned). Konk.  
*prêz.*—Guj. *parej*. In Konk-  
ani *prêz karuñk*, and in Guj.  
*parej karvum*, means 'to  
arrest; to imprison'.

**Prima** (a female cousin).  
Konk. *prim*; vern. terms  
are *bāpal-bahīn*, *chulti-bahīn*;  
*āyte-bahīn*; *mavśi-bahīn*.—Mal.  
*prima* (Haex).—Gal. *prima*;  
vern. term *liar*.

**Primo** (a male cousin).  
Konk. *prim*; vern. terms  
*bandhu* or *bandh*; *bāpal-bhāv*,  
*chultó-bhāv*; *āyte-bhāv*; *māmc-*  
*bhāv*; *mavśi-bhāv*.—Mal. *primo*  
(Haex).

**Processo** (judicial process).  
Konk. *prosés*; vern. terms  
*khaṭlô*, *nyavahār*.—Tet., Gal.  
*proséssu*.

**Procissão** (procession).  
Konk. *pursāmuv*; vern. terms  
*dindī*, *jātrā* (us. among the  
Hindus).—Tet., Gal. *prosisā*.

**Procuração** (power of at-  
torney). Konk. *prokurāsāmuv*;  
vern. terms *adhikār*, *sattiyā*.—  
Tet., Gal. *prokurasā*.

**Procurador** (an attorney,  
proxy). Konk., Tet., Gal.  
*prokurādor*.—[Anglo-Ind. *pro-*  
*curador* (obs).<sup>1</sup>]

<sup>1</sup> ["This night the Officers, seeing I  
sent not, deliuered the Prisoners into

[The Anglo-Indian word is found neither in *Hobson-Jobson* nor in the *O.E.D.*]

**Profeta** (prophet). Konk. *prophet*.—Sinh. *prophétaya*.

**Promessa** (promise). Konk. *promés* (l. us.); the vern. terms *bhāsāvṇí*, *bolí*; āngvaṇ.—Tet. *promesa*.

**Pronto** (ready). Konk. *promt*; vern. terms *tayár*, *ruzú*.—Tet. *próntu*: vern. terms *tók*.

[**Propagandista** (a missionary or convert of the Roman Catholic congregation of the Propagation of the Faith).—Anglo-Ind. *propagandist*.<sup>1</sup>

In India this term was generally used in opposition to 'padroadist' (*q.v.*).]

**Proposta** (proposal). Konk. *propost* (l. us.); vern. terms

*bolṇém*, *vachan*.—Tet. *proposta*; vern. term *lia*.

**Próprio** (one's own, proper). Konk. *propr*; vern. terms *āpṇāchó*, *khāsgí*; *āpanach*.—Tet. *própi*; vern. term *lólun*, *rásik*.

**Protesto** (protest). Konk. *portést*; vern. term *nākár*.—Tet. *protéstu*.

**Prova** (proof). Konk. *prov* (us. only among the educated classes), *puráv*.—Mar. *puráv*, *purāvá*.—Guj. *purāvó*. The Neo-Aryan terms are *dākhló*, *pramāṇ*.—Tel. *puroya*.

Molesworth gives as the original of the Marathi word the Sanskrit *pur*, confounding the meanings of the various derivatives.

**Provar** (to prove). Konk. *provár-karuṅk*.—Guj. *purvār* (*adj.*), proved. *Purvar karvum*, to prove. *Purvāri* (*subst.*), proof.

**Proveito** (profit, advantage). Mal. *proveito* (Haex).

**Provisor** (provisor; holder of a provision; a Bishop's Vicar-general). Konk. *provisor*. Beng. *proviṇor*.

**Prumo** (lead, plumb). Konk. *purim*; vern. terms *aḷambó*, *lamb*; *budíd*, *tháv*.

my Procuradors power." Sir T. Roe, *Embassy*, Hak. Soc., p. 446.]

[“To receive justice from our Procurador General.” *Id.*, p. 509.]

<sup>1</sup> [“Let the Propagandists bring forth statistics....and show the conversions they have effected in India.” *Plain Facts Plainly Told* (Bombay, 1885) by R. M. P., p. 59.]

[“The Padroado party aimed a blow at the Propagandists.” E. R. Hull, *Bombay Mission History* (Bombay, 1927), p. 290.]

—L.-Hindust. *prum.*—Mal. *prum, parum.*

Gundert derives the Malay-alam *olumby* from the Portuguese *plumbo*; but it appears that the word is affiliated to the Sanskrit *aralamba*.

Púcaro (an earthen cup). Konk. *púkr*; vern. terms are *mogh, guḷam.*—Sinh. *púkurura, púkiraya.*—[Anglo-Ind. *puck-cry* (rare and obs.).]—Gal. *púkāru.*<sup>1</sup>

[The Anglo-Ind. form is not mentioned in *Hobson-Jobson* nor in the *O.E.D.*]

Púlpito (a pulpit). Konk. *pulpút*; vern. terms *manch* (l.

1 "There are houses where they sell at the door water in many pucaros and earthen vessels, as they do along the riverside in Lisbon." Gaspar Correia, I, p. 815.

"An earthenware pucaro." Lucena, *Historia da Vida*, Bk. VII, ch. 4.

["The Water is preserved in Jarrs, and drank out of Puckerries, that keep it cooler than any where else." Fryer, *East India*, Hak. Soc., Vol. II, p. 163. Crooke, who edited Fryer, could not give a satisfactory explanation of the word. I have not found the word used by any English traveller other than Fryer.]

["Earthern Jars for Water, and Puckerries, which are porous Vessels to keep their Liquor Cool." *Id.*, Vol. III, p. 135.]

us.), *sadar* (us. in Salsete). | Tam., Kan. *pulpitu.*—Mal. *pulpito* (Haex).—Tet., Gal. *púlpitu.*

Purgá (purgative). Konk. *púrg*; vern. term *bhāyri.*—Tet., Gal. *purga.*

Purgatório (purgatory). Konk. *purgator.*—Beng. *purgātorí.*—Sinh. *purgatóriya.*—Tet., Gal. *purgatóri.*

## Q

Quanto (how much). Mal. *quanto* (Haex).

Quanto mais (how much more). Mal. *quanto mas* (Haex).

Quaresma (popular form *coresma*, Lent). Konk. *korej̄m.*—Beng. *korj̄ma.*—Tam. *karesmai.*—Tet., Gal. *koresma.*

Quartel (military barrack). Konk. *kartel.* The word is also used to signify 'contribution or tax paid every quarter.'—Tet. *kartel*; also signifies 'arrested, to arrest'.

Quarto (*subst.*, quarter; apartment). Konk. *kvárt*, room, apartment, also used of 'the fourth part of a piece of paper', or 'the quarters of an hour'.—Tet. *kvártu*, apartment.

Queijo (cheese). Konk. *kêj.*



—Sinh. *kéju*.—Mal. *kéju*, *kíju*.  
 —Sund. *kíju*.—Jav., Mad.,  
 Mac., Bug. *kéju*.—Tet., Gal.  
*keiju*.

**Querubim** (a cherub).  
 Konk. *kerubím*.—Hindust.,  
 Beng. *kārūbim*.—Malayal.  
*kheruba*.—Tul. *kerubi*.—Bug.  
*karūbiyúna*.—Jap. *kerubin*,  
*kerubu*.—Pers. *karūbí*.—Ar.  
*kirub*.

The word is of Hebraic origin. In some of the above languages it must have found its way without the intervention of Portuguese.

[Queve (a Portuguese form of the Cantonese *kan-pan*, 'an attendant, an interpreter', used in the sense of 'a broker or go-between').—Anglo-Ind., *keby*.<sup>1</sup>

The citation below from

<sup>1</sup> ["The Portuguese, at the instance of the Queves or merchants of the province of Canton...then moved to the island of Macan" (Macao). Manrique, *Travels*, Hak. Soc., Vol. II, p. 69.]

["18th August, 1637. On the morrow, haveinge procured a petition to be formally drawne by the meanes of the said Noretty (who after shalbe styled our Keby or Broker), they were called ashore." Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 209.]

["Silver we desire shall be delivered in presence of the Queves." *Idem*, p. 211.]

Mundy is the only passage in which we have come across this word. The Portuguese form is not mentioned in the *Glossario*, neither is 'keby' found in *Hobson-Jobson* nor in the *O.E.D.*]

**Quintal** (garden adjoining a house). Beng. *kintál*.—Batav. *kintal*, "the interior of a house". Favre.—Tet. *kintal*, a garden.<sup>1</sup>

**Quita-sol** (not now in use; literally it means 'bar-sun'; it was used in the sense of 'a sun-shade'). Anglo-Ind. *kittysol*, *kitsol*<sup>2</sup> (obs.). *Kittysol-boy*, the carrier of the sun-shade. See *bói*.

<sup>1</sup> "They soon went to the quintal of their houses." Diogo do Couto, Dec. VII, vii, 3.

<sup>2</sup> ["Of kittasoles of state, for to shaddow him (the Moghul Emperor), thore bee twentie." Williams Hawkins, (1608-13), in Foster, *Early Travels in India*, p. 103.]

["Costly Palanquines and ritche quitasoles" (in "Eecarce" (Ikkeri)). Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 86.]

[There is an illustration of "A quitasoll held over him ('a Mandareene'), if hee bee in the sonne: Scarce any withoutt them as they passe to and Fro" in Mundy, Vol. III, pt. I, pl. xiii.]

["Sumbareros or Catysols are here (in 'Choromandel') very Usefull and necessarie...beinge rather more Convenient then the other but not soe fashionable or Honourable by reason any man whatever that will goe to the

The Spaniards even to this day call a sun-shade *quita-sol*.

## R

**Rábão** ('radish'). Sinh. *rábu*; vern. term *mulaka*.

**Rabeca** (a fiddle). Konk. *rebek*.—Mar. *rabak* (also *rabáb*).—Malayal. *rabekka*.—Kan. *rabaku*.—Tet., Gal. *rabeka*.

Gonçalves Viana has doubts as to the Arabic *rabáb* being the source of the Portuguese *rabeca* [*Apostilas*, II, p. 325]. *Rabáb* is adopted in Persian, Hindustani, Gujarati and also in Marathi.

The names of European musical instruments and their accessories are, in Konkani, almost all Portuguese.

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Charge of it, which is noe great Matter, may have one or more Catysols to attend him, but not a Roundell Unlesse he be in a Credible Office, and then noe more than one Unlesse he be a Governour or One of the Councell." Bowrey, *Countries Round the Bay of Bengal*, Hak. Soc., p. 86. There is an illustration of 'a roundel' in the book, Pl. VII. The use of umbrellas was the subject of sumptuary legislation both on the part of the Portuguese and the East India Company.]

[“Kitesall or Barabulla Trees.” Yule, *Early Charts, etc., of the Húglí River*, in Hedges, *Diary*, Hak. Soc., Vol. III, p. ccvii. In 1701 ed. of chart called *Parrasoll Trees*. See also *Ind. Antiq.*, Vol. XXX, p. 347.]

**Ração** (ration; allowance). Konk. *rāsámv*. It is especially used in connection with the allowance of liquor which is given to workmen.—L.-Hindust. *resan*.—Mal. *ranson*.—Jav. *rasan*, *ransan*. *Ngransommi*, to give ration. In the verbal form, the initial *r* is preceded by *ng*.—Tet., Gal. *resã*; vern. term *sáhi*.<sup>1</sup>

It is but proper to note that Dutch has *rantsoen*.

[*Ráia* (the ray fish, popularly also called skate). Anglo-Ind. *raia*<sup>2</sup> (obs.).]

The quotation below is the only passage where we have come across the use of this form in Anglo-Indian writings.

[**Ramada** (a shelter made of boughs; in Portuguese India, a temporary shed erected generally for marriage festivities, the roof and sides of which are covered over with coco-nut fronds the leaflets of which are braided into mats). Tam. *ramade*, according to Manucci (ed. Irvine, Vol. III, p. 339): “Seven days

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<sup>1</sup> “And coming to himself, he found the shepherd by him with a *reção* of milk.” Diogo do Couto, Dec. VI, v, 5.

<sup>2</sup> [“We have thornbacks here with severall other sorts of the *Raia* kind.” Hedges, *Diary*, Vol. II, p. cccxxxiv.]

afterwards a sort of four-cornered tent was erected, called by these people *ramade*".

Irvine is evidently on the wrong track when he tries to explain the word thus: "The word used might be *aramanai*, 'royal palace', or *araimanai*, 'single-room house'. Or can it have any connexion with *Rāmkelā*, a name for the plantain-tree? (see 'Madras Manual of Administration,' iii. 687). Plantain trees are used in erecting the *pandal*".]

**Ramo** (branch, bough). Sinh. *rāmuva*, moulding, picture.—Mal. *ramo* (Haex).

In the Portuguese dialect of Ceylon, *ramo* also signifies 'a framed picture'.

It may be that in this sense *ramo* is a corruption of *lāmīna*, used in Konkani as *lāmn*. In Konkani *ram* is the name of 'the palm-leaf blessed on Palm-Sunday'. Cândido de Figueiredo says that *lāmīna*, in the sense of 'frame, picture', is used in Miranda, Trás-os-Montes.<sup>1</sup> Dutch has *raam* in the sense of 'a frame'.

**Rancho** (a group of men assembled for a journey or for marching; also the food that is served out to a company of soldiers or sailors). Konk. *rānch*.—Sinh. *rānchuvva*, class of people (Eng. 'rank'); vern. terms *pela*, *peliya*.

? **Raso** (even, level). Mal. *rata*.—Jav. *rótó*.

Dr. Heyligers attributes the change of *s* into *t* to the law of repulsion, that is, to the pre-existing vocable *rasa* or *rósó* from the Sansk. *rasa*, 'taste, sentiment'.

From *rótó* is formed in High Javanese *radin*, whence *radiman*, 'level plain; a street'. See *passear*.

**Raxa** (arch., 'a species of thick cloth'). Jap. *rasha*.<sup>1</sup>

**Razão** (reason). Konk. *razámv*. But *serezámv* = *sem-razão*, without reason; vern. terms *kārāṇ*, *prastāv*, *pramāṇ*.—Tet., Gal. *rezā*.

**Recado** (message, compliments). Konk. *rekād*.—[Anglo-Ind. *recado*, *recarders* (obs.).—

<sup>1</sup> "A *lamina* of the birth of Our Lord". Cardim, p. 44.

<sup>1</sup> "A cloak of *raixa* and a sheep-skin coat valued at two thousand *reis*" (1548). A. Thomás Pires, *Materines*, etc., in *Jour. Geo. Soc. Lisb.*, 16th ser., p. 706.

Mal. *recado* (Hæx).—Tet., Gal. *rekādu*.

[Pyrard speaking of the pages that used to accompany in Goa the Portuguese lords and gentlemen says: "Their service only is to attend their masters and to carry messages, which they call Recates". Gray commenting on this term makes the following surmise: "Unless Dr. Murray and his coadjutors can give earlier authority, I venture to think we have here the original of our modern phrase "kind regards""<sup>1</sup>. The earliest citation in the *O.E.D.* of 'regard' in the sense of 'token or evidence of esteem or affection' is dated 1747, and of 'regards' in epistolary expressions of goodwill 1775. The Dictionary lists the Anglo-Indian forms *recado*, *recarders*, etc., but does not support Gray's conjecture; it derives the English 'regard' from French.

There can be no doubt, however, that the Portuguese *recado*, 'a message or errand', pl. *recados*, 'compliments or greetings' must have acquired considerable vogue among

Anglo-Indians in the 17th century, to judge from the citations below.<sup>1</sup>

**Recheio** (stuffing, in cookery). Konk. *rechey*.—Mal. *richá*, *richya*, a species of cap-sicum; vern. terms *chābi*, *chābey*, *lada china*.

**Recibo** (receipt). Konk. *resib*; vern. term *pārti*.—Guj., Hindi, Hindust., Or., Sindh., Punj. *rasid*.—Ass. *rachita*.—Malayal. *rasidu*, *rasdi*.—Tel. *rasidu*.—Kan. *rasidi*, *rasidi*, *rasidu*.—Tul. *rasidi*.—Anglo-Ind. *raseed*.—Mal. *resit*.—Tet., Gal. *resibu*.—Pers. *rasid*.

Yule and Burnell regard *raseed* or *rasid* as a corruption of the English 'receipt' through the influence of the Persian *rasida*, 'arrived', viz., an acknowledgment that a thing has 'come to hand'.

**Rêde** (a net). Konk. *rêd*

<sup>1</sup> ["Pray give my *recadoes* to Pedro O Lavera..." Letter dated 13th Oct., 1663, in Bowroy, *Travels*, Hak. Soc., p. 75].

["Four Milo off *Bandora* (wo) were stopp'd by the Kindness of the *Padre-Superior*, whose Mandate, whereever we came caused them to send his *Recarders* (a Term of Congratulation, as we say, *Our Service*) with the Presents of the best Fruits and Wines, and whatever we wanted." Fryer, *East India*, Vol. I, p. 184.]

<sup>1</sup> [Hak. Soc., Vol. II, p. 80.]

(more in use is the vern. *jāli*).—Mal. *rede* (Haex); vern. term *jāla* (Sansk.).—Tet. *rédi*; vern. terms *kháhoti*, *láhoti*.

**Reformado** (*subst.*, a person superannuated or pensioned off). Konk. *rephormád.*—Tet. *reformádu*.

**Regalo** (rejoicing; entertainment). Mal. *regalas*, “a sumptuous banquet” (Haex).

**Registo** (a register). Konk. *rejíst* (also us. of a small religious picture); the vern. terms are *paṭṭi*, *śivḍi*.—Tet. *rejistu*.

**Regra** (rule, example). Konk. *regr*; vern. terms *ol*, *regh*; *nem.*—Tet., Gal. *regra*.

**Rei** (king). Konk. *rey* (king in cards). Mac., Bug., *rei* (king in cards).—Nic. *dem*. *Dem-en-kána* (lit. ‘wife of the king’), queen.

Man derives *dem* (= *dē*) from the Port. *rei* and, I believe, with reason, notwithstanding the phonetic divergency. *R* initial and medial can be changed into *d*; cf. *dai* = *rai*, ‘leaf’, *kaḍú* = *karú*, ‘wide, large,’ *lará* < Malay *láda*, ‘pepper’. The Nicobarese have not got the diphthong *ei*, and the nasalisation is explained by the tendency of their language.

[**Reinol** (one born in the kingdom (*reino*), i.e., Portugal; a term used by the Portuguese in India to distinguish the European Portuguese from the country-born (see *castiço*). Konk. *reināl*.—Anglo-Ind. *reinol*, *reynolds*, *reynol* (obs.).<sup>1</sup>

The Anglo-Indian forms are not mentioned in the *O.E.D.*

Yule says that at a later date the word appears to have been applied to Portuguese deserters

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<sup>1</sup> [“When they are newly arrived in the Indies, they are called **Raignolles**, that is to say, “men of the Kingdom”, and the older hands mock them until they have made one or two voyages with them, and have learned the manners and customs of the Indies.” Pyrrard, *Voyages*, Hak. Soc., Vol. II, p. 123. *Reinol* in the above sense has the same meaning as the Anglo-Indian ‘griffin,’ or ‘Johnny Newcome’.]

[“He (the *Topass* chaplain) is only there for the better catching of the poor ‘**renols**’; who departing this life, leave the chaplain as their testamentary executor.” Manucci, ed. Irvine, Vol. III, p. 283.]

[There are many *Gentows* dwell in the City (of Goa) . . , they are tolerated because they are generally more industrious than the *Christians* . . , but the mercantile Part of them are very subject to the Insults of the **Reynolds** or *European Fidalgoes*, who will often buy their Goods, and never pay for them.” A. Hamilton, *East Indies* (1727). Vol. I, p. 248.]

who took service with the E.I. Co., and quotes from Grose, *A Voyage to the East Indies*, (1772 ed.), Vol. I, p. 38.<sup>1</sup>

**Reitor** (rector). Konk., Beng. *reytor*.

**Relação** (relation). Konk. *relāsāmv*. The term is more used as the name of the 'Court of Appeal'.—Tet. *relasā*.

**Religião** (religion). Konk. *relījyāmv* (l. us.); vern. terms *samurt*, *śastrasamurt*, *dharm*.—Tet., Gal. *reljiā*.

**Relójo** (clock, watch). Konk. *relóz.*, vern. term *ghadyāl*.—Sinh. *orlosiya*, *oralósuvā*.—*At-oralósuvā*, pocket-watch.—Tam. *orelójū*.—Malayal. *orloj-jika*.—Mal. *arlóji* (Castro), *urúlis*; vern. term *jam* (from Persian).—Tet. *relóju*, *relóji*, *relósi*.—Gal. *relóji*<sup>2</sup>.

<sup>1</sup> ["c. 1760.—With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French or Portuguese, which last are commonly known by the name of *Reynolds*."] ]

<sup>2</sup> "Considering that the *Relogios* by which time is regulated are made in different Countries..." D. João de Castro, *Roteiro de Lisboa a Goa*, p. 183.

"The movements of the heavens which the *relogios* with difficulty show or imitate." Lucena, Bk. VII, ch. 7.

The Portuguese dialect of Ceylon has *orlozo*.

*Horlúji* (Mal.), *horlóji* (Sund.), *hōrolósi* (Mac.) appear to be from the Dutch *horologie*.

**Remédio** (remedy). Mal. *remedio* (Haex).

**Renda** ('rent, hire'). Konk. *rend*. *Rendák divuñk* or *lāvuñk*, to let on hire or rent. *Rendák ghevuñk* or *karuñk*, to take on lease. *Rendāchó*, leased. *Rend-kár*, the lessee, he who holds on payment of rent. *Rendêr* has lost its original meaning of 'a person who held estate on payment of rent'; it is now used to designate a sub-caste composed of the Sudras who live on the estate of another and take up, on payment of rent, coconut trees which they tap for toddy. The vernacular terms for the Portuguese *renda* are: *sāró*, *dhāró*; *ghên* (us. in Kana-ra).—Mar. *rend*, monopoly. *Rendkari*, a monopolist. *Rend-sarā*, a distillery (us. in Rajapur and Savantvadi).—Guj. *rent* (perhaps from English).—Sinh. *réndaya*, hire; toll, customs. *Rēnda-karanavā*, to farm out the revenues of the State. *Rēndapāla*, the place where the imposts are paid. *Rēndakārayā*,

farmer of rent, tenant; farmer of toll. *Atu-rēndakārayā*, a sublessee, a partner in the farming of the revenue of the state.

[There are references to 'Rende Verde' in the Surat Letters. This was evidently the name of a tax levied by the Portuguese and derived by the Company in and around Bombay. In a letter of Aungier and others, dated 7th April, 1676, it is described as follows: "The new Rent called "Rende verde" consists of Oyle, Opium, Bange, and Mowra. Noe person except ye farmer being permitted to retaile under a maund, it will in time wee hope prove a good addition to ye Revenue, ye Merchants and all other being well satisfied therewith." (Forrest, *Selections* (Home Series), Vol. I, p. 92). The name shows that the tax or rent was to be levied on vegetable produce. *Verde* in Port. means 'green'.]

*Renda* ('lace'). Konk. *rend*; vern. terms *zālī*; *dāl* (l. us.).—Sinh. *rēnda*, *rēndapaṭiya*.—Tam. *renda*.—Ann. *ren*.—Mal., Sund., Day., Mac., Bug. *rēnda*.—Jav. *rēndó* (also 'gold or silver lace'). *Ngrendó*, to furnish

with gold lace. *Rinendó*, decked with gold lace or finery.

[*Rendeiro* (in the sense of 'tax-gatherer or revenue-farmer'). Konk. *rendêr* (see above under *renda*).—Anglo-Ind. *rendero*, *rendere* (obs.).<sup>1</sup>

The primary meaning of the Port. word is 'one who holds land by paying rent, a tenant or renter'. The Anglo-Indian forms are mentioned neither in

<sup>1</sup> ["Nor durst they (the merchants of Goa) sell anything ere the police have first fixed the price. Nor durst they sell aught wholesale or retail, whether food-stuffs or other thing, that have not paid tribute to the king. So it is that with merchandise of every craft, trade or kind, however small, the power of dealing in it, making or selling it, is farmed out to the highest and last bidder. They call these farmers *Renderes*; sellers and dealers must have notes in writing from these *Renderes*." Pyrrard, *Voyage*, Hak. Soc., Vol. II, p. 178.]

["The next Morning, with only sending my Servant ashore to acquaint the *Rendero*, I quitted the Pass." Fryer, *East India*, Hak. Soc., Vol. I, p. 307.]

["However this has made Volup Venny the *Rendero* of ye Customs very uneasy, finding that no vessells can pass unplundered by one sort of nation or other." Forrest, *Selections*, Home Series, Vol. I, p. 154.]

["Your Excy &c are noe strangers to ye *Rendeiroes* of ye last years Tobacco stand." *Idem*, p. 155.]

*Hobson-Jobson* nor in the *O.E.D.*].

**Repique** (peal, ringing of bell). Konk. *repik*.—Tet. *repiki*.

**Reposta** (answer). Konk. *repost*; vern. terms *uttar*, *záb*, *pratizáb*.—Tet. *reposta*; vern. term *símu*.—Gal. *resposta*; vern. term *limteha*.

**Reprovar** (to disapprove). Konk. *reprovár-karunk*, to declare that a candidate at an examination is not fit to be promoted to the higher class.—Tet. *repróva*.

**Requerer** (to petition). Konk. *rekerer-karunk*.—Mal. *requerer*, "to petition, to demand back" (Haex).

**Requerimento** (a petition, application). Konk. *rekriment*; vern. terms *arji*.—Tet. *rekeriméntu*.

**Resma** (a ream). Konk. *rejm*.—Mar. *rejim*.—Kan. *rejmu*.

**Respeito** (respect). Konk. *respêt*; vern. term *mán*.—Tet. *respéitu*.

**Responsável** (responsible). Konk., Tet. *responsável*.

**Retrato** (portrait). Konk. *retrát*; vern. terms *rupnéñ*, *rûp-kár*.—Tet. *retrátu*; vern. terms *módun*, *hílas*.

**Reunião** (meeting, assembly). Konk. *revunyáñv* (l. us.); vern. terms *mêl*, *samáz*.—Tet. *reuniã*.

**Rial**, *réis* (a Portuguese coin equal to about 25th part of an anna, the pl. of *rial* is *réis*). Konk. *rês* (pl. *rés*).—Mar. *rems*.—Guj. *res*.—Sindh. *riyálu*.—Malayal. *iyayál*, *ress*.—Tul. *reisu*.—Anglo-Ind. *reas*, *rees*.—Kamb. *riél*, piaster.—Siam. *rién*, piaster.<sup>1</sup>—| Mal, *rial* |.—Sund., Jav., Mad. *réal*.—Ach. *ryáh*.—Mac., Bug. *réyala*.—Bal. *reyal*, *leyar*. *Pareayllan* (Jav.), a money-changer.—Pers. *riyál*.—Ar. *rial*, *riyál*.<sup>2</sup>

<sup>1</sup> "The final *r* and *l* are both pronounced, almost universally, as *n*." Michell.

<sup>2</sup> "For two tangas, which are two reales, our men used to go in a boat." Bocarro, Dec. XIII, p. 171.

["48 Rues (*reis*) in Rabag, is 1 *Tucca*." Fryer, *East India*, Hak. Soc., Vol. II, p. 129.

(In Goa) "The *Vinteen*, 15 *Basrooks*—Whereof 75 make a *Tango*

And 60 *Rees* make a *Tango*."

(In Bombaim) "80 *Raies* 1 *Laree*." *Idem*, pp. 130 and 131.]

["Their Accounts (Bombay) are kept by *Rayes* and *Rupees*. 1 Rupee is 400 *Rayes*.....But they (in Goa) keep their Accounts in *Rayes*." A. Hamilton, *East Indies* (1727 ed.), Vol.



[Yule says that accounts were kept at Bombay in rupees, quarters, and *reas*, down at least to November, 1834.]

? **Rinoceronte** (rhinoceros). Siam. *rēt*. No *rēt*, the horn of the rhinoceros.

It appears that the word is of foreign origin and that *ret* stands for (*ri*noce)-ront(e).

**Ripa** (the thin laths laid across the rafters of a roof to bear tiles). Mar. *rip*.—Guj. *rip*, *rip*.—Sinh. *rippaya*. *Rippa-taṭṭuva*, lath-work.—Kan., Tul. *ripu*.— | Anglo-Ind. *reaper*<sup>1</sup> | .

[Yule admits the Anglo-Indian form in *Hobson-Jobson* but is at a loss to explain its origin. He fails to trace it to Hindi but mentions that *rip* is met with in Marathi.]

**Rizes** (*naut.*, reef, brails). Mal. *ris* (Marre).

**Roda** (wheel). Konk. *ród* (especially a cart-wheel); vern. term *chá*k.—L.-Hindust. *rodá*.—Sinh. *ródaya*, *róda*, *róde*;

vern. terms *chakraya*, *saka*. *Jala-ródaya*, a water-wheel; vern. term *jalachakraya*. *Róda eti*, provided with a wheel. *Róda karattaya*, a wheel-cart.—Mal., Sund., Mac. *róda*. *Anak róda* (lit. 'the son of the wheel'), the spoke of a wheel.—Ach. *rúda*.—Jav., Mad. *ródó*.—Tet., Gal. *roda*.

**Rôdo** (corn-rake). Mal. *ródoq*.

**Rolão** (used in Portugal for 'brown flour', but in India for 'fine flour or semolina'). Konk. *rulámv*.—Sinh. *rulan*.—Tam. *rolam*.—Anglo-Ind. *rolong*.

**Rôlo** (a roll, a scroll; swell, surge). Konk. *ról*.—L.-Hindust. *rol*.—? Tet. *lulum*.

**Ronda** ('a patrol'). Konk. *rond*.—Guj. *ron*.—Beng. *rond pheran*.—Malayal. *rónda*.—Tul. *ronda*.—Mal., Sund., Mac., Bug. *ronda*.—Jav. *róndó*. *Parondan*, *prondan*, a squad of police.—Bal. *ronda*.

[Yule connects the Hindi *raund* with English (see *Hobson-Jobson*, s.v. round).]

**Rosa** (rose). Konk. *róz* (neut., the flower), *róz* (fem., the plant).—Sinh. *rósa*, *rósa-mala* (lit. 'rose-flower'); vern. terms *sevrandi-mala*; *sevrandi-*

II, A Table of Weights, etc., pp. 6 and 7.]

<sup>1</sup> ["Paid the Bankshall Merchants for the house poles, country reapers, &c., necessary for housebuilding." In Wheeler, III, 148. See *Hobson-Jobson*, s.v. bankshall.]

*gala* ('the rose bush'). It appears to correspond to the Konk. *śivanti* (*Rosa semper florens*). *Rosa-vatura*, rose-water. *Rosa-mala samana*, rosy, roseate.—Tam. *rōsa*. *Rōsā-pup-pónra*, rosy.—Mal. *rója*, ? *rós*. Swettenham believes that *rós* is from the English 'rose'.—? Sund. *ros*. Rigg derives it from the Dutch *roos*.—? Mac., Bug. *rōsi*. Matthes connects it with *roos*.

*Róz* in Konkani is the 'mari-gold'. The rose is properly called *gulab*. *Roz de pers* stands for *rosa de Persia*, 'the rose of Persia', and *roz-ānvāló*<sup>1</sup> is the fruit of *Cicca disticha*.

**Rosário** (rosary). Konk. *ruzáy*.—Beng. *rosāri*.—Kan. *rosāri*.—Tet., Gal. *rozáriu*.

**Roupa** (clothing). Konk. *róp*; vern. terms *kāpḍām*, *vas-trām*; *āṅgvastrām*, *āṅgāvlīm*.—Tet. *roupa*; vern. term *náhan*.

In Konkani there is also the form *ropêr*, from *roupeiro*, 'a dealer in cloth, a mercer', in the Portuguese spoken in Goa.

**Roxo** (purple). Konk. *rós*; vern. term *zāmbḷó*.—Beng. *rośú*.

The term is used in connection with the purple vestments used in divine service.

**Rua** (street). Mal. *rúa*.

? **Rupia** (rupee). Siam. *rupia*.—Mal., Ach., Batt., Sund., Jav., Mac., Bug. *rupiya*, also 'the Dutch florin'; figuratively money in general.—Mad. *ropiya*.—Day. *rupia*, *ropia*.—Tet. *rupia*.—Malag. *rupia*.

It is an Indian word from the Sanskrit *rūpya*, 'wrought silver'. Dr. Heyligers believes that the Portuguese carried it to Insulindia. But the old Portuguese writers do not mention it, because the rupee was not then current in the south of India.<sup>1</sup> [The earliest reference to the 'rupee' in the *Glossario* is dated 1600.<sup>2</sup>]

<sup>1</sup> "The zeal must have been great, because these Religious went so far as to meet together, to give some six hundred rupias to Don Antonio" (in Bengal, 1682). *O Chron. de Tissuary* I, p. 317.

"The Indians have for their silver money the Rouble." Tavernier, III, p. 21. [ed. O.U.P., Vol. I, p. 22].

<sup>2</sup> [1600.—"Adding that he would collect from the Hindus 2000 Rupias (which are certain coins)." P. Fernão Guerreiro, *Relaçam Annual*, p. 31.]

<sup>1</sup> According to Garcia da Orta, *rez-anvóló*.

## S

**Sábado** (Saturday). Mal. Ach., Jav. *sábtu*, *sáptu*.—Sund. *sáptu*.—Mad. *sáptó*.—Day. *sábtu*.—Mac., Bug. *sáttu*.—Tet., Gal. *sábadu*.

Dr. Schuchardt and Dr. Matthes attribute to *sábtu* or *sáptu* an Arabic origin; but Dr. Heyligers is inclined to favour the Portuguese derivation of the word and supports his view by citing *mingo* from the Port. *domingo*, 'Lord's day or Sunday'.

**Sabão** (soap). Konk. *sāb-āmv*; *sābū* (m. us.).—Mar. *sābū*, *sābūn*.—Guj. *sabu*, *sābū*.—Hindi, Nep. *sābūn*.—Hindust. *sābūn*, *sābun*, *saban*.—Or. *sābun*, *śābiṇī*.—Beng. *sābān*. *Sābānbat*, soapy.—Ass. *sāban*, *chaban*.—Sindh. *sābunī*.—Punj. *sābūn*, *sabūn*. *Sābūnī*, *sabūnī* (*adj.*), from soap. *Sābūnī*, *sabūnī*, *sābūnīā*, *sabūnīā*, soap-kettle, soap-boiler.—Kash. *sāban*, *sābun*.—Sinh. *sabañ*, *saban*.—Tel. *sabbu*.—Malayal. *saban*, *sabūn*.—Kan. *sabbu*, *sābūnu*.—Tul. *sābu*, *sābunu*, *sabūnu*.—Gar., Khas. *saban*.—Burm. *ksap-pyah*.—Kamb. *sabu*, *sabeäng*.<sup>1</sup>

<sup>1</sup> The foreign *a* is sometimes represented in Kambojan by *ea*, as for

*Dõ sabu*, to wash with soap.—Siam. *sa-bū*, *sābū*.—Ann. *sa-bong*.—Mal. *sabon* (Haex), *sābun*, *sabūn*.—Ach., Batt., Sund., Jav., Bal. *sābun*.—Mad., Day. *sabon*.—Mac., Bug. *sābung*.—Nic. *śavāng*.—Tet., Gal. *sabā*.—Jap. *sabon*, *shabon*.—Pers. *şābūn*.—Ar. *şabōn*, *şabūn*.—| Turk. *sābun*<sup>1</sup> |.

Dr. Heyligers observes that the Arabs rarely make use of soap, and, on this account, it is not likely that they could have introduced the term into Malaysia.<sup>2</sup>

[From the way the Portuguese word for soap has been introduced into almost every language or dialect of the East one might reasonably infer that soap was unknown in India before the arrival of the Portuguese; but Watt says: "The art of soap-making has been known and practised (in India)

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instance, *réacsa* ('to guard') from Sansk. *raksha*; *roteā* ('chariot') from Sansk. *ratha*.

<sup>1</sup> "Saffron from Portugal, *sabão*, porcelain, and some silk cloth." Bo-carro, Dec. XIII, p. 588.

<sup>2</sup> "The Arabic name is derived from the Latin *sapo*, which is itself derived, according to Pliny, from a Gallic word." Dr. Pierre Guiges, *Journal Asiatique*, Juillet—Août, 1905.

from a remote antiquity, the impure article produced being used by washermen and dyers" (*The Comm. Prod. of India*, 1908, p. 819). He does not give any reference in support of this statement. There is, however, plenty of evidence to show that the people used in ancient India, as they do even now, soap-nuts, the nuts of the *Sapindus trifoliatus* for washing clothes.]

**Saber** (to know). Pid.-Engl. *sabby*, *savvy* (more us.), *sha-pi* (l. us.), to know, to understand, to recognise; knowledge, science. "Used in the widest sense." Leland.

**Sabre** (sabre). Konk. *sábr*. —? Jap. *saberu*.

The term must have been introduced recently into Japanese from some other language. "The word is modern in Portuguese", says Gonçalves Viana, in his *Apostilas*. [In old Portuguese, instead of *sabre*, they spoke of *catana* and *espada* (q.v.).]

**Saca-rolhas** (cork-screw). Konk. *sākāról*.—Tet., Gal. *saka-rolha*.

**Saco** (sack). Konk. *sák*; vern. terms are *gon*, *potém*, *bok-sém*.—Sinh. *sakka-malla*; *saku-*

*ra*, pocket; vern. terms *odok-kura*, *pasumbiya*.—Tam. *sakku*; vern. term *pai*.—Malayal. *chakku* (also 'a pocket', as in corrupt Port.).—Mal. *sáku*, *sáko*, pocket.—Sund. *sáku*. Rigg derives it from the Dutch *zak*, purse.—? Nic. *sayo*.

In the Portuguese dialect of Ceylon *saco* is used of 'pocket, purse'.

**Sacramento** (sacrament). Konk. *sākrāment*; vern. term *sāoskár* (l. us.). Beng. *sākrāmentú*.—Sinh. *sakraméntuva*.—Tam., Kan., Tet., Gal. *sakraméntu*.—? Malag. *sakramenta*; perhaps from the English 'sacrament'.

**Sacrário** (tabernacle). Konk. *sākrár*.—Tam. *sākrári*.—Tet., Gal. *sakráriu*.

**Sacrificio** (sacrifice). Konk. *sākriphís*.—Tet., Gal. *sakrifísiu*.

**Sacrilégio** (sacrilege). Konk. *sākrilej*.—Tet., Gal. *sakriléjiu*.

**Sacristão** (sacristan). Konk. *sākristām̃v*, *sākistām̃v*.—Beng., Tam., Kan. *sankristán*.—Tel. *sakristu*.—Tet., Gal. *sakristā*.

**Sacristia** (sacristy). Konk. *sākristí*, *sāñkristí*.—Beng., Tam., Kan. *sakristí*.—Tel. *sakristu*.—Tet. *sakristia*.

? Sagu ('farinaceous pith taken out of the stem of certain palms'). Konk. *sāgū*, *sābū*.—Mar., Guj., Hindi, Hindust., Or., Beng., Punj. *sāgū*.—Sinh. \**sāgū*, *savgal*.—Tam. *savvu*.—Malayal. *sagu*, *sāgō*.—Tel. *saggu*.—Kan. *sāgo*, *seigo*.—Tul. *seigo* (through the influence of English).—Anglo-Ind. *sago*.—Indo-Fr. *sagou*.—Gar. *sagu*.—Khas. *sako*.—Kamb. *saku* (Kambojan has no *g*).—Siam. *sākhu*.—Mal., Batt., Sund., Jav., Mac., Bug. *sāgū*.—Ach. *sāgu*, *sāge*.—Bal. *sāgu*, *sāgo*.—Day. *sago*.—Tet., Gal. *sāku*.—| Chin. *shā-ku-mí* |.—Jap. *sagobei*.—Pers. *sābū*.<sup>1</sup>

Cândido de Figueiredo derives the Portuguese word from the language of New Guinea. Clough traces the Sinh. *sāgū* to Portuguese; but such a word is not met with in modern Sinhalese dictionaries. Rigg de-

<sup>1</sup> "All the people of the Isles of Maluco eat a certain food which they call *Sagum*, which is the pith of a tree resembling a palm-tree." João de Barros, Dec. III, v, 5.

"There arrived a junk laden with *Sagu*, and on it he returned to the fortress." Gaspar Correia, III, p. 740.

"Five hundred bags of *Sagū*, which is a meal made from some tree and which is there eaten." Diogo do Couto, Dec. VI, ix, 12.

rives the Sund. *sāgū* from Sinh. *saguna* (Sansk. *saguṇa*), in the sense of 'a valuable substance', but this appears to be an arbitrary derivation. According to Yule and Burnell, the original word is the Malay *sāgū*; the plant is indigenous to the Indian Archipelago, and probably its original home was the region from the Moluccas to New Guinea.

It is not known for certain whether *sagu* was known in India before the sixteenth century; it may, therefore, be presumed that the Portuguese helped to spread the use of the word.

Saguater ('a present, an offering'). Konk. *sāguvāt*.—[Anglo-Ind. *seguaty* (obs.)].—Tet. *saukāti*, *sauāti*.—Gal. *saguāti*, *sauāti*.

The word is current in the Indo-Portuguese dialects and on the eastern coast of Africa, and was much employed by old Portuguese writers. The original word is the Hindustani-Persian *saughāt*, 'rarity, curiosity, present', and not the Sanskrit *svāgata*, as I at first thought it to be.<sup>1</sup>

<sup>1</sup> "In return for which present, the Father Provincial went to visit him

[The older and correcter form is *saguate*, now obsolete. The Anglo-Ind. 'seguaty' is neither in *Hobson-Jobson* nor in the *O.E.D.*]

**Sagüeiro** (*bot.*, the name applied to the Gomuti palm of the Malays or *Arenga saccharifera*, Labill., found in the Indian Archipelago). Anglo-Ind. *sag-wirc*.<sup>1</sup>

with another *saguate* of a very different kind." P. Manuel Barradas, in *Hist. tragico-marit.*, II. p. 113.

"The Queen [of Onor] gave orders that they should visit the Captain-General with a big *çaguate* of many fowls, chickens, and eggs." Fernão Pinto, ch. xi.

"With their *sagustes* of rice and cooked meat for the pilgrims." A. F. Cardim, *Batalhas*, etc., p. 164.

[“For the obteyning the Kings فرمان this Governours uncle and father in lawe, called by the name of Mam-madamy, a man in great estimacion with the King, whome he would employ in this busines, and doubted not but to bring us to have trade and commerce with theis people upon good termes, if we could procure a good *seguaty* or piscash for the King.” Foster, *The English Factories in India 1624-1629*, p. 255. ‘Piscash’ is the Pers. *pīshkash*, ‘a present’.]

<sup>1</sup> “They could safely go in search of provisions a league from the fortress, which contained none, because the *çaguiros* had been cut down, and likewise the coco-nut trees.” Castanheda, VIII, ch. 131.

[“The name is Port. *sagueira* (analogous to *palmeira*)...and no doubt is taken from *sagu*, as the tree, though not the sago-palm of commerce, affords a kind of inferior sago.” Yule in *Hobson-Jobson*. He would have been correcter if he had said the Port. *sagueiro* (this is the Port. form and not *sagueira*) was built upon the analogy of *coqueiro*, coco-nut tree, from *coco*.]

**Saia** (petticoat, skirt). Konk. *sāy*; vern. term *ghāgró*.—Hindi, Hindust. *sāyā*.—Beng. *chhāyā*. In the sense of ‘shadow’ the word *chhaya* is derived from Sanskrit.—Ass. *sāyā*; vern. term *mekhela*.—Sinh. *sāya*; vern. term *voīya*.—Gar. *saia*.—Ar. *sayā*.

**Sal** (salt). Nic. *śal*. With regard to the substitution of *ś* for *s*, see *sabão* and *sapato*.

It is curious that the Nicobarese should not have been acquainted with salt or not have a word for it. They have, however, the adjective *haiyé*, ‘salty’. But there are other islands

“The *Çaguiro* has wood and green leaves very dark, and from this it took the name *çagu*.” Gabriel Rebêlo, *Informação das Cousas de Maluco*, p. 169.

which have also no salt. "Pieces of the tunny fish which they dry in the sun, because in the (Maldiv) Islands they have no salt."

Gaspar Correia, 1, p. 341. [Pyrrard says the same: "They (the fish called by the Maldivians *Cobolly masse* or 'black fish') are cooked in sea-water, and then dried in the sun upon trays, and so when dry they keep a long while..." (Hak. Soc., Vol. I, p. 191). "The fish of which I speak is cooked in sea-water and dried, for other mode of salting they have none... No salt is made at the Maldives: what they use comes from the coast of Malabar." *Idem*, p. 194.]

**Sala** (hall, sitting-room). Konk. *sāl*; vern. term *vasró*.—? Sinh. *śala*; *sāle*, *sālaya* (also 'a verandah'), *sālāva*. *Nadu-sāla*, court of justice.—Tet., Gal. *sala*.<sup>1</sup>

It seems that in the Sinhalese word there is the influence of, if it is not directly derived from,

<sup>1</sup> "And he received him in the *salla* with many honours." Gaspar Correia, IV, p. 443.

"He received him in the *sala* with great pomp." Diogo do Couto, Dec. VI, v, 4.

the Sanskrit *ṣālā*, to which is related the German *saal*, the sources word of the Portuguese *sala*.

**Salada** (salad). Konk. *sālād*; vern. term *karam* (l. us. in this sense).—Hindust. *salāta*, *salūtiḥ*, *salitiḥ*.—Beng. *salāta*.—Sinh. *salāda* (also 'lettuce, endive').—Tam. *sallādu*.—Tel. *salladam*.—Kan. *salādu*, lettuce.—Mal. *salāda*, *selāda*.—Ach. *selada*.—Sund. *salāda*. *Salāda-chai*, water-cress.—Jav. *selódó*.—Mac., Bug., Tet., Gal. *salāda*.—Ar. *salātha*.—Turk. *salata*.

[**Salpicado** (speckled, spotted). Anglo-Ind. *salpicado*, spotted cloth.<sup>1</sup>

The term is neither in *Hobson Jobson* not in the *O.E.D.*]

**Salva** (salute, volley). Konk. *sālv*.—Tet., Gal. *salva*.

**Salvação** (salvation). Konk. *śalvāsāmv*; vern. terms *mukti*, *tāraṇ*.—Tet., Gal. *salvasā*.

**Samatra** (sudden squalls). Anglo-Ind. *sumatra*, sudden squalls which are common in the

<sup>1</sup> ["Wee would have you provide some *salpicadoes* flowr'd and plaine, and send us hither as soon as possible." In a Letter from Fort St. George in *Ind. Antig.*, Vol. L, Sc. 11.]

narrow sea between the Malay Peninsula and the island of Sumatra.

The Portuguese used the term more generally of any tempest, and in this sense it is to this day employed in Goa.<sup>1</sup> [The *O.E.D.* omits to mention that 'Sumatra' is adopted into Anglo-Indian from Portuguese.]

**Santa Maria** (St. Mary). Nic. *santa-mariá*, the name of a copper coin: half anna or quar-

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<sup>1</sup> "There was a thunder storm from the north-east which is one of the seasonal squalls which usually sweep over this island of Çamatra." Fernao Pinto, ch. xxiii.

"It was not possible to avoid the loss of the galliot of Miguel de Macedo on the Ilha Grande of Malacca where he had come to anchor, when a *samatra* arose and drove the vessel on the island, reducing it to a complete wreck, though the crew and most of the cargo were saved." Bocarro, Dec., XIII, p. 626.

["Wee... had much Raine, gusts and thicke weather, which our Portugalls said is usuall in these parts att this tyme off the yeare. And because such weather is incidentt to the Ile of Sumatra, therefore such gusts, etts. are here awaies by the Portugalls Named *Sumatraes*." Peter Mundy, *Travels*, Hak. Soc., Vol. III, pt. II, p. 320.]

["They would no doubt have succeeded in their object, had not our Lord, in His infinite mercy, in the meantime sent us a *Samatra* from the

ter anna or *tanga* of the Goa currency: vern. terms *paisa* (from Hindust.). *riuid*, copper in general.

As there was no copper coin, as far as I know, called *Santa Maria*, I presume that the term denotes some place from which the Nicobarese first received the coin referred to above or one more or less like it. Perhaps it was the name of one of the islands of the Nicobar group, given by the Portuguese, which at present has ceased to exist. On the coast of Kanara, there are some small islands which go by the name of *Santa Maria*; but the name of the coin could not have originated from these.<sup>1</sup>

**Santo** (saint). Konk. *sánt*. *Sant* (*subst.*), in the sense of 'a day of obligation to rest from servile work and to hear mass', is perhaps from the Sansk. *santa* (*adj.*).—Sinh. *santuvariya* (*subst.*).—Kan. *santa* (us. among the Christians). *Santery*,

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south-east, by which we distanced the Pataxes and lost sight of land." Manrique, *Travels*, Hak. Soc., Vol. II, p. 80.]

<sup>1</sup> "The small uninhabited islands are now called *Sancta Maria*: they lie between Baçanor and Baticala." João de Barros, Dec. I, iv, 11.



saints.—Kamb. *santa* (prefixed to *Papa* ('Pope')).—Mal. *santo* ('Pope').—Tet. *sántu*.—? Jap. *seito*; this is probably from the English 'saint'.

**San-Tomé** (Saint Thomas, this being the name given to a coin struck in Goa). Konk. *sat-mém*, a gold coin with the effigy of St. Thomas. A difference is made between *navém satmém* ('new St. Thomas coins') and *parném satmém* ('old St. Thomas coins'). [Anglo-Ind. *St. Thomas, St. Thomae*].<sup>1</sup>—Jap. *san-*

<sup>1</sup> "Gold coins which are made into *sant'-tomés* for parties who wish to have them so converted." Simão Botelho, p. 55.

"These coins were the very *pardaos* struck like *cruzados* of the value of one thousand réis, having the (Portuguese) coat-of-arms on one side and on the other the figure of St. Thomas with the legend along the circumference, which read—*India tibi cessit*." Gaspar Correia, IV, p. 434.

[“Feeling the want of money in the city. the Governor commanded the issue of a gold coin of the fineness of the round pagodas which are brought from the mainland, of 43 points, equal to 20½ carats... He directed this coin to be struck with the figure of the blessed Apostle St. Thomas, the Patron Saint of India, on one side, and the royal coat of arms of Portugal on the other.] These coins came to be called *São Thomés*, and are even now to be

*tome, santomejina*, species of striped cloth which came from San-Tomé of Mylapore near Madras. Hepburn gives as a meaning of the word the term *tafecillas*; I do not know to what language this word belongs but it occurs frequently in old writers.<sup>1</sup> [*Tafecilla*, or *tafe-*

found in India where they are current throughout.” Diogo do Couto, Dec. VI, vii, 1.

[“A St. Thomea de figura, 16½ tangas; a St. Thomea de Cruz, 15 tangas.” Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 65.]

[“Their (of the people of Malabar) Coins are of Gold; a St. Thomas 10 s. a *Fanam*, 7 and ½ of which go to a *Dollar*, or *Petacha*.” Fryer, *East India*, Hak. Soc., Vol. I, p. 139.]

[“1 Gold St. Thomae—5 *Xcrephins*.” Hamilton, *East-Indies* (1727), Vol. II, Table of weights, etc., p. 7.]

<sup>1</sup> “*Taficiras* of silk, and *beatilhas* (q.v.) and other sorts of cloth.” Gaspar Correia, II, p. 344. “They presented one sword, and six pieces of linen, and two *taficiras*.” *Id.*, 714. “Two small bales of *tafeciras* from Cambaya and other fine cloth.” *Id.*, III, 23. “Two small bales of *tafeciras* and painted cloth ('chintz') from Cambaya.” *Id.*, p. 51.

“From our master and also others (from Meliapor) we learnt that at some time in the past they were all very rich because of the great gains they derived from the trade in cloth which was manufactured in that city and which was regarded as the best in the whole of the

*cira*, the form in which the word is more commonly met with, is the Ar. *tafsilah*, 'woollen stuff from Mecca', and was the name given to silk or cotton fabrics, as a rule, stripped or with floral designs and much like 'chintzes'. See *Glossario*, s.v. *tafecira*.]

There are other Japanese words similar to the above, like *Bangarajima*, *Chaujima*, which indicate the place of origin (Bengal. Chaul) of the fabrics introduced into the country by the Portuguese.

[The first St. Thomas gold coins were issued in Goa by the Governor D. João de Castro; they had been struck in Portugal under the orders of King John III whose name they bore on the obverse and also the Portuguese coat of arms in the centre; on the reverse there was the figure of St. Thomas standing, letters S and T on each side of the saint, and the legend INDIA TIBI CESSIT ('India has yielded to you'). It was, however, only during the succeeding governorship, that of Garcia de Sá (1548-49), that

St. Thomas gold coins were for the first time actually struck in Goa. His successor, Afonso de Noronha, struck silver St. Thomas coins; these were also known as *patacões* (see under *palaca*).]

**Sapateiro** (shoe-maker).

Konk. *saptēr*: vern. term *chām-hār*; *mochi* (l. us.).—Sinh. *sapatēruva*, *sapatēre*; vern. term *sammariya*.—Tet. *sapatēru*.

**Sapato** (shoe). Konk. *sapāt* (l. us.); vern. term *mochō*.—Guj. *sapāt*.—Hindust. (of Bombay) *sepāt*.—Sinh. *sapattu*, *sapattuva*. *Sapattu-mahanna*, shoe-maker. *Slipper-sapattu*, slippers for use in the house. *Būt-sapattu*, boots; vern. term *us vahan* (lit. 'high sandal'). *Slipper* and *but* (= boot) are from English.—Tam. *sappattū*.—Tel. *sapāth*.—Mal. *sapātu*. *Sapātu-panjan*, boots. *Sapātu-kāyu*, wooden shoes. *Buga-sapātu*, the flower of the shoe ('the Chinese rose'). *Sapātu-kuda* (lit. 'the shoe of the horse'), horse-shoe. Ach. *sepātu*.—Sund. *sapātu*, *sepātu*. *Sepātu-panjan*, boot. The term *estivel*, from the Dutch *stivel*, is also used.—Jav. *sapātu*, *sepātu*.—Mac., Bug. *sapātu*, *chapātu*.—Nic. *šapāta*.—Tet., Gal. *sapātu*.

East.' João Ribeiro, *Fatalidade hist.*, III, ch. 4.

—Pers. *sabát*.—Ar. *sabbat*, *seb-bath*, *sabat*.<sup>1</sup>

Saraça (a kind of printed cotton fabric). Konk. *sarás*.—Jap. *sarasa*.<sup>2</sup>

The word is of Malay origin, *sarásah*. See Gonçalves Viana, *Apostilas*, I, p. 347.

[In the *Glossario* and also in *Gonçalves Viana e a Lex. Port.*, etc., Dalgado makes the sugges-

<sup>1</sup> "White çapatos, birretas of purple silk in hand." Gasper Correia, I, p. 533.

"Sometimes patients are discharged after their recovery, but some of them for want of shirts, drawers, and sapatos will not go away from the hospital (1597)." *Archivo Port. Or.*, Fasc. 5th, p. 1056.

<sup>2</sup> "With a *corja* (q.v.) of çaraças, and Malay body-cloth for his wife and daughter which is the common article of dress of that land." Fernão Pinto, ch. xxi.

"And he gave him two sarasas, cloth worn by women in India, which is pretty to look at." Francisco Vaz da Almada, in *Hist. tragico-marit.*, IX, p. 71.

"Saræssas and shirts, and all other articles of clothing they had with them, they handed over." Bocarro, Dec. XIII, p. 170.

"In the Azores Islands there is in use even to-day a woman's under-petticoat called çaraça, says Senhor Brito da Fonseca.... But I am inclined to think that this word saraça came from the East." Dr. Alberto de Castro, *Flores de Coral*, p. 172.

tion that the Malay *sarásah* may itself have come from the Sansk. *sārasa*, the zone or girdle of a woman. *Saraça* in the sense in which it is used by old Portuguese writers with reference to India or the Far East is identical with the article called in Anglo-Ind. *sarong*, in Port. *sarão*, from Malay *sarang* which is the Sansk. *sāraṅga*, meaning 'variegated' and also 'a garment'. See Linschoten's interesting description of 'clothes of Sarasso' (Hak. Soc., Vol. I, p. 91). Burnell's attempt to explain 'sarasso' as the Hind. *sarasā* = 'superior' is very unsatisfactory.]

Sargento (sergeant). Konk. *sārjent*.—Tet. *sarjentu*.—Gal. *sarjentu*, *sarentu*.

Sarja (serge). Konk. *sárj*.—Mal. *serja*.

The Portuguese Dictionary, *Contemporaneo*, derives *sarja* from the Latin *sericus*, and that of Cândido de Figueiredo from the Arabic *sardje*.

Satán, satanás (Satan). Konk. *satānáz*.—Sindh. *Daysetan*.—Sinh. *sátan*.—Gar. *sat-an*.—Gal. *satanaz*.—Jap. *satán*.

*Saitán*, used in some of the Indian languages, is from the

Persian-Arabic *saifan*, and *satan* itself may have come directly from English. *Satan* in Dyak must be of Dutch origin, and this is the view of Hardeband.

Saúde (health). Konk. *sāruḍ*, health, and also drinking to one's health. In the former meaning the vern. terms are *bhalāy*, *bhalāyki*, *ārām*, *praṇām*. *Sāruḍ karuṅk*, to raise the toast, to drink to one's health. —Beng. *sāruḍi*. —Sinh. *sāruḍiya*, toast. —Tet., Gal. *saūdi*.

[Prof. E. M. Ezekiel, of St. Xavier's College, Bombay, informs me that it is customary in the Jewish community of Malabar at the marriage-dinner given by the bridegroom's father, for the bridegroom, before they start eating, to stand up with a glass of wine and to drink to the health of his parents in the following words: *Bāvādēum ummadeām sāuḍi kebiba*. '*Sāuḍi kebiba*' is, I believe, the Portuguese *saude bebo* ('I drink the health'), and testifies to the extent and intensity to which the social habits of the Portuguese had influenced the life of other communities that came into contact with them.]

[Savel (the fish *Clupea ilisha*) Anglo-Ind. *sable-fish* (obs.).<sup>1</sup>

It is the same bony but savoury fish which is known in Bengal as *hilsā*, Sansk. *ilīka*, *illika*, and on the Indus river as *palla*. It is said that Mahomed Toghluq, the King of Delhi (1325-1351), when on an expedition in Lower Sindh, ate this very fish to excess, which brought on fever, of which he died.]

Sé (see; the cathedral church). Konk., Tet., Gal. *sé*.

? Secar (to dry). Mal. *seka*. —Jav. *sékó*, *njékó* (also 'to wipe, to sweep, to brush'). *Sékat* (Mal.), *sikat* (Sund.), brush, broom.

Secretaria (secretary's office, secretariate). Konk. *sekretāri*. —Tet., Gal. *sekretariu*.

<sup>1</sup> ["A little Island, called *Aposingua* (*Ape-Fingan*), inhabited by poor people who live by the fishing of *savels*." Fernão Pinto, ch. xviii, in *Hobson-Jobson*.]

["The fishery, we were told by these people, was of the "Hilsa" or "Sable Fish." . . . . The Hilsa fish I had heard compared to a herring, but to which it bore no resemblance that I could find, either in taste or size, being at least six times as large. It is reckoned unwholesome to eat in any quantity." Heber, *Narrative of a Journey*, etc., (1828), Vol. I, pp. 126 and 127.]

**Secretário** (secretary). Konk. *sekretár*.—Tet., Gal. *sekretáriu*.

**Sêda** (silk). Konk. *séd*; vern. terms *rešim*, *rešim lugaš*. *Sedí* (adj.), from silk, silky.—Sinh. *sêda*; vern. terms *pāṭa-redi*, *paṭapitiya*. *Sêda paṭiya*, a silk-ribbon.—? Mal., Sund. *sutra*.—Jav. *sutrô*.—Mad. *sotra*.—Tet., Gal. *seda*.<sup>1</sup>

Dr. Heyligers justifies the identity of *sutra* and *seda* by means of the change of *u* for *e* and of *t* for *d* and by the intercalation of *r*, either as the result of carelessness or for the sake of euphony. In Sanskrit, *sūtra* means 'thread'.

**Seguro** (safe). Konk. *sugúr*. *Sugúr-karunk*, to save. *Sugúr-zāvunk*, to be safe.—[Anglo-Ind. *seguro*, *secure* (obs.), *subst.*, in the sense of 'passport, assurance' which the substantival form has in Portuguese.]<sup>2</sup>—

<sup>1</sup> "Here (in China) very good *seda* is produced." Duarte Barbosa, p. 382 [ed. Dames, Vol. II, p. 214].

<sup>2</sup> ["I was forced to currie favor with the Jesuites to get mee a safe conduct or *seguro* from the Vice-Roy to goo for Goa, and so to Portugall, and from thence to England, thinking... that, the Vice-Roy giving his *secure* royall, there would be no danger for me."]

Mal. *seguro* (*subst.*), safety (Haex).

**Sela** (saddle). Konk. *sél* (more us. is *selim*); vern. terms *jín*, *khogír*.—Mal., Tet., Gal. *sêla*.—Sund. *sella*.—Jav. *sélô*.

**Sêlo** (revenue stamp). Konk. *sél*.—Tet., Gal. *sêlu*.

**Sem** (without). Mal. *sin* (Haex).

**Semana** (week). Konk. *sumān*; vern. terms *sātvadô*, *sātôlēm*, *āṭhvadô*; *hāptô* (us. in Kanara). *Sumānkār*, a servant of the church who has to be on duty every alternate week; servant for the week.<sup>1</sup>—Sinh. *sumānaya*. *Sumāna-pata*, weekly. *Sumānayaḥ adangu*, weekly; vern. term *satiya*.—Mal. *semana* (Haex). Also: *sātu mingo*, lit. 'one *domingo*', i.e. Sunday; *sātu ja' mat*, lit. 'one Friday'.—Tet., Gal. *semana*.

The change of *e* into *u* in the first syllable of *sumān* is due to the *s* initial and to the *m* following. Cf. *seguro*. The form *so-*

William Hawkins, in Foster, *Early Travels in India* (1921), p. 92.

<sup>1</sup> Derivatives of this kind are very common: Cf. *chepekār*, a man wearing a hat, from *chapeu* ('a hat'); *mortikār*, a murderer, from *morte* ('a murder'), *phontyô*, one having a seton, from *fonte* ('a seton').

*mana* is also to be found among the old Portuguese writers.<sup>1</sup>

**Semana santa** (Holy Week). Konk. *sumán sant.*—Tet. *semana santa*.

**Seminário** (seminary). Konk. *siminár*; vern. term *math* (not in use among the Christians).—Tam. *seminári*.—Tet., Gal. *semináriu*.

**Senhor** (lord, master). Konk. *siññór* (= *sinhor*, l. us.).—Beng. *siyor*.—Mal. *sinñor*, | *sñnyur*, *siyur*, | *sínyo*, *siyu*; *sinhó* (Castro).—Sund., Mad. *sínyo*.—Jap. *sinnyoro*, master of a merchant vessel.

Bikker mentions *senyor* as meaning 'a Dutchman'; *nyung* as meaning 'a Portuguese' and *mistar* 'an Englishman'.

[It would appear from the quotation below that 'Senhor' as a form of greeting was used also of Englishmen in India in the early eighteenth century, at any rate in Bombay.]<sup>2</sup>

<sup>1</sup> "To regard all the eight days of the *somana* ('week') as holidays, because of the feast." João de Barros, Dec. III, iii, 10.

<sup>2</sup> ["To the most Excellent, Opulent, and Renowned *Senhr* William Phipps, President and Governor General of Persia as far as Indostan, in the Port of Bombay, Conajee Angria Sarquel

**Senhora** (lady, madam). Konk. *siññór* (l. us.).—Mal. *nyóra*, ? *nyonya*, *nónya*, *nóna*.—Mol. *nyora*.—? Sund., Jav., Mad. *nyoña* (= *nionha*), *noña*.

Dr. Schuchardt is very sure that *sínyo*, *siyor*, and *nona*, *nyonya*, *nyora*, come from *senhor* and *senhora*. See *dona*.

**Sentença** (judicial decision). Konk. *senteñs*; vern. terms *pharman*, *nivādó*.—Tet., Gal. *sentensa*.

**Sentido** (sense, meaning). Konk. *sintíd*; vern. terms *chitt*, *arth*.—Tet., Gal. *sentidu*.

**Sentinela** (sentinel). Konk. *sintinel*; vern. term *pahārekār* or *pahārkar*.—Tet., Gal. *sentinela*.

**Sentir** (to feel). Konk. *sintir-zāvun̄k*, to be sorry; vern. terms *duhkh lāgun̄k*, *vāȳt disun̄k*.—Tet., Gal. *sinti*; vern. terms *hadómi*.

**Separado** (separate). Konk. *sepārād* (l. us.); vern. term *kuśín*.—Mal., Jav., Mad., Day. *separo* (*adv.*), separately, apart, by halves.—Sund. *saparo*, *paro*.—Low-Jav. *loro*, *ro* (through the intervention of *paro*, with the loss of *se*), two. *Maro*, *malih*, sends cordially Greeting." Forrest, *Selections* (Home Series), Vol. II, p. 37.]

to separate, to divide into two parts. *Paron*, *palikan*, in two parts, halves. See Heyligers.

? **Serão** (evening time). Mal., Sund., Low-Jav. *sore*. Properly speaking it means the part of the day from four in the afternoon to sunset.

Gonçalves Viana thinks that the resemblance of the two words is casual.

**Seringa** (syringe). Konk. *siríng*; vern. terms *nal*, *pich-kāri*.—Mal. *siring*, filtered; *Siring-an*, a filter.—Sund. *saring*.

**Sério** (serious, earnest). Konk. *ser*; vern. terms *bhāri*, *nirāló*.—Tet. *séri*; vern. term *matének*.—Gal. *séri*.

**Sermão** (sermon). Kon. *sermāmv*.—Tet., Gal. *sermā*.

[**Serra** (an East Indian scombroid fish, *Cybium guttatum*). Anglo-Ind. *seer-*, *seir-fish*.<sup>1</sup>

<sup>1</sup> ["There is a fish called **Pixe** **Serra**, which is cut in round peeces as we cut salmon, and salt it. It is very good, and wil indure long to carie over sea for victuals." Linschoten, *Voyage*, Hak. Soc., Vol. II, p. 11. 'Pixe' is for Port. *peixe*, 'fish'.]

["The Seas (on the 'Coast of Chormondel') produce many Sorts of excellent Fishes, and the Rivers the best Mulletts ever I saw. In November and December they have great Plenty of **Seer-fish**, which is as savoury as any

**Serra**, in Port., means 'saw,' and the name "would appear to belong properly to the well-known saw-fish (*Pristis*)...but probably it may have been applied to the fish now in question, because of the serrated appearance of the row of finlets, behind the second dorsal and anal fins, which are characteristic of the genus". Yule in *Hobson-Jobson*. In the Bombay market it is called *Sur Mahi*.]

**Serviço** (service). Konk. *sirvís*; vern. terms *chākrí*, *sevá*.—Mal. *servício* (Haex).—Tet. *servisu*.

Salmon or Trout in *Europe*." Hamilton, *East Indies* (1827), Vol. I, p. 379.]

["Fish pickled in a preparation of tamarinds is known in Indian trade by this name (Tamarind-Fish). The species most frequently treated in this way are *Cybium guttatum*, the **seer** or **seir fish**, . . ." Watt, *The Comm. Prod. of India* (1908), p. 547.]

["Of those in ordinary use (in Ceylon) for the table the finest by far is the **Seir fish**, a species of scomber, which is called *Tora-malu* by the natives." Tennent, *Ceylon*, Vol. I, p. 205.]

["**Saw Fish**.—The huge saw fish, the *Pristis antiquorum*, infests the eastern coast of the island, where it attains a length of from twelve to fifteen feet, including the powerful weapon from which its name is derived." *Id.*, p. 207. This is the fish which in Portugal is called '**serra**'.]

**Servir** (to serve). Konk. *sirrír-zāruñk*; vern. terms are *chākri karuñk*; *upkāruñk*, *kamāk ycruñk*.—Mal. *servir* (Haex).—Tet., Gal. *sirri*.

**Serzideira** (*naut.*, a rope or cable attached to the top-sail). Hindust. *sisidor*, *sizādor*.

**Setim** (satin). Konk. *setim*; vern. term *ātlā* [which is the Ar. *atlas*.]—Sinh. *sitim*; vern. term *kōscyyaya*.—Tul. *sēti*.—Mal. [*setin* (Wilkinson derives it from English)]. *sīten* (Swettenham traces it to Portuguese).—Jav. *kestin*.—? Mac., Bug. *sātting*; perhaps from the Dutch *satijn*.<sup>1</sup>

? **Sigilo** (seal). Hindust. *sij-jill*.—Pers. *sijil*.—Ar. *sijjil*, decree, registry.

Perhaps imported directly from Latin or Italian.

**Sinal** (sign, token, earnest). Konk. *sinál* (especially in the sense of 'earnest money' after a contract).—Tet., Gal. *sinal*.

**Sino** (bell). Sinh. *sinuva*, *siniya*; vern. terms *ghanṭāva*,

*ghanṭāraya*. *Sínuva-gahannā* (lit. 'the beater of a bell'). bell-ringer.—Mal. *siño*.—Tet., Gal. *sinu*.

**Soberbo** (proud). Konk. *suberb*, *suberḍó*; vern. terms *garví*, *ahankāri*.—Mal. *suberbo* (Haex).—Tet. *subérbu*.

In Teto and Galoli the form *suberba* is also used.

**Sobremesa** (dessert). Konk. *sobremez*; vern. term *phaḷār*.—Tet. *sobremeza*.

**Sobrinha** (niece). Konk. *subrinh*; vern. terms *putañí*, *dhuv-ḍí*, *bāchí*.—Mal. *sobrinja* (Haex).

**Sobrinho** (nephew). Konk. *subrinh*; vern. terms *putañayó*; *bhāchó*.—Mal. *subrinjo* (Haex). Tet. *subrínhu*; vern. term *mane-fónun*.

**Sociedade** (society). Konk. *sosyedád*; vern. terms *pangat*, *sangat*.—Tet. *sosiedádi*, *súsi*.—Gal. *sosiedádi*.

? **Soco** ('pedestal'). Jav. *sukh* (Heyligers).

**Sofá** (sofa). Konk. *suphá*.—Guj. *soppá*.—Hindust. *sufa*.—Sinh. *sōpáva*.

**Sofrer** (to suffer). Mal. *suff-rir* (Haex).—Tet. *sofrí*; vern. term *térus*.—Gal. *sufré*.

**Solda** (*bot.*, *Gallium mollugo*). Mac., Bug. *saloda*.

<sup>1</sup> "Very good silk is produced here (in China) from which they make great store of damask cloths in colours, setins, and other cloths without nap, also brocades." Duarte Barbosa, p. 382 [ed. Dames, Vol. II, p. 214].

"With a jacket of black velvet and sleeves of purple *cetym*." Gaspar Correia, *Lendas*, I, p. 533.



**Soldado** (soldier). Konk. *soldád*; vern. terms *šipáy*, *laš-karí*, *páyk*, *sainik*.—Sinh. *soldá-duva*; vern. terms *sévayā*, *hé-vayā*.—[Anglo-Ind. *soldado*<sup>1</sup> (obs.) not in *Hobson-Jobson*.]—Mal. *soldádu*, *seredádu*, *seridádu*.—Ach. *serdádu*; *seledád*, sailor, seaman.—Sund. *sol-dádo*, *soldádu*.—Jav. *sóródádu*.—Mad. *sordádu*.—Bal. *sure-dádu*, *sredádu*.—Mac., Bug. *sorodádu*.—Tet. Gal. *soldádu*; vern. terms *ema fónun*.—Malag. *soridany*.

The Portuguese chroniclers spoke of the indigenous soldiers as *piães* and *lascarins*.

**Sombreiro** (sun-shade). Anglo-Ind. *sombrero*, [*sumbarero*], *summerhead*.—Tet. *sombréiru*; vern. term *siáti*.—Gal. *sombrélu*.

In Indo-Portuguese, *sombreiro* is used both of 'a sun-shade' and 'a water-proof'.<sup>2</sup>

<sup>1</sup> "This Governor used to favour *soldados* who possessed good arms." Diogo do Couto, Dec. VI, v, 3. "With a hundred *soldados* and a few *Lascaris* (q.v.)." *Id.*, Dec. VIII, i, 3.

[“A cross-grain'd *Brachmin*, supported by an outlaw'd *Portugal*, contradicted in despite of both, seizing it by Force with Three Files of *Soldadoes*.” Fryer, *East India*, Hak. Soc., Vol. I, p. 349.]

<sup>2</sup> “Near him (the King of Calicut)

[*Sombreiro* among the Portuguese meant 'a hat' but in the

they carry a *sombreiro* ('umbrella') on a high support which keeps off the sun.” Duarte Barbosa, p. 320 [ed. Dames, Vol. II, p. 26].

[“As well as the page armed with a sword, ... they take also another who holds a *sombreiro* to shade them off and to keep off the rain, and of these some are made of finely worked silk with many golden tassels, and many precious stones and seed-pearls. They are so made as to open and shut, and many cost three or four hundred *crúzados*.” *Idem*, Vol. I, p. 206. The editor is of the opinion that this is the second earliest mention of umbrellas made to open and shut, the only other earlier one is that of Marignolli who died in 1355.]

“It is not permitted to any one to use torches, *andor*, *sombreiro*, without our permission or that of the Governor.” *Foral* (the Revenue Settlement) of John III, in *Arquivo Port. Or.* Fasc. 5th, p. 132.

“With *sombreiros* of green and crimson satin.” Fernão Pinto. ch. lxviii.

(The Archbishop of Goa) “when he goes abroad a large *sombrero* or parasol is borne over his head; and he it noted that his, and that of the viceroy and the other great lords, are very magnificent, and covered with velvet or other silk stuff, and in winter with some fine wax cloth, the stick prettily worked and painted with gold and blue”. Pyrard, *Viagem*, II, p. 80 [Hak. Soc., Vol. II, p. 92].

[“They (the people in Pegu) rowe too and fro, and have all their marchandizes in their boats with a great

sixteenth century it began to be used by them for 'umbrella'. Dames in Duarte Barbosa. Vol. I, p. 206, n. compares with this the use of 'bonnets' for umbrellas by John Campbell in the seventeenth century (*Travels of R. Bell and John Campbell*, ed. by Sir Richard Temple, in *The Indian Antiquary*.)

**Sopa** (soup, or bread soaked in broth, or wine). Konk. *sóp*.—Sinh. *sóp*, *sóppaya*. *Sóppingana*, soup plate.—? Tam. *súppu* (perhaps from the English 'soup').—Tel. *sópa*.—

**sombrero** or shadow over their heads to keepe the sunne from them, which is as broad as a great cart wheele made of the leaves of the coco trees and fig trees, and is very light." Ralph Fitch, in Foster, *Early Travels in India* (1921), p. 29.]

[**"Sumbareros** or Catyols (see *qui-ta-sol*) are here ('Choromandel') very Usefull and necessarie." Bowrey, *A Geo. Account*, etc., Hak. Soc., p. 85. The whole of the paragraph from which only a line is quoted above is interesting because it provides a valuable contribution to the history of the words 'roundell, sombrero, and kittysol'—all meaning umbrellas of sorts—and their uses.]

[**"As a protection from sun and rain, they (the people of Peroem) use, when the wind is not too high, a sort of umbrella, which the Portuguese call sombrero".** Manrique, *Travels*, Hak. Soc., Vol. I, p. 113.]

[Anglo-Ind. *supo* (obs.)].<sup>1</sup>—Mal. *sópa*.—Tet. *sópa*.

*Sūpa*, in Sanskrit, is 'broth'.

**Sorte** ('a lottery-coupon'). Konk. *sort*, *soḍt*; vernacular term *chitt*.—Mar. *soḍtī*.—Guj. *sortī*, *surtī*.—Hindust. *shartī*.—Or. *surti*.—Beng. *surtti*.—Sinh. *sórtiya*.—Malayal., Kan. Tul. *sóḍtī*.—Tet., Gal. *sóriti*, luck. *Tó-sóriti*, to enrich, to make happy.

The Portuguese *r* before *t* or *d* is easily changed in India into *r* or *ḍ* cerebral. Cf. Konk. *mort* from Port. *morte* ('death'); Konk. *kāḍtīl* from Port. *cartilha* ('booklet').

**Sossegado** (quiet). Konk. *susegád*; vern. terms *thand*, *svasth*, *śánt*.—Tet. *susegádu*; vern. terms *hakmátek*.

**Sota** (queen in game of cards). Konk. *sol*.—Mac., Bug. *sóta*.

**Sotaina** (soutane). Tam. *sutan*.—Gal. *solana*.

**Suíssa** ("a guard or corps of musketeers or riflemen founded by Afonso de Albuquerque", Cândido de Figuei-

<sup>1</sup> [They (the women of Goa) dress Meat exquisitely; [make] **Supoes**, Pot-tages, and varieties of stews." Fryer, *East India*, Hak. Soc., Vol. II, p. 28.]

redo). Konk. *suvis*. *Suvisā-chēm kapel*, chapel of the 'Swiss guards.'—Mal. *suissa*, "a select-ed body of armed troops" (Haex).

In the town of Mapuca (Goa), there is a chapel dedicated to the Holy Cross which is, by the common people, spoken of as 'the chapel of the Swiss', i.e., the musketeers. On the feast day, after the church-services are over, a mock-fight is staged in a field near by between the Portuguese and the Marathas. The 'Swiss guard' was regarded as invincible.<sup>1</sup>

Sul (south). Konk. *sūl*; vern. term *dakhīn*. *Sulkār*, a man from the south of Goa, i.e., an inhabitant of Kanara

<sup>1</sup> "The captains of the *soyça* (Swiss) arrived at last in the ship *Conceiçam*, and with them also some men of good repute who are corporals" A. de Albuquerque, *Cartas*, I, p. 83.

"He gave orders for a register to be prepared of all the lowest class of people, with their names and the reasons which made them enlist in Portugal, and he bade them join the militia as *çoiços*. And because the *çoyça* and the militia was then something of a novelty, he had great difficulty in enlisting men, because it was considered dishonourable for a man to join the *çoyços*." Gaspar Correia, II, p. 44.

or of Malabar.—L.-Hindust. *sūli*.<sup>1</sup>

Sumaca ('a smack, vessel with two masts'). Mal. *sumāka* (Marre).

[The *O.E.D.* says that Eng. 'sumack' is an adaptation of Port. *sumaca*. I have not come across 'sumack' in Anglo-Indian writings.]

[Sumbaia, zumbaia (a profound reference, a low bow). Anglo-Ind. *sumba*, *sumbra*.<sup>2</sup>

<sup>1</sup> "The largest income which I derive from customs dues in these parts is in respect of commodities that come from China or from Sul." Letter from His Majesty (1591), in *Archivo Port. Or.*, Fasc. 3rd, p. 312.

"And as the Island and City of Goa, the capital and metropolis of the Portuguese dominions, is situated on the same coast, it is with reference to this City and Island that we reckon the situation of all the other lands, and fortresses of the State. Those which lie towards the left, are spoken of as the Sul..." Fr. Luis de Sousa, *História de S. Domingos*, III, p. 360. [Similarly the Portuguese dominions to the north of Goa, such as Salsete, Bassein, were spoken of as '*terras do norte*' and their inhabitants as *Norteiros* ('Northerners').]

<sup>2</sup> [1540.—"There was security for all, with liberty and freedom during the whole month of September, according to the statute of the King of Siam. for this was the month of Çumbayas of

(obs.): also used as a verb 'to sumbaie' (obs.).

This word is not in *Hobson-Jobson* nor in the *O.E.D.* Most Portuguese dictionaries only give the form *zumbaia*, though

Kings." Fernão Pinto, *Peregrinação*, ch. 36, in *Glossario*.]

[1560.—"And thus they go near to the King, place their arms on the ground and make a big *çumbaya* to him with their hands joined and raised up to Heaven." Gabriel Rebêlo, *Informação de Maluco*, p. 152, in *Glossario*.]

["Being aproched, we made our *sumba* or reverence to the King, and Thomas Robinson, laying the letters of Credit which he brought upon his head, did presentlie deliver them unto him, and then both he and Peter Munday, haveing kissed his hand, were willed to sitt downe upon a large Carpett about 2 yards distant from himselfe." In Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 88.]

["On approaching the Puchiquê the Japanese made him profound *sumbaya* and salutations." Manrique, *Travels*, Hak. Soc., Vol. I, p. 133.]

["We read in the *Factory Records* (1642-5, 130) that Mr. Clark 'sumbaled the Achin Queen in vain'." Editor's note to the above from Manrique.]

["He must receive them with great reverence, Standing Up and makeinge a *Sumbra* to the Queens Windows, She all the while looketh upon us, although wee cannot See her." Bowrey, Hak. Soc., p. 307.]

the older and correcter form is *sumbaia*. The *Novo Dicionário* derives it from Arabic but does not say from which Ar. word. Morais says it is an Indian word. Sir Richard Temple (Bowrey, p. 307, n.) is of the opinion that it is the Malay *sembah*, and quotes the meanings of this word from Wilkinson's Dictionary: "A salutation, a respectful address; the actual act of salutation or homage consisting in raising the hands to the face." Dalgado in his *Glossario* admits the existence of the Malay *sẽmbah* in the above meanings, but points out that Wilkinson also mentions *sẽmbahyang* in the sense of 'worship of God, prayer, ritual' (*yang* = 'divinity'), and is of the opinion that the source of the Portuguese word is *sẽmbahyang*. He accounts for the phonetic changes thus: Portuguese did not retain the nasal termination of the Malay word just in the same way as it did not retain *m* in the case of the Malayalam and Tamil words from which the Portuguese *jangada* (*q.v.*) is derived. The vowel of the first syllable in *sẽmbahyang* oscillates between *a* surd or *e* surd, and it

is, therefore, not surprising that foreigner's should represent it by *o* surd or by *u*. The change of *s* into *z* was perhaps influenced by the Portuguese verb *zumar* which also means 'to bow in sign of courtesy'.

With regard to the meanings of the word, Dalgado says that, though it is true, that *sēmbahyang* signifies literally 'divine worship', it is not to be wondered at that it should also be used to denote 'reverential homage in general', in view of the fact that in Sanskrit and the Prakrits *pūjā* and *namaskār* are also used in a similar two-fold meaning. Even assuming that the Malays had reserved the term *sēmbahyang* to connote 'reverence to a divine being', it is not unnatural to expect that the Portuguese should have confounded it with *sēmbah*, seeing that the manner in which the homage or greeting implied by the latter term was offered appeared to them little short of adoration.

Gubernatis derives *sumbaia* from the Sansk. *sandhyā*; in doing so he follows his usual bent of referring every conceivable Indian or Malay word to

Sanskrit. *Sandhyā* could never become *sumbaia* or *sambaia*, but it would become *sanj* or *sanz*, and these forms are met with in some of the Prakrits.

Judging from the citations in the *Glossario*, the earliest of which goes back to 1540, it is evident the term *sumbaia* had acquired a great vogue among the Portuguese chroniclers, and there can be no doubt that such of the English writers as use the word either as substantive or verb adopted it from the Portuguese.

*Sumbaia* in its meaning of 'obeisance' was very similar to the Chinese *k'o-t'ou*, lit. 'knock-head', which gave 'kow-tow' to Anglo-India and English.

*Sumbaia* is not in *Hobson-Jobson* which, however, gives "Somba, Sombay, s. A present. Malay *sambah-an*". May not this Malay word be the same as *sēmbah*, and might it not be that the 'presents' which the word implies are just those that are generally offered to a person in the East when he is treated with reverence and homage?]

Superior (superior). Konk.

*superior* (l. us.); vern. terms *uridá, uridil*.—Tet. *superior*; vern. term *litti*.

**Suspender** (to suspend). Konk. *suspender kankuk*; vern. term *mand kankuk*.—Tet. *suspender*; vern. terms *tlaa, tlaa*.

## T

**Tabaco** (tobacco). Mar. *tambákku, tamákkú*.—Guj. *tambáku, tamákkuk, tamáku*.

—Hindí. Hindust. *tambáku, tamáku, tamókú, Tamákkú, tábi, tobacconist*.—Nep. *tamáku*.—Or. *tamáku, Tamrákú*, the tobacco plant.—Beng. *tamák, támk, tamáku, támakú, tamrákú*.—Sindh. *tamáku, Tamáki, tobacconist*.—Punj. *tamáku, tamákkú*.—Kash. *taháku, tamók, tamok*.—Malayal. *tambákkú*.—Kan. *tambaku*; vern. term *logr-soppu* (lit. 'the herb of smoke').—Gar. *tamaku*.—? Kamb. *thuām*.—? Ann. *thúóc*.—? Tonk. *thuóc*.—Mal. *tambáko, tembáko, tembáku*.—Ach. *bakum, bakon*.—Batt. *timbako, bako*.—Sund. *tambako, bako*.—Jav. *tambako,*

*embako, bako*.—Mad. *pókó*.—Bal. *temako*.—Day. *tambáko, tamba*.—Mac. Bug. *tambáko*.—Tet. Gal. *tabáku*.—Malag. *tambáko*.—Jap. *tabako, Maki-tabako*, a cheerot. *Kagi tabako*, snuff.<sup>1</sup>—Pers. *tambáku, tambak*.—Ar. *tambak*<sup>2</sup>.

The plant is an exotic and the name is Mexican, according

<sup>1</sup> "It appears certain that we (the Portuguese) carried the plant and its use to Japan". Wenceslau de Moraes, *Der Nippon*. Gonçalves Vianna, however, attributes a Spanish origin to the Japanese *tabako* "which we certainly did not leave behind there, and which must have been introduced in much more recent times than those in which we maintained direct relations with Japan".

"In place of wine of which, as I have said, there is none, tabaco, which we call *hera santa*, is used; to it have been attributed throughout all the Indies so many virtues, I cannot say whether real or imaginary, and especially to the kind that grows in this Island" (of San Domingo). Gaspar Afonso (1595), in *Hist. tragico-marit.*, VI, p. 54.

<sup>2</sup> "The revenue from tabaco (in Chaul) is nine thousand seven hundred and three *patasces* (q.v.) per year." António Bocarro (1634), *Livro das plantas das fortalezas*, in *O Chron. de Timuay*, IV, p. 33.

"Drinking palm-wine and using tabaco for smoking." João Ribeiro, *Fatalidade hist.*, Bk. I, ch. xix.

<sup>1</sup> The other Dravidian languages have different names, which are equivalent to 'leaf of smoke'.

to Girolamo Benzoni (1550). The use of tobacco spread in India during the reign of the Emperor Akbar (16th-17th cent.). It was introduced into India, in all probability, by the Portuguese. But the following is taken from *Tit-Bits* of the 22nd July, 1911. "The idea that tobacco was known in Europe only after the discovery of America is erroneous. A philologist has suggested that the Greeks and the Romans used to smoke tobacco, at least in their colonies. It is said that in the Malay Archipelago the use of cheerots and cigars dates from a period before the discovery of America."<sup>1</sup>

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<sup>1</sup> "Among them there is one which they call the smoker's weed, and which I would call '*erva sancta*' (tobacco), which they say they call (in Brazil) Betum... This plant was first brought to Portugal by Luiz de Goes." Damião de Gois, *Chron. de D. Manuel*, I, ch. 57.

[Prof. Alfred Haddon, F.R.S., in his *Head Hunters* says: "Although smoking was practised in these Islands (Papua and New Guinea) before the Whitemen came, and they grew their own tobacco, they never smoked much at a time. The native pipe is made of a piece of bamboo from about a foot to between two and three feet in length. .. They enjoy it greatly and value tobacco very highly, they usually sell

It is curious that Konkani, like the Dravidian languages, has not adopted the foreign word; in this language tobacco is referred to generically as *pán*, 'leaf', or *oḍhchém pán*, 'the leaf for smoking', and is thus distinguished from the betel-leaf, which is also called *pán* or, more specifically, *khāvunchém pán*, 'the leaf for eating'.<sup>1</sup> From *pán* is derived *pānkár*, 'tobacconist'.

[There can be no doubt about the home of *Nicotiana Tabacum* being America (De Candolle, *Origine*, III). The Spaniards were the first to become acquainted with this plant when, at the close of the 5th century, they visited the Antilles, and Oviedo (*Hystoria de las Indias*, 1535) was the first to give a clear account of it. According to him *tabaco* was the name in the Carib of Hayti of the Y shaped tube or pipe through which the Indians inhaled the smoke. But according

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almost anything they possess for the same." In *Ind. Antiq.*, Vol. XL, p. 40.]

<sup>1</sup> "In Arabic *cadegi indi* which means leaf of India." Garcia da Orta, Col. xxiii [ed. Markham, p. 203].

to Las Casas (*Obras* 1552), it was applied to a roll of dried leaves which was kindled at the end, and used by the Indians like a rude cigar. But Monardes, the Spanish physician, published in 1517 an account of tobacco in which he says: "This hearbe which commonly is called *Tabaco* is an Hearbe of much anti-quitie, and known amongst the Indians....The proper name of it amongst the Indians is *Pieciell*, for the name of *Tabaco* is given to it of our Spaniards, by reason of an Ilande that is named Tabaco." But the island of Tobago itself, after which the herb has been said by some to have been named, received, according to some, the name from its resemblance to an Indian pipe. Whatever, therefore, be the meaning which *tabaco* had among the Indians, the fact which remains undisputed is that the Spaniards regarded *tabaco* as the name of the herb or its leaf, and in this sense it has passed from Spanish into other European languages.

The tobacco plant was brought from America to Spain for the first time in 1558 and very soon began to be cultivat-

ed in the Iberic peninsula. In 1560 Jean Nicot, the French ambassador to Portugal, sent seeds of the plant to the Queen, Catherine de Medici. At first, great medicinal and almost miraculous properties were attributed to the plant and it was known by various names, such as, *herba panacea*, *herba santa*. Tobacco was first introduced into England by Thomas Harriot in 1560, and tobacco smoking became popular there thanks to Sir Francis Drake and Sir Walter Raleigh; from England the use of tobacco for smoking spread to the Continent.

It was towards the close of the 16th century that the Portuguese introduced the plant into Africa, both on the east and west coasts. The negroes took to it with the greatest readiness, and the enormous number of tiny seeds which the plant gives out facilitated its rapid propagation and dissemination in that continent. In Central Africa the names for tobacco according to Schweinfurth (*Heart of Africa*) are *eh-tobboo*, *tab*, *tabba*; in Swahili *tombako*; in Ki-Galla *tamba*



and in Lu-Chicongo *tabaco* and *fumu*, the last named being the Port. *fumo*, 'smoke'.

There are no references to the tobacco plant in Baber's *Memoirs* (1519-1525) nor in Garcia da Orta's *Colloquies* (1563), nor in Christoval Acosta (1578), not even in Linschoten (1589). "The first direct reference to it, in connection with India, centres around certain Portuguese missionaries at the court of the Great Mughal. Doubtless to the Portuguese is due the credit of having conveyed both the plant and the knowledge of its properties to India and China. It is said in the *Dara-shikohi* that they had conveyed it to the Deccan as early as 1508. Asad Beg, of date 1605 (Elliot, *Hist. Ind.*, 1875, VI, 165-7), says of Bijapur that he found some tobacco and, "never having seen the like in India I brought some with me and prepared a handsome pipe of jewel work." These he presented to the Emperor Akbar, who attempted to smoke, until he was forbidden by his physician. It would thus seem to have been known in the Deccan for nearly

a century before it was carried to the rest of India.....By 1617 smoking had, in fact, become so general in India that the Emperor Jehangir forbade the practice, as also had Shah Abbas of Persia (Elliot, *l.c.* v., 851)." (Watt, *The Comm. Prod. of Ind.*, p. 796.)

The cultivation of the plant must have been taken up vigorously and spread with surprising rapidity, for there are references in letters and invoices received by the East India Company from its servants in the East of as early a date as 1619 to shipments of tobacco from India. These references also enable us to know the prevailing price of tobacco in India in these early years of its cultivation.<sup>1</sup>

<sup>1</sup> ["Goods sent to the Red Sea in the *Lion*. *Mahm. Pice*

Tobacco, 155 maunds at

4 m. 18 p. .. 707 [6]

Foster, *The English Factories* (1618-1621), p. 64.

"Tobako at rials 4 per maund of 32 sears" (in Mocha). *Op. cit.*, p. 109.

"Of the goods carried thither (Gombroon, on December 4, 1638) by the *Francis*,...the tobacco was sold for 9 lāris per maund." *Op. cit.*, (1637-1641), p. 126.

*Mahmūdi*, a silver coin current in

Watt very truly remarks: "As in other parts of the world, so in India, tobacco passed through a period of persecution, but its ultimate complete distribution over India is one of the numerous examples of the avidity with which advantageous new crops or new appliances have been absorbed into the agriculture and social customs and even literature of the people of India" (*op. cit.*, p. 796). On the other hand, it is but fair to mention that it has been maintained by some that the tobacco plant is indigenous to India and that tobacco was used there both for smoking and medicinal purposes centuries before the date commonly assigned for its introduction. Mr. Ganpat Ray, Librarian, Bengal National College, Calcutta, supported this view in *The Indian Antiquary* (Vols. XXV, p. 176 and XL, pp. 37-40) with many quotations: one from the poet Bāṇa to show that

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Gujarat of the value of nearly an English shilling.

A *rial* was calculated then at about 4s. 6d. and sold for about 5 *Mamūdis*. *Lūri* was worth about an English shilling.]

smoking after dinner was a common Indian habit; others from Susruta and Charaka describing the process of 'manufacturing a cigar' and also the 'efficacy of smoking'; and also one from the *Skanda-Purāṇa* (ch. 52) which is as follows:

"Smokers after death will be turned into ghosts. During the Kaliyuga, Kali himself will be incarnated as the *tambāla* leaf.

"On the advent of the Kaliyuga all the castes will be cast into hell on smoking tobacco. The worst type of men will fall victims to tobacco. Thus, losing their *dharma*, they will fall into the Mahāraurava hell..."

Mr. Ray's contention is that the Bengali term for tobacco, *tāmāku*, is a corruption of the Sanskrit word *tāmrakūṭa*—a statement which he supports by quotations from old Sanskrit works. He goes further and maintains that *tāmrakūṭa* is the same as *tamāla* of the *Skanda-Purāṇa*. But the *tamāla* plant has been identified with either *Garcinia Xanthochymus*, Hook., or *Xanthochymus Pictorius*, Roxb., or *Cinnamomum Tamala*, Nees (Watt, *Dict. Econ. Prod.*, Vol. III, p. 478).

It is not enough to say, as Mr. Ray does, that because *tāmtrakūta* is mentioned along with opium, *gānjā*, and other intoxicants, it must “therefore mean ‘tobacco’.” Why should it not be some other narcotic like opium or *gānjā*? It requires no great philological acumen to perceive that *tabaco* could give in Bengali *tāmāku*, as it did in Marathi, in which *tamākhū* exists side by side with *tambākhū*. Moreover, botanical evidence is completely opposed to Mr. Ray’s contention. (See *Ind. Antiq.*, Vols. I, p. 210 and XXXVII, p. 210.)

**Taberna** (tavern, pot-house). Sinh. *teberuma*, *teberema*; vern. terms *surāsela*, *surāśalāva*.

**Tabernáculo** (tabernacle). Konk. *tābernákl*.—Tam. *tabernákulu*.

**Tacho** (stew-pan). Sinh. *táchuva*.—Mal. *táchu*.—Tet., Gal. *táchu*, *tásu*.

*Tajélo*, from the Malay spoken in Amboyna, is, according to Dr. Schuchardt, composed of *tacho* and *tijela* ‘bowl’.

[**Taça** (a cup). ?Anglo-Ind. *toss*.<sup>1</sup>

<sup>1</sup> [“And then most of them (Persians) will freely take off their Bowls

‘Toss’ is used by Fryer and Ovington in the sense of ‘a cup’, and their editors derive it from Pers. *tās*, ‘a cup’. But if the Persian word was so much in use in the 17th century as to have been easily picked up by English travellers it should, without a doubt, have been adopted in colloquial Urdu or Hindi, in which, however, we do not find it. The Hindi word for ‘cup’, in common use, is *pyālā* or *jām*. *Taça* was used by the Portuguese for ‘a cup’, especially ‘drinking cup’, and, as their *festas* accompanied by drinking had acquired a notoriety in India, it is not improbable that their name for ‘cup’ enjoyed considerable currency. The *O.E.D.* regards ‘toss’ used by Fryer as a variant or misprint for ‘tass’ which derived from Arabic or Persian and

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of Wine, . . . . . most of Silver, some of Gold, which we call a Toss, and is made like a Wooden Dish.” Fryer, *East India and Persia*, Hak. Soc., Vol. III, p. 137.]

[“All the Dishes and Plates brought to the Table are of pure Silver, massy and Substantial; and such are also the Tosses or Cups out of which we drink.” Ovington, *A Voyage to Surat*, O.U.P., p. 231.]

meaning 'a cup or small goblet' has been used in English from the 14th century. But it is not only Fryer, but also Ovington who speak of 'toss'. The Portuguese *taça* has the same origin as the English 'tass'.]

Talapoi, talapōi ('a Buddhist monk'). Anglo-Ind., Indo-Pr. *talapoin*.

The source of the word is the Pali *talapaṇṇam* (Sinh. *tala-pata*), a fan which the Buddhist monks carry in accordance with their liturgy.<sup>1</sup>

<sup>1</sup> "The *Chambinha* sent the King a letter by one of his talapoy, a religious who was four score years of age."

[In the supplement to the *Glossario*, Dalgado says that Señor Gabriel Ferrand has informed him that very recent investigations have disclosed the origin of this word to be the two Peguan words, *tala*, 'lord', and *pōi*, 'our', i.e., 'our lords or monsignori', a title given to Catholic prelates. This is also

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"They regard it as a sign of holiness to go about with their heads shaven and their feet unshod, and to carry in their hand a large paper-fan shaped like a buckler with which they protect their heads from the sun, and shield their looks from the gaze of the people when they pass by them." João de Barros, Dec. III, n. 5.

the view of the *O.E.D.* See also *Ind. Antiq.*, Vol. XXXV, p. 267.]

**Talento** (high mental ability). Konk. *tālent*; vern. terms *bārkamáy*, *mardí*.—Tet. *taléntu*.

**Talhamar** (cut-water). L.-Hindust. *tāliyāmár*, *tāliyāvár*.

**Tambaca**, **tambaque** ('an alloy of copper and zinc prepared in Indo-China'). Konk. *tāmbak*.—| Sinh. *tambákka* | .—Tam., Malayal. *tambákku*.—Tul. *tambaku*.—Anglo-Ind. *tomback*.<sup>1</sup>

From the Malay *tambaga* (which is related to the Sanskrit *tamṛka*), it was introduced into India by the Portuguese.

**Tambor** (tambour, drum). Konk. *tambor*.—? Mar., Hindust., Punj. *tambúr*.—? Ass. *tambaru*, *tamburu*.—Sinh. *tambóruva*, *tambóreva*.—Tam., Malayal. *tambor*.—? Kan.

<sup>1</sup> ["When the King came to the First little building on the greene, hee alighted From thatt Elephant, and passing through the roome, Mounted on another thatt there stood ready For him, having the Pavillion over his head of Tambacca, a mixt Mettall of gold and Copper much esteemed in these parts." Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 125.

*tambúre*.—? Mal., Sund., Jav. *tambur*.—? Ach. *támbu*.—Bug. *támboro*, *tambúru*.<sup>1</sup>

The source-word of *tambor* is said to be the Arabic-Persian *tanbúr*, which might have been directly carried to the languages in which the word ends in *úr*. | See Dozy, *s.v. atambor*. |

**Tanchão** (stanchion). L.-Hindust. *tenchan*.

**Tangedor** (player on a stringed instrument). Mal. *tanjedor*, *tanjidur*.—Jav. *tanjidur*, *panjidur*.—Bug. *tanjidóro*. A musician who plays on a European instrument.

**Tanger** (to play on a stringed instrument). Mal. *tanji* (*subst.*), music. *Bikin tanji*, to play music.

? **Tanque** (cistern; an artificial reservoir of water). Mar. *tāñkí*, *tañkém*.—Guj. *tāñkí*, *tāñkum*.—Tul. *tánki*.—Anglo-Ind. *tank*.—| Mal. *tángki*, 'ship's tank' | .

It appears that here is an instance of a coincidence of two

<sup>1</sup> "He used to give orders to play on an *atambor* which was of such a huge size that four men could not move it." João de Barros, Dec. IV, vii, 20.

"With many bag-pipes, trumpets, kettle-drums, *tambores*, fifes." Diogo do Couto, Dec. VI, iv, 16.

terms etymologically distinct, with a meaning almost alike: the Portuguese *tanque* from the Latin *stagnum*, and the Guj. *ṭāṅkum* (the etymon of the other words), which is probably from the Sanskrit *taṭāka* or *taḍāga*.

Portuguese writers speak of *tanque* when they refer to the Indian cisterns or water reservoirs, which in Konkani are called *taḷém*<sup>1</sup>.

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<sup>1</sup> "Chaul lies over fields and cultivated lands, and contains many tanques of water and many groves of trees and is delightfully cool." A. de Albuquerque, *Letters*, I, p. 136.

"There was a big tanque four fathoms deep." *Rotreiro da viagem de Vasco de Gama*, p. 95.

"Wheresoever they ('the Bancales of Guzerate') dwell they have orchards and fruit-gardens and many water tanques wherein they bathe twice a day, both men and women." Duarte Barbosa, p. 268 [ed. Dames, Vol. I, p. 113].

"In order to collect the rain water, they make these tanques (which might be more properly called lakes) all lined with stone." João de Barros, Dec. IV, vi, 5.

"[And this king ('Crisnarao of Bysnaga' (Vijayanagar) also built in his time a water tamque, which is situated between two high hills . . . and as there was no one in his country who could construct it, he made a request to the Governor of Goa for some Portuguese

*Tanto* (*adv.*, so much).? Mal., Mac., Bug. *tāntu*, certain, determinate, steady.—Jap. *tan-to* (colloquial), much, in great quantity.

Hepburn observes: "This term is derived probably from Spanish."

*Tapete* (carpet). Konk. *tāpēt*; vern. terms *tivāsī*, *sal-rangī*.—Tet. *tapēti*.

*Tara* (tare, abatement from the gross weight of goods). Tel. *tāramu*.

*Tarde* (afternoon, evening). Konk. *tārd* (l. us.); vern. terms *sānz*, *usir*.—Mal. *tarda* (Haex).—Tet., Gal. *tārdi*.

? *Tarifa* (tariff). Malayal. *tariff*.

It is possible that it may have been imported directly from Arabic or through English. [*Tarifa* is itself derived from the Ar. *ta'rif*, 'notification' ('*irf*, 'knowledge').]

*Tartaruga* (tortoise). Mal. *tateruga*, *tetrugo* (Haex).—Mol. *tarturugo*, turtle.

[*Teca* (*Tectona grandis*, Linn., and also its wood).

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masons, and the Governor sent him João de la Ponte, a great builder of masonry work." *Chronica de Bisnaga*, ed. David Lopes, p. 55.]

Anglo-Ind. *teak*.<sup>1</sup>—Ind.-Fr. *tek*.

The Portuguese became acquainted with this word as they did with so many others in the Malabar country: Malay. *tekka*, Tam. *tēkku*. The Sansk. name of the tree is *sāka*, whence the Mar. and Guj.

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<sup>1</sup> ["The interior of Damão which is mountainous and dry and parched has many of the roughest thickets of bamboo, and forests of the most plentiful and best timber that there is in the world, and that is teca." Diogo do Couto, Dec. VII, vi, 6.]

["Likewise all timber for shipping and houses of durance, w<sup>ch</sup> we may call ye oak of India, growes up at Cullean, Bimurly, and must necessarily passe by Tanna, where they take 33 p. cent. custome." Forrest, *Selections* (Home Series), Vol. I, p. 120.]

["Teke by the *Portugueze*, *Sogwan* by the *Moors*, is the firmest Wood they have for Building, and on the account it resists Worms and Putrefaction, the best for that purpose in the World; in Height the Lofly Pine exceeds it not, nor the Sturdy Oak in Bulk and Substance; the knotty Branches which it bears aloft, send forth Green Boughs more pliant, in Form Quadrangular, fed within by a Spongy Marrow or Pith, on which at the Joints hang broad, thin, and porous Leafs, sending from the main Rib some Fibres, winding and spreading like a Fan." Fryer, *East India*, Hak. Soc., Vol. II, p. 75.]

*sāg*, and the Hindust. *sāgūn* and *sāgwān*. In the 'Bombay Letters' as late as 1667 this wood is not referred to as 'teak' but as 'ye oak of India,' and Fryer is the earliest English traveller not only to refer to 'teke' but also to show first hand acquaintance with the tree as can be seen from the quotation below.]

**Têmpera** (used for *tempero*, "seasoning or condiments used in cooking"). Konk. *tempr*; vern. terms *sāmbhār*, *masāló*, *jir em mir em*.—Tet. *tempra*; vern. term *búdu*.—Gal. *têmpera*.

In the form *tempra* or *tempr* the word is used in Indo-Portuguese dialects.

**Temperado** (spiced). Konk. and Tam. *temprad* (*subst.*), a vegetable stew.—Sinh. *tempráduva*, mixture. *Temprádu karaṇavā*, to season.

**Tempo** (time). Konk. *têmp*; vern. terms *kāl*, *vêl*, *vagat*, *samay*.—Mal. *tempo*, duration and atmospheric condition. *Minta tempo*, to ask for time.—Jav. *tempo*. *Tempo*, period of time fixed in contracts.—Sund. *tempo*. *Ra-rempo*, "a modified form of *tempo* and used in the sense of:

it is all up with them : their hour has struck. It is also used of a single person, if all his little affairs have been ruined. *Gñs rarempo jasah*, the most miserable, the most destitute." Rigg.—Day. *tempo*, limit, period.—Tet., Gal. *témpu*.

**Tenaz** (*subst.*, a pair of tongs or pincers). Malayal. *tanáss*.

**Tenda** (tent). Konk. *tend*, awning.—Sinh. *tende*, couch, bed.—Mal. *ténda*, awning.—Jav. *téndó*, *tindó*.—Tet. *tenda*.

**Tentação** (temptation). Konk. *tentāsāmv*; vern. terms *tālñi*, *nāñ*, *bhūl*.—Tet. *tentasā*.

**Tentar** (to tempt). Konk. *tentár-karuñk*, to tempt one to evil; to vex.—Mal. *tentar* (Haex).—Tet., Gal. *ténta*.

**Têrço** (a third of a rosary; a string of beads with five decades). Konk. *têrs*.—Beng. *tersú*.—Tam., Tet., Gal. *térsu*.<sup>1</sup>

[In Konkani the term *ters* has also come to denote the prayer with Aves and Pater-nosters which the string of beads was originally intended to help to count, and this is perhaps also the case in the other langu-

ages which have adopted the term.]

**Terebentina** (turpentine). Jap. *terementina*.—| Turk. *têr-ménti* |.

Gonçalves Viana derives the Japanese *terementina* from the Spanish *trementina*. But Diogo do Couto says: '*Era semel-hante á trementina*' ('It was similar to turpentine') (Dec. IV, vii. 9); and in the *Archivo-Portuguese Oriental* there appears the following item (1585): "*Trementina* at 10 reis an ounce" (*Fasc.* 5. p. 1048).

| Bluteau also mentions the form *trementina*. |

[**Terranquim** (a kind of small and swift bark used in the Persian Gulf and adjoining seas).

? Anglo-Ind. *trankey*.<sup>1</sup>

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<sup>1</sup> ["He (Noecret) fled to Komzara, and thence in a *tarranquy*, or light bark, to Lapht, a seaport in the Isle of Broet, which isle the Portuguese call commonly Queixome." Pedro Teixeira, *Travels*, Hak. Soc., p. 159.]

["And besides these ships there were in the harbour (of Ormuz) about two hundred galleons. . . . There were also many *terradas* (like the barques of Alcouchete) full of small guns and men wearing sword-proof dresses and armed from head to foot, most of them being archers." A. de Albuquerque,

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<sup>1</sup> "All say the *terço* of the rozary aloud." Cardim, p. 93.



Crooke's hypothesis that 'trankey' may be connected with the Port. *trincador* is inadmissible; it is no doubt the same word as the Port. *terranquim*. But what is the derivation of *terranquim*? Dalgado's view is that *terranquim* is either an augmentative or diminutive of *terrada* (Ar. *ṭar-rād*), the name of a short boat and also of small boats for service in war used in the same parts, which is frequently referred to by Portuguese chroniclers. It is not impossible that the Portuguese spoke of the small *terrada* as *terrاديم*,

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*Commentaries*, Hak. Soc., Vol. I, p. 105.]

[“Even the water comes (to Ormuz) from outside, from the main and from the neighbouring isles for their drinking in certain small boats which they call *teradas*, as I have said before.” Duarte Barbosa, ed. Dames, Vol. I, p. 97.]

[“As soon as the Contract was made, the *Arabs* went courageously to Work, and . . . . gave the *English* their Choice, and then got *Trankies*, (or *Barks* without *Decks*) and shipt what belonged to the *English* for *Muskat*.” Hamilton, *East Indies* (1827), Vol. I, p. 57.]

[(The King of that Province) “had provided a sufficient Number of small Vessels, called *Trankies*, for their Transports.” *Idem*, p. 59.]

just as they formed the diminutive *varاديم* from *varanda*, and that *terrاديم* became subsequently transformed into *terranquim* perhaps through the influence of *terráqueo* ('terraqueous'). See *Glossario*. Both *terrada* and *terranquim* are mentioned in Vieyra's Dictionary. The derivation of 'trankey' given in the *O.E.D.* makes all the above hypotheses valueless and shows how necessary it is to seek for the explanation of a word in the language of the people by whom, and of the region where, it is used. The *O.E.D.* says 'trankey or tranky' is adopted from Pers. *trankeh*, name in Persian Gulf for a pearl diver's net, or perhaps its adjectival derivation *trānki*, applied elliptically to a pearling boat, and gives as its meaning 'a small undecked vessel, used in the pearl fishery in the Persian Gulf'.

There is no reason to suppose that 'trankey' owes anything to *terranquim* which is the Portuguese transcription of the Persian word. For the insertion of *e* after *t*, and for the nalised termination, cf. *morderim*.]

**Terrina** (tureen). Konk. *terrin*.—Tet., Gal. *terrina*.

**Tesouraria** (treasury). Guj. *tijori*; also used in the sense of 'a safe'.—Malayal. *tiśōri*; perhaps from the English 'treasury.'

**Tesoureiro** (a treasurer). Konk. *tijrēr*.—Guj. *tijorar*.—Tam. *tijereri*.

**Testamento** (will, testament). Konk. *testāment*; vern. term *maran̄patr*.—Mal. *tēstāmen* (Castro).—Tet., Gal. *testāmentu*.

**Tia** (aunt). Konk. *tī*, *titi* (l. us.).—Beng. *titi*.—Tet. *tia*.

**Tinta** (ink). Konk. *tint*; vern. terms are *kai*, *maki*, *pat-rānjan*.—Sinh. *tinta* (also us. of 'colour, dyes'); vern. terms *masi*, *deli*. *Tinta gānarā*, to dye, to colour. *Tinta-kuppiya*, *tinta-keduva*, an ink-pot.—Tam. *tintci*.—Mal., Jav. *tinta*, European ink; colour. *Mansi* is Chinese ink.—Tet., Gal. *tinta*.

[Sir Thomas Roe speaks of *Tinta Roxa* (Hak. Soc., p. 22), which Foster says is probably orchilla weed, a lichen which grows on rocks and trees near the sea-coast, and yields a purple dye. *Tinta Roxa* is Portuguese for 'purple dye', and

was perhaps the then current trade name for this weed.]

**Tinto** (red wine). Konk. *tint*, *tintāchō sarō*.—Jap. *chinta*.

**Tio** (uncle). Konk. *tiv*, the paternal uncle (us. only among the Christians); vern. term *bāplō*.—Beng. *tiv* (us. among the Christians of Hashnabad, Dacca district).—Mal. *tio* (Schuchardt).—Tet. *tio*.

**Tira** (a strip). Konk. *tir*; vern. terms *phāī*, *chindhi*, *śir*, *patti*, *bān*.—Sinh. *tiraya*, *tircva*.—Mal. *tiras*, thread, string.—Tet., Gal. *tiras*, also 'ribbon, band'. As in *apas*, *uras*, in this word too, the plural form *tiras* is preferred.<sup>1</sup>

**Tiro** (a shot; range). Konk. *tir*, aim, mark; vern. terms *phār*, ('shot'); *tīp*, *mokī*, ('aim').—Sindh. *tīru*, bullet.—Tet., Gal. *tīru*.

**Toalha** (towel). Konk. *tuvālō*; vern. terms *hātpusneñ* ('hand-towel'), *mezācheñ chadar* ('table-towel').—Guj. *tu-vāl*.—Hindi, Hindust. *tauliyā* (also 'a serviette'); vern. terms *rumāl*, *angochchá*.—Beng. *toy-āle*.—Sinh. *tuwāya*, *tuwājaya*,

<sup>1</sup> In the sense of 'curtain', which it has in Tamil and Malayalam, *tira* is from Sanskrit.

*tuváje*; vern. term *pisnakaḍa*.  
 —Tam. *tualei*.—Malayal. *tu-  
 vála*.—Tel. *tuwālā*, *tuwālāguṭṭa*.  
 —Tul. *tuwálu*.—Anglo-Ind. *tow-  
 leea*.—Khas. *taulia*.—? Siam.  
*tōk*.—Mal. *tuála*, *tuvála*.—Tet.,  
 Gal. *tualha*.

The hiatus in *oa* was destroy-  
 ed by the intercallation of *v*  
 (= *w*), and *lh* became depala-  
 talized, because there is no such  
 sound in the oriental langu-  
 ages.

**Tocha** (torch). Konk. *toch*.  
 —Tam. *tócha*.

**Tomar** (to take). Mal.  
*tóma*; *Tóma ánin*, *toma harus*,  
 to sail near the wind, to take  
 the current.

**Tomate** (tomato). Konk.  
*tomát*; *tamaṭ* (from the English  
 'tomato'); vern. term *belvāñ-  
 gem*.—Tet. *tomáti*; vern. term  
*fái-mátak*.

**Tômbô** (record; archive).  
 Sinh. *tómbuva*.

**Topa** (top; teetotum).  
 Mal. *tópa*; used in a game of  
 'tops'.

**Topaz** (a dark-skinned  
 Christian half-breed of Portu-  
 guese descent). Anglo-Ind.  
*topaz*, *topass* (obs.).—Indo-Fr.  
*topas*.

This term was employed in

the seventeenth and eighteenth  
 centuries as synonymous with  
 mestizo to denote those who  
 claimed to be Portuguese de-  
 scendants, spoke Portuguese,  
 affected the Portuguese style  
 of dress, professed the Catholic  
 faith and served ordinarily as  
 soldiers in the army.

The origin of the word has  
 been the subject of much discus-  
 sion. At least three different  
 derivations of the word, more  
 or less plausible, are given: (1)  
 The Turk.-Pers.-Hindust. *top-  
 chi*, 'a gunner', by profession,<sup>1</sup>  
 (2) Hindust. *topí* (Tam. *toppi*),  
 'a hat' *topívālā*, 'one who  
 wears a hat'), used as a distin-  
 guishing mark, at times honour-

<sup>1</sup> "Seven hundred Portuguese, be-  
 sides some topazes who were also mus-  
 keteers." António Bocarro, Dec. XIII,  
 p. 244.

"Gaspar Figueira was with eight  
 companies, and in these there were two  
 hundred and forty Portuguese, and  
 there was one company of topazes in  
 which there were thirty seven." João  
 Ribeiro, *Fatalidade hist.*, Bk. II, ch.  
 xx.

"In the early history of the Company  
 these people were extensively enlisted  
 as soldiers; [hence the term came to be  
 applied to the Company's native sol-  
 diery generally in the Peninsula: it is  
 now obsolete" (p. 525)]. H. H. Wilson.

able, at others opprobrious,<sup>1</sup> (3) Tam. *tuppási* (which is not mentioned in modern dictionaries) for *dubāshi*=Neo-Aryan *dubhāśi* or *dobāśi*=Sanskrit *dvibhāśya*, 'bilingual, interpreter'; because they spoke two languages.

In spite of Yule's censorious remark ("his usual fertility of error"), I find, as also does Dr. Schuchardt, that Fra Paolino de S. Bartolomeo had good reason in regarding *topaz* as a corruption of *dobhāśya*.<sup>2</sup>

In the Tamil spoken by the people, *dubhāśi* or *dobāśi* ought normally to be changed into

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1 "Metis (see *mestizo*) or *Topas*, people wearing hats are so called." A. Marre. [Wilson also thinks that this is probably the derivation of *topaz*—from Hindi *topi*, a hat.]

2 "He proposed also that it was necessary for the Church of Calicut to have a *Topaz*, or an interpreter from the Christians of the land, who should not only be competent to carry out this work but also be one to command respect, and able to carry on negotiations with the Samorim and his ministers regarding affairs of the Church and the Christians (1698)." *O Ohroni. de Tissuary*, II, p. 83.

"*Tuppási*, that is, an interpreter, which name is also usually given to the Indian Portuguese." Ber. IV. 19 Anm. O, *apud* Schuchardt.

*tuppási*; because, as it possesses only soft intervocalic sounds, it changes the initial sounds of foreign words into its own respective hard ones, and very often converts the soft medials into twin hard ones, either by assimilation or by emphasis. Cf. *tāthu*=Sansk. *dhātu*, *tivu*=Sansk. *dvīpa*; *tukkam*=Sansk. *duḥkham*, *tuttu*=Neo-Aryan *duḍū*. Malayalam, which passes for a dialect of Tamil, has in fact *tuppási* or *tupāyi* in the sense of 'interpreter'.<sup>1</sup> And Sinhalese, which occupies a place midway between the Aryan and Dravidian languages, has *tuppahiyá*, in the same sense; it is certainly a corruption (*tadbbhāva*) of the Aryan *dubhāśya* or an adoption of the Dravidian *tuppási*, with *h* for the intervocalic *s*, a common phenomenon, and with the separable suffix-*yá*.

The designation of *topaz* for the 'mestizo' was more current in the south of India,<sup>2</sup> and it

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1 Gundert mentions documents of the 18th century in which *tupāyi* is employed in the sense of 'an East Indian, or half-caste'.

2 "A native Christian sprung from a Portuguese father and Indian mother

is, therefore, to be presumed that it had its origin in one of the Dravidian languages. Now, if *tuppasi* corresponds to *dubhāśi* and primarily signified an 'interpreter', it is clear that it would be applied in this acceptation 'to the indigenous Christians who might be acquainted with Portuguese,<sup>1</sup> just as well as to the descendants of the Portuguese who would speak besides Portuguese one or more of the Indian vernaculars, and as such would be frequently employed as interpreters between the Europeans and the Indians.<sup>2</sup> And in this sense the term is used by Portuguese and other writers. "Those who have wants mani-

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in the south of India. In the early history of the Company these people were extensively enlisted as soldiers." H. H. Wilson.

1 "There were at that time no more than five Portuguese, seven Indians, the children of Portuguese, who were born there, and six Topazes, by this name are called those Christians who have no Portuguese blood in them." *Conquista do Reyno de Pegu*, ch. vii.

2 "A letter patent of His Highness, dated the 25th January, 1571, in which it is ordained that the posts of *Linguas* (interpreters) be given to the new (Christian) converts." *Archivo Port. Or.*, Suppl. 2nd, p. 79.

fest and set them forth very well without **topaz**, or interpreter". Lucena. "Appreciating greatly the occasion of finding himself without **topaz**". *Id.*, Bk. ii, ch. 16.

Afterwards, when the word came to be used of one particular race, and there were interpreters from the other classes, some of the Dravidian languages, in order to avoid confusion, imported the term *dubāśi*, as *tatsama*, in order to designate an interpreter in general, as well as a factor or agent.<sup>1</sup> (See *Hobson-Jobson* and Schuchardt, *Beiträge*, etc.).

[With the object of settling the vexed question of the derivation of the word 'Topaz or Topass', Sir R. C. Temple collected in chronological order as many references to, and definitions of, the term as appear in *Hobson-Jobson*, the *O.E.D.*, the *Ceylon Antiquary*, and his own notes from original records and

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<sup>1</sup> In Laskari-Hindustani, 'topās' is the name of a sweeper. "It is doubtful to what language this word properly belongs. It does not mean a sweeper in Hindustani, but the Laskar 'topas' generally acts as such as his special duty in the ship." Small.

old travellers, and they are to be found in the *Ind. Antiq.*, Vol. L, pp. 106-113. I shall supplement these by a few citations from Manrique and Manucci, both of whom use the term of Indian converts to Christianity.<sup>1</sup>

<sup>1</sup> "Moreover, I would be responsible also for their (Christians) maintenance and that of their wives and children for a month . . . During this period they would have sufficient time to arrange a method of livelihood, as other topazes do (this name of topaz is applied by the Portuguese of those parts to Indians and half-castes who are Christians)." Manrique, *Travels*, Hak. Soc., Vol. I, p. 279.]

"Father Fray Juan de la Cruz, a truly Apostolic man, of whom the evil spirits declared through the mouths of inspired persons, that they could not stand before him, was retreating with two Christian Topazes. He saw he was being pursued, . . . so he told his two companions to fly, and knelt down, raising his hands to heaven. As he was in this position one of those barbarians came up to him with a large sharp sword and gave him so severe a blow on the shoulders as to cut him half through. They paid no heed to the two Topazes or, as they call them *Calas Franguis*, who were fleeing." *Idem*, Vol. II, p. 337.]

"For, as they call themselves Jesuits in India and Apostolic in the other place, people expect to find in them a charity which is veritably Apostolic and Christian. In this these poor men are

Sir R. C. Temple's view of the derivation of the word is identically the same as Dalgado's. He says that there can be little doubt "that the word is an early Portuguese corruption, through a form *tôpâshî* in Malayalâm (the first Indian language the Portuguese learnt) of the Indian *dubhâshî* (Skt. *dvibhâshî*) one with two languages, i.e., a half-breed servant of Europeans; thence a soldier, especially a gunner, and among sailors, a ship's servant, a lavatory or bathroom attendant, and incidentally, on occasion, an interpreter. In the form *topaz*, *topass*, the term became differentiated from *dubhâshî* (in the mouths of Europeans, *du-bash*), a superior native interpreter, and meant always a low-class half-breed. It has no relation to *tôp*, a gun, or to *tôpî*, a hat."

Tope (the top of a mast).  
L.-Hindust. *tôpî*.

deceived, for they are waited on in the hospital most carelessly by Canarese or Topasses, who frequently demand payment for even the water they require . . . . As a relief to himself the Father Administrator entertains at this hospital a Topass chaplain, who looks after the patients, so they say." Manucci, ed. Irvine, Vol. III, p. 283.]

The word *topi*, *topí* or *toppi*, which is found in the Gaurian and Dravidian languages, with the meaning of 'cap or hat', is traced by some philologists to the Portuguese *tope* or *tópo* ('the top, the uppermost end'). But the *Roteiro da Viagem de Vasco de Gama* ('The Log Book of Vasco de Gama') mentions *tupy* as corresponding to the Port. *barrete*, 'cap', in the list of Malabar words. Indian dictionary writers connect *topi* with *topa* or *top*, 'big hat, helmet and (in Konkani) mitre'.

[Wilson (*Glossary*, p. 525) has: "*Toppi-kuda*, Malayal. A hat-umbrella, a hat with a projecting brim on the crown, worn by fishermen and other castes in Malabar; the term seems to be of old, and to precede the Portuguese."]

**Toranja** (*Citrus decumana*, the shaddock or 'the pomelo'). Konk. *torónz* (neut., the fruit), *torónz* (fem., the plant).—Mar. *turanj*, *toranjan*.—Guj. Hindust. *turanj*.—Sindh. *turúnju*.—Tel. *turanj*, *turánju*.—| Turk. *turunj*. |—

The plant is a native of Java, probably introduced by the Portuguese into India. The

name is the Arabic *turunj*, Persian *turanj*, which appears to be the immediate source of the word in many of the languages.

[The pomelo has no Sanskrit name. It was known to the early Dutch traders as 'Pompelmoes' (=pumpkin citron), hence some of the modern names. It reached India and Ceylon in the 17th century.

The pomelo is presumed to have been introduced into India and Ceylon from Java, hence the name *batávi nebu*, and it was carried to the West Indies by a Capt. Shaddock after whom it is known there. The best quality of the pomelo is the thin-skinned Bombay variety, hence the South Indian name for it of *bombalinas*. See Watt, *The Comm. Prod. of Ind.*]

**Toro** ('trunk or body of a man'). Mal., Jav., *toro*, a kind of jacket. According to Dr. Heyligers it is an abbreviation of *báju-toro* (Mal.) and *rasukan-toro*.

**Tôrre** (tower). Konk. *tórr*; vern. terms *gopur*, *burínz*.—Tet., Gal. *tórri*.

**Torto** ('squint eyed'). Mal. *torto* (Haex).

**Touca** (a woman's coif).  
Mal. *tocca*, 'girdle' (Haex).

It appears that the meaning given by Haex is not correct because *tokka* in the Portuguese dialect of Malay signifies 'veil, mantilla, shawl'.

**Traição** (treason). Konk. *trāyisām̃*; vern. term *ghāt ābhāt*.—Tet. *traisā*.

**Traidor** (traitor). Konk. *trāyidor* (l. us.); vern. terms *ghātki*, *gaḷckāpó*.—Mal. *talador*.

**Tranca** (bar, piece of wood to bar a door with). Sinh. *trankaya*; vern. term *agula*.

**Tranqueira** (palisade). Mal. *trankéyra*, *trankera*, *terankéra*, *telankéra*.<sup>1</sup>

**Trapa** (a trap or device to take wild beasts). L.-Hind. *trápá*, a raft.

**Traquete** (the mizzen-sail). L.-Hindust. *trikat*, *tirkat*, *trinkat*.—Mal. *trinket*, *triaket*.<sup>2</sup>

<sup>1</sup> "And of these villages the principal one is Upi, which by another name is called Tranqueira." Godinho de Erédia, *Declaração de Malacca*, fol. 5.

<sup>2</sup> ["And as it happened that, in the act of boarding the junk, our own men were closely pressed, the Javanese wounded several of the men with arrows, and hampered the gear of the traquete, and the bowsprit". Afonso

**Tratamento** (treatment). Konk. *trātāment*; vern. term *chāḷauñí*, *keḷauñí*, *upachár*.—Tet., Gal. *trataméntu*.

**Tratar** (to treat). Konk. *trātár-karuñk*; vern. terms *chāḷauñk*, *keḷauñk*.—Tet., Gal. *tráta*.

**Tratos** ('tortures'). Mal. *tarato* (Haex), | *tarátu*. *Témpat tarátu*, 'the torture-room' |.

**Trave** (a beam). Tam. *trávi*.

**Três** (three). Malayal. *tress*, fraction of 'reis' (Gundert).

? **Tresdobrado** (threefold). Konk. *tibrád*. The term is especially used of very strong distilled liquor.—Tul. *tibralu*, liquor from the coco-nut palm thrice distilled.

I am of the opinion that *tibrád* does not come directly from the Portuguese word *tresdobrado*, but is formed on the analogy of *dobrád* (q.v.). As the first syllable of this word sounds like *du* which is the compositive form of *don*, 'two'

de Albuquerque, *Commentaries*, Hak. Soc., Vol. III, p. 63.]

["The next day we sail'd gently along, onely with the sail call'd the Trinket." Della Valle, *Travels*, Hak. Soc., Vol. I, p. 143.]



(cf. *dupat*, 'double', *dutondí*, 'double headed'), it was replaced by *ti*, from *tín*, 'three' (cf. *tipêť*, 'triple', *tipāyi*, 'tripod'), in order to indicate its three-fold character. Tulu must have received the word directly from Konkani, as it did so many others.

**Trigo** (wheat). Sinh. *tiringu*; vern. term *góduma*.—Mal. *trígu*, *terígu*; vern. term *gundum*.—Sund. *tarigo*; vern. term *gundrum*.—Jav. *trígu*.—Tet., Gal. *trígu*.

In Southern India and in Malasia no wheat is produced. The Portuguese spread the knowledge of the cereal and its use. See *pão*. *Góduma* and *gundum* are related to the Sanskrit *godhūma*.

**Triste** (sad). Konk. *trist*; vern. terms *chintest*, *khantibharit*, *udás*.—Gal. *tristi*.

**Trocar** (to exchange). Konk. *trokár-karuñk* (l. us.); vern. terms *badluñk*; *vāṭavuñk*.—Mal., Sund., Jav. *túkar*.—Ach. *túkar*, *túka*.—Tet. *túkar*, *truca* (also us. as a subst.); vern. term *sílu*.

**Trombeta** (a trumpet). Konk. *turmét*; vern. terms *kāl*, *turturí*.—Mal. | *trompet* | .—

Mac., Bug. *tūrumbéta*, *tūrumpéta*.—Tet. *trombeta*.<sup>1</sup>

**Tronco** ('a prison or gaol'). Mar. *turuṅg*, *turaṅg*.—Guj. *turaṅg*.—Guj. *turaṅg*. *Turaṅg adhikāri*, gaoler.—Sindh. *turungu*.—? Tam. *turukkam*, a fortress on a mountain (perhaps from the Sansk. *durgam*).—Malayal. *turungu*; vern. term *tadavu*.—Tul. *turungu*, *torangu*, *turanga*; ver. term *bandīkhāne*.—Anglo-Ind. *trunk* (obs.).—Siam. *tárahng*.—Ann. *tú rac*.—Mal. *tronko*, *tarunku*.

"The municipal gaol, where those charged with the smaller delinquencies were locked up, was called *tronco*; the others were sent to prison. In Lisbon the *tronco* existed till the time of King Sebastian in whose reign two prisons were established." *Almanach do Occidente*, 1903.

In the East the term *tronco* was used in a generic acceptation. "The *tronco* which was the house of the chief magistrate, where the captives of Bintão were imprisoned, on account of the bribe they offer-

<sup>1</sup> "A great number of *trombetas*, bagpipes and kettledrums." Diogo do Couto, Dec. VII, i, 11.

ed, was kept open for them on that day." Castanheda.<sup>1</sup>

**Tropa** (troop of soldiers). Konk. *trop*. It is going out of currency; but it is preserved in such expressions as *tropāchó ghodo*, 'cavalry horse', to designate a person well fed and indolent.<sup>2</sup>—? Malayal. *truppu*, from the Engl. 'trooper', according to Gundert.—Tet., Gal. *tropa*.

<sup>1</sup> "As soon as we arrived at Canton, they brought us before the *pocha*cy and he ordered us to be taken to certain houses used as *troncos*." Christovão Vieira, in Donald Ferguson, *Letters from Portuguese Captives in Canton*, p. 59. [*Ind. Antiq.*, Vol. XXX, p. 468, and the translation in Vol. XXXI, p. 12.]

"Simão Caeiro, and Lançarote de Seixas who were coming with him were taken to the *tronco* of Goa, and put in irons." Diogo do Couto, Dec. IV, ii, 6.

"This prison is the only one in all the town of Cochin, and is called the *Tronco*." Pyrard, *Voyage*, Hak. Soc., Vol. I, p. 429.]

"There are four general prisons at Goa, besides other private ones: the first is that of the Holy Inquisition; the second is that of the archbishop, close to his residence; the third, the *Tronquo*, at the viceroy's palace, the chief and largest of all." *Idem*, Vol. II, p. 18.]

<sup>2</sup> There is also a chapel in Goa which is called '*tropāchém kapel*' ('the chapel for the troops').

**Trunfo** (trump in cards). Konk. *trúmph*.—Mac. *tarúmpu*.

**Tubo** (tube). Konk. *túb*; vern. term *nalí*.—? Kan. *túbu*, sluice, bore, hole.

Reeve regards the Kanarese word as a vernacular one.

? **Tudo** (all). Jav. *tutung*, having reached the end; brought to the close. *Nutung* to bring to a close, to achieve the end.—| Chin. *túd* |.

Dr. Heyligers connects *tutung* with the Portuguese *todo*, and observes that the final *g* is pronounced very faintly.

? **Tufão** (hurricane). Konk. *tuphán*, storm, tempest; ravage, damage; disturbance, disorder; rage; groundless accusation. *Tuphāní*, *tuphānkár*, one given to brawls; calumniator.—Mar. *tuphán* (has the same meanings as in Konkani). *Tuphānkhôr*, calumniator.—Guj. *tophán*, tempest; tumult; wickedness. *Tophāní*, tempestuous; mischievous.—Hindust. *tūfán*, inundation; deluge; whirlwind; a disorderly person. *Tūfāní*, a boisterous, quarrelsome fellow.—L.-Hindust. *tūfán*, storm.—Or., Beng. *tuphán*, tempest; brawl. *Tuphāní*, boisterous; quarrel-

some.—Sindh. *tuphanu*, hurricane; extravagance; calumny. *Tuphānī*, boisterous; quarrelsome; calumniator.—Punj. *tufān*, storm; strife; calumny. *Tufānī*, a disorderly fellow.—Kash. *tuphān*, tempest.—Tel. *tuphānu*.—Kan., Tul. *tuphanu*, hurricane; groundless accusation; calamity.—Anglo-Ind. *typhoon*.—Khas. *tupan*.—Mal. *tufān*.—Jap. *taifu*.—Pers. *tūfān*, *tūfān*, strong winds; inundation.—Ar. *tufān*, inundation; overpowering rain; cataclysm.

Portuguese dictionary-writers, with the exception of Fr. João de Sousa, point out as the original of the Portuguese word the Greek *typhōn*, which normally ought to give *typhão* or *tifão*. But was the term current in Portugal? Fernão Pinto says: "We went through such a terrible southwind which the Chinese call tufão". And in another place: "The storm which the Chinese called tufão".

The same source is indicated by Diogo do Couto,<sup>1</sup> and

<sup>1</sup> "They had very rough weather, which the inhabitants (of the port of Chinchou) call Tufão, which is a distur-

corroborated by John Barrow and Giles, who derive the word from the Chinese syllables *ta-fung*, 'great wind', and by Dr. Hirth, who derives it from the local Formosan term *t'ai* and *fung*.

Webster (*s.v.* typhoon) says that the whirlwind which raises clouds of dust was called *typhoon* "because it was regarded as the work of *Typhon* or *Typhos*, the giant who was struck with a thunderbolt by Jupiter and buried under Mount Etna". But the meaning he gives to the word is: "a violent tornado or hurricane occurring in Chinese seas".

Yule and Burnell admit that the word was first employed in the China Sea and not in the Indian Ocean, and observe that the Portuguese *tufão* distinctly

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bance so great and fierce and causes so many storms and earthquakes...." V, viii, 12. "The fly of the compass was moving as fast as do the tufões of China." *Id.*, VIII, i, 11.

["It was accompanied by such a furious storm of rain, with lightning and hail, that those who were familiar with these coasts declared it to be a tufon, a form of storm much dreaded in those parts." Manrique, *Travels*, Hak. Soc., Vol. II, p. 53.]

represents *tūfān* and not *tái-fung*, and presume that Vasco de Gama and his followers got the word *tufão*, as well as the word *monção* ('monsoon'), from Arab pilots.

Indian dictionary-writers regard Arabic as the source of the word. Shakespear derives *tūfān* from the verb *tūf*, 'to turn', "or, rather, from the Chaldaic or Syriac *tāfu*, from Chaldaic *taf* and *tof*, to fall, to run, to overflow"; and says it is analogous to the Greek *typhōn*. The authors of *Hobson-Jobson* identify *tūfān*, which occurs several times in the Koran, with *typhōn* or *typhón* and presume that it may have come to the Arabs either as the result of maritime intercourse or through the translations of Aristotle.

Robertson Smith distinguishes between two words: the one *typhōn*, 'whirlwind, water-spout', connected with *typhos*, which he says is pure Greek; and the other *tūfān*, 'the deluge', which he declares to be borrowed from the Aramaic. "*Tūfān*, for Noah's flood is both Jewish, Aramaic and Syriac, and this form is not

borrowed from the Greek, but is derived from a true Semitic root *tūf*, 'to overflow'". He observes that in the sense of 'whirlwind' the word is not met with in classical Arabic, but he conjectures that this meaning was derived subsequently from the Arabic root *tūf*, 'to go round', or, rather, introduced from some form of *typhōn*, *typho*, or *tifone*. See *Hobson-Jobson*.

In view of this controversy, it is not certain whether the Portuguese derived the word from Arabic or from Chinese, or if they at all introduced it into India. In the Portuguese spoken in India the word *Samatra* (*q.v.*) is used, by preference, to denote 'a tempest, or storm'.

[Sir R. C. Temple appears to be inclined to accept the Ar. *tūfān*, Port. *tufão* as the original of typhoon, but he proceeds to say that "some Chinese scholars, however, ascribe a Chinese origin to the term through Cantonese *tái-fung*, a gale, *lit.*, *tái*, great, and *fung*, wind. It is possible that the form and sound 'typhoon' for *tūfān* arose out of *tái-fung*".

Mundy, *Travels*, Hak. Soc., Vol. III, pt. I, p. 164, n<sup>1</sup>.

The *O.E.D.* distinguishes between two different Oriental words: (1) the *a* forms, like Port. *tufão*, are referred to Ar. *tāfa* which itself is probably an adaptation of Gk. *Typhon*, (2) *tuffoon*, *typhoon* represent the Chinese *tai-fung*. The spelling of the second has apparently been influenced by that of the earlier known Indian word, while that now current is due to association with *Typhon*.

Below is a description of a storm given by Pyrard which is clearly influenced by the Greek conception of *Typhon*.<sup>2</sup>

<sup>1</sup> ["Their houses (of the people of Macao) double tyled, and thatt plais-tred over againe, for prevention of Hurricanes or violentt wyndes thatt happen some Yeares, called by the Chinois Tuffaones."]

<sup>2</sup> ["On the 24th August we passed the equinoctial line. . . . Nothing is so inconstant as the weather, but there it is inconstancy itself; in a moment it becomes calm as by a miracle; in half an hour there is on all sides thunder and lightning, the most terrible that can be imagined: this is chiefly when the sun is near the equinox. Suddenly the calm returns, then the storm begins again, and so on. All at once the wind rises with such impetuosity that it is all you can do to lower

*Tumba* (a bier for the poor). Konk. *túmb*.—Beng. *tumbá*.—Tet., Gal. *túmba*.—? Jap. *fumbo*, a grave; vern. term *haka*.

The change of *t* into *f* in the Japanese word cannot be explained. Cf. *tinta*, *mártir*.

**Tumor** (bump, swelling). Konk., Mar. *tumbar*.

**Tutanaga** (a Chinese alloy of copper, zinc and nickel; also zinc). Anglo-Ind. *tootnague*. —[Indo-Fr. *toutenague*].

It appears that the immediate source of the Portuguese word is the Tam. *tuttanāgam*, 'zinc', from the Persian *tūtiā-nāk*, 'oxide of zinc'.<sup>1</sup>

all sail in time, and you would suppose that the masts and yards would give way and the ship be lost. Often you see coming from afar great whirlwinds, which the sailors call *dragons*; if they pass over ships they break them up and send them to the bottom. When they are seen coming the sailors take naked swords and strike them one against the other, in the form of a cross, on the bows of the ship, or in the direction where they see the storm coming, and they consider that that prevents it coming upon the ship and turns it aside." *Voyage*, Hak. Soc., Vol. I, p. 11.]

<sup>1</sup> ["Here cometh to an end the great and wealthy Kingdom of Guzerate and Cambaya, in which are many

[Da Cunha (*Indo-Portuguese Numismatics*. BBRAS. Vol. XIV, p. 409) referring to 'tutenag' says: "This alloy, which has from time immemorial been used by the Chinese in the manufacture of the *gong*, is whitish in appearance, sonorous when struck, tough, strong, malleable, easily cast, hammered, and polished, and does not readily tarnish . . . . When analysed, it yields of copper 40.4, zinc 25.4, nickel 31.6, and iron 2.6. Its name is believed to have been given to it first by the Portuguese in India, who must have got it from the Malayalam language, in which *tuttu* is the name of a tutenag coin equal to 20 cash, or  $\frac{1}{2}$  pice; if it is not derived from the English tutty, *tutia* in low Latin, *tuzia* in Italian, and *tuthie* in French for a sublimate of zinc or calamine collected in the furnace."]

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horses. . . . . many cotton muslins. . . .  
and also other coloured cloths of divers  
kinds, silk muslins. . . . . gingelly oil,  
southernwood, spikenard, tutenag  
borax, opium." Duarte Barbosa, ed.  
Dames, Vol. I, p. 154.]

## U

? Umbreira (door-sill). Konk. *umbór*, *umbró*, *umbrí* (dim.), threshold, door-step; folding or two-leaved door; vern. term *dārvanló*, *devdī*.—Mar. *umbrá*, *umrá*, *umbarlá*, *umartá*, threshold, door-step; hearth, family; vern. terms *dārratá*, *devdī*, *dehalí*. *Umbar-pallí*, *umbarsārā*, contribution of the house.—Guj. *umbró*, *ubharó*, threshold.

The origin of the Indian words is not known. Its meaning differs somewhat from that of the Portuguese word. The resemblance may be perhaps accidental, as in the case of *chapa*, *tanque*, *varanda*.

Uniforme (a uniform). Konk. *uniphorm*.—Tet. *unifórmí*.

Urinol (urinal). Konk. *urnól*, *urnél*; vern. term *don*.—Tet. *urinol*; vern. term *kúzi*.

## V

Vacina (cow-pox; vaccination). Konk. *vāsín*.—Tet., Gal. *vasína*, also 'to vaccinate'.

? Vagem (pod, husk). Sinh. *bónchi*.

**Valado** (a mound or embankment). Anglo-Ind. *walade* (l. us.), *vellard* (used in Bombay).<sup>1</sup>

[Not in *O.E.D.* The term is applied to the causeways built between Bombay and the neighbouring islands, intended to exclude water and to serve as dry passages over the marshy land.

Whitworth's suggestion that the Marathi *walhád*, to cross over, would supply a derivation for 'vellard or walade' would be an instance of striving after meaning, if there were such a word in Marathi. Molesworth does not mention it. *Olāndane* in Mar. is 'to cross over'.]

**Valer** (to be worth). Mal. *valer* (Haex).

**Vapor** ('a steamship'). Konk. *vāpor*; vern. term *āg-bôt*, lit. 'fire boat', (*bôt* is from the English 'boat').—Tet. *vapor*.

<sup>1</sup> "The Moors were also busy making a *vallado* in the river." António Bocarro, Dec. XIII, p. 81.

[“The bridge over the “wide breach of land” is now called Breach Candy. It is also called “Vellard,” a corruption of the Portuguese *Vallado*, which means a fence or hedge, properly a mud-wall with a fence of wood upon it.” Da Cunha, *The Origin of Bombay*, p. 57.]

—? Pers. *vāpur*.—? Ar. *vābūr*.—| Turk *vāpor* |.

Belot derives *vābūr* from Italian.

**Vara** (a linear measure, a yard). Konk., Guj. *vār*. *Adhāvār* (Guj.), half a yard.—Malayal. *vāra*.—Kan. *vāru*.—Tul. *vāru*, *varu*.—Mal. *vara*, a stick (Haex).<sup>1</sup>

The word is used in Konkani and in Tamil also in the sense of 'the pole of a canopy, and of the staff carried by the chief member of a religious sodality'.

**Varanda** (verandah). Konk. *varānd*, the principal part of the house which one first enters.—? Mar. *varand*, *varadā*, *varāndā*, *varandā*, *parapet*, a wall alongside a verandah, or a street.—Guj. *varandō*, gallery.—Hindi, *barāndā*, *varāndā*, *varandā*, *barandāka*, *barāmada*.—? Hindust. *barāmada*.—Beng. *bārāndā*.—Ass. *barandā*, a species of thatched cottage.—Sinh. *barānde*, *barāndaya*, *varandaya*.—Tam., Malayal. *varanda*.—Kan., Tul. *varānda*.

<sup>1</sup> "All these kinds of cloths are produced in entire pieces each of which measures twenty-three or twenty-four Portuguese varas." Duarte Barbosa, p. 362.

—Anglo-Ind. *veranda*, *verandah*.<sup>1</sup>—Indo-Fr. *véranda* *vérandah*.—Gar., Khas. *baranda*.—Mal. *varánda*, *baránda*, *beránda*, *meranda*.—Ach. *beránda*.—Sund. *baránda*.—Tet., Gal. *varanda*.—Pers. *barāmada*.

The origin of the word *varanda* or *veranda*, 'gallery round a house or sometimes only in front', is a subject of great controversy. Three hypotheses have been put forward.

John Beames. [Whitworth.] Littré, and many others derive it from the Sansk. *varaṇḍa*, from the root *vr* or *var*, 'to cover, to surround, to enclose'. And this word is marked by Böhtlingk, Cappeller and Monier Williams as a pure dictionary-word, because it is not to be found in any Sanskrit books known till now; and in the dictionaries it has various meanings, such as: multitude, group, rash on the face, a pile of hay, bundle, purse, etc.

<sup>1</sup> [".. Small ranges of pillars that support a pent-house or shed, forming what is called, in the Portuguese Lingua-franca *Verandas*, either round or on particular sides of the house." Grose, *A Voyage to the East Indies* (1757), p. 84.]

Benfey, Böhtlingk & Roth (*Dictionary of St. Petersburg*, 1855–1875), Monier Williams (1st ed., 1874), Whitney, and Apte give it the meaning of 'verandah, gallery or portico'. And the commentator of Amarakośa (dictionary of the fifth century) quotes the authority of Hemachandra (a dictionary-maker of the twelfth century) in support of the meaning of *antaravali* ("a veranda resting on columns", Williams) he gives to it, which in itself is also a pure dictionary term.<sup>1</sup>

Böhtlingk (*Sanskrit Wörterbuch in kürzerer Fassung*, 1884), Cappeller (1891), M. Williams (the edition of 1899) leave out entirely the meaning of 'gallery', as not justified.<sup>2</sup> And

<sup>1</sup> The phrase *antarā vedirmattavāranayoriva*, of *Raghuvamśa* (XII, 93, Bombay ed.) means 'like a wall between two furious elephants'.

<sup>2</sup> The meaning of the compound *varandalam-buka*, which is met with in the drama *Mrchakatikā* of Kalidasa, is very obscure. Cappeller interprets it as 'fishing-line', which is also the only meaning which he gives for *varanda*, and observes that the word occurs only in the translation from the Prakrit. Monier Williams attributes to it interrogatively the same meaning. But Apte claims that it means a "projecting or overhanging wall".



Burnell observes that the meaning referred to above "does not belong to old Sanskrit, but is only to be found in works relatively modern", but does not cite any text.

Molesworth (Mar.) distinguishes between two *varandās*, one of Sanskrit origin, in the sense of 'a load of hay', and the other with the various meanings mentioned above, but does not suggest its etymology. Candy (Mar.) translates the English 'veranda' into *osrī*, *paḍvī*, *paḍsāl*, *paḍ-osrī*, *paḍsālā*, *paḍāvi*, *oṭī*. Almost all these words, and in addition to these *osró* and *oṭó*, are current in Konkani. Gundert (Malayal.) admits the Portuguese source. Campbell (Tel.) adopts the Sanskrit derivation. Ziegler (Kan.) states that *varanḍa* is a foreign term but does not indicate its origin. Haex (Mal.) mentions *baranda* ('a story or balcony') as a vernacular term; but Favre attributes it to a Sanskrit and Wilkinson to a Portuguese origin. Rigg (Sund.) derives it from Portuguese.

Yule & Burnell were the first to suggest that there existed in

Portuguese and Spanish the word *varanda*, independent of the Indian *varanḍa*, with the same or analogous meaning, because the author of the *Roteiro* (1498) employs it without explaining it,<sup>1</sup> and also

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1 "And he came to join us where we had been put in a *varanda* where there was a large candlestick made of brass that gave us light." Fernão Pinto (1540) employs the word *varanda* very often as though it was well-known: "We entered with her into another court much nobler than the first, surrounded on all sides with two kinds of *varandas*, as if it had been a cloister of monks." [Cogan renders this reference to verandas thus: "all about invironed with Galleries" (in *Hobson-Jobson*).] And Gaspar Correia (1561): "The King was in a *varanda*, so that he saw everything in the order in which it happened."

[In *Chronica de Bisnaga* (1525), ed. David Lopes, both forms *varamdas* and *baramdas* are met with and nowhere is an explanation of the term offered: "The palaces of the King (of Vijayanagar) are of this kind: they have a gate leading to an open space ... and above this gate there is a pinnacle very high built like such others with their *varamḍas* . . . . After going through this gate you find there is a large open space ... and you soon come to another gate very like the first ... so much so that when you have entered this you have a large open space before you, and on either side of it some low *baramdas* in which the captains and

because it occurs in *Vocabulista Árábigo* of Pedro de Alcalá (1505). And the following passage, very significant, can also be cited from João de Barros in proof thereof: "The inhabitants of Ruçotello made an open wooden gallery which in those parts serves the same purpose that *varandas* or terraces do among us." Dec. III, v, 7.

Gonçalves Viana (*Ortografia Nacional. Apostilas aos Dic. Port.*) defends this hypothesis with many arguments of great value; he connects the word with *vara* ('a rod') and *varão* ('a bar'), and concludes that "the existence of this word in India and in the Romanic languages is accidental, as the same must be the case with that of *tanque* ('tank') and of *chapa* ('mark') in Portuguese and the Indian vernaculars".

Even if the existence of *varanda* in Sanskrit and its transmission into many present day Prakrits were not open to dispute, it appears to me, for more than one reason, that the

meaning of 'a gallery with columns', which is to be found in some of these languages, is not Indian, but derived from Portuguese, and has found its way into them in modern times. First, no Sanskrit or Prakrit passage with *varanda* in such a sense is found before the sixteenth century. Secondly, Konkani, Hindustani, Oriya, Sindhi, Kashmiri, to judge from the dictionaries of these languages, are not at all acquainted with the word in the form *varanda*. Thirdly, many dictionaries of the other languages do not mention it, as for instance the Gujarati Dictionary of L. Patel and N. Patel, the Sinhalese of Clough, the Punjabi of Starkey; or they derive it from another language, as the dictionary of Singh does, from the Persian *barāmada*; or they make a phonetic distinction between *barāndā* or *barānda* and *varāndā*, as does the Hindi Dictionary of Guni Lala, the Sinhalese of Carter (s.v. portico). Fourthly, Marathi and Assamese do not assign to the word *varāndā* the meaning of 'a gallery or portico'. Fifthly, in Konkani *varānd* has no

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the gentry are accommodated from where to watch the festivities." p. 101.]

cerebral sounds, and is employed solely among the Christians together with other terms (*vasró*, *vasrí*) and in a meaning which is peculiar to it. Sixthly, the English form *veranda* or *ver-andah* betrays clearly its Portuguese, and not indigenous, origin; had it been the latter, it would have become *warand*.<sup>1</sup>

The third hypothesis, little probable, proposed by Webster and C. Defréméry, points out as the primary source of *varanda* the Persian *barāmada* (introduced into Hindustani), a compound of *bar* ('from above') and *āmada* ('coming'), and equivalent to 'coming forward, projecting'. Yule thinks it possible that it may be a Persian 'striving after meaning' in explanation of the foreign word which they may have borrowed.

<sup>1</sup> Dr. Schuchardt finds that in the Romanic languages the actual meaning of *varanda* is not brought out, because the Port. *varanda*, Sp. *baranda*, Catalan *barana* ('balustrade'), are derived from the verb 'barrar', *Beitrag*, etc. [*Barrar* in this connection would be derived from *barra*, bar of metal or wood, and *barrar* would mean either 'to support on bars', or 'to lay bars across'.]

[The *O.E.D.* says that 'ver-andah' was originally introduced into English from India, where the word is found in several of the native languages as Hindi *varandā*, Beng. *bārān-dā*, mod. Sansk. *baranda*, but it appears to be merely an adoption of Port. and older Sp. *varanda* (*baranda*), railing, balustrade, balcony. The Fr. *véranda* appears to it to have been adopted from English, but to Dalgado from Indo-Fr. through Portuguese.]

[Varela (an idol; a Buddhist temple and monastery in Indo-China, China and in Japan). Anglo-Ind. *varella*.<sup>1</sup>

This word which is to be met with in the works of old Portuguese writers is believed to be the Malay *barhālā* (Jav. *brāhalā*), 'idol,' and to have

<sup>1</sup> ["And they consume many canes likewise in making of their Varellaes or idole temples, which are in great number, both great and small. They be made round like a sugar loaf; some are as high as a church, very broad beneath, some a quarter of a mile in compass. . . . They consume in these Varellaes great quantity of golde, for that they be all gilded aloft, and many of them from the top to the bottome." Ralph Fitch, in Foster, *Early Travels*, p. 35.]

been used by the Portuguese also to signify 'a temple' or 'the house of idols.' just in the same way as *pagoda* was employed by them in the sense of an 'idol' and a 'temple'. In Fernão Pinto both forms *var-ela* and *bralla* are met with. See *Glossario*.]

[Várzea, *vargem* or *verga* (a piece of level ground that is sowed and cultivated). Anglo-Ind. *verge* (used formerly for 'rice lands').<sup>1</sup> See *Hobson-Jobson*.]

Varrão (a boar-pig). Konk. *bārām̐v*.—Sinh. *barama*.

Vaso (vase, vessel). Konk. *váz*, flower vase.—Mal. *pásu*, *básu*.—Ach., Jav., Batav. *pásu*.—Sund., Bal., Day. *páso*.—Tet., Gal *vázu*.

Dr. Schuchardt says that *básu* proceeds probably from the Dutch *vaas* 'a vessel to put any liquor in,' notwithstanding its vowel ending. See *câmara*.

<sup>1</sup> ["They often dig their mimes 10 foth; and when they have a shoure of raine or two in a day, then they geet the most tinn. But when the raines are wholley seet in then they leave of their diging and goas to their *varges*"] *Ind. Antiq.*, July, 1931, p. 106. It is strange that Sir R. Temple should have conjectured that '*varges*' might stand for 'villages'.]

[Vedor, also Veador (an inspector, or controller). Anglo-Ind. *veador*.<sup>1</sup>

In the *O.E.D.* but not in *Hobson-Jobson*. This term in the English Factory records sometimes assumes interesting forms: *Veadore*, *Theadore*.

The *Vedor de Fazenda* was an official at Goa who had charge of all matters concerning revenue, finance, and shipping, and ranked second only to the Viceroy.]

Velho (old man). Konk. *el* (us. in a restricted sense).—Mal. *veillo*, also "an old woman" (Haex).

Veludo (velvet). Konk.

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<sup>1</sup> ["This Viador is overseer of all finances, and also of everything that goes on in Goa, as well affairs of war and shipping as all other affairs, he being the second personage next after the viceroy in all that pertains to the affairs of the king". Pyrrard, *Voyage*, Hak. Soc., Vol. II, pt. i, p. 40.]

["He (the Viceroy of Goa) referred us unto the Theadore de Fazendo, from whome we received the enclosed note of his desires, both in the prices and proportion." Foster, *The English Factories, 1634-1636*, p. 99.]

["He is to proceed to Goa in the *William*; and, arriving there, to present the accompanying letters to the Vedor, with whom he is to treat concerning his goods". *Idem*, p. 121.]

*vilúd.*—Sinh. *villúdu.*—Malayal. *villúdu*, *velúdi.*—Mal. *veludo* (Haex), *belúdu*, *belúdro*, *beldú*, *beldúva.*—Ach. *belúdu.*—Batt. *bilúlu.*—Sund. *belúdru*, *bulúdru.*—Jav. *belúdru*, *bludru*, *beládur.*—Mad. *blútru.*—Bal. *blúdru.*—Batav. *bilúdru.*—Mac. *bilúlu.*—Bug. *belúdu*, *bilúlu*, *valúdu*, *biladúra.*—Jap. *birōdo.*<sup>1</sup>

[Pyrard in his *Dict. of some words of the Maldivé language* mentions *velouzy*, which is obviously derived from Portuguese. See Hak. Soc.'s ed. Vol. II, pt. II, p. 416.]

*Belúdru* in Javanese and *belústru* in Malay is also the name of a botanical plant, *Momordica charantia*. In Konkani, as also in the Portuguese of Goa, *vilud* is also the name of *Celosia cristata*.

**Vendas** ('sale by public auction'). Sinh. *vendésiya*. *Vendési sāláva*, the place of the auction-sale. *Vendési-karāṇavā* (lit. 'to make a sale'), *vendésiyeṇ vikuṇṇanavā* (lit. 'to

sell in a public auction'), *vendési damanavā* (lit. 'to place on sale'), to sell by auction. *Vendési-kārayā*, *véndu*, the seller at an auction.

[**Veneziano** (the name of an old Venetian gold coin current in India and which in the sixteenth century was worth 420 reis; afterwards the sequin). Anglo-Ind. *Venetian*.<sup>1</sup>

There are frequent references to this coin in the early Portuguese writers in India from as early a date as the middle of the sixteenth century.]

[**Ventosa** (cupping-glass). Anglo-Ind. *ventoso* (obs.).<sup>2</sup>

This form is not mentioned in the *O.E.D.*, nor is the word found in *Hobson-Jobson*.]

**Verde** (green). Konk. *verd*; vern. term *pāchvó*.—Beng. *berdí* (us. among the Christians).—

<sup>1</sup> "And on the head over a coil of gold, a cap of *veludo*." João de Barros, Dec. II, x, 8.

"With jackets of black *veludo* and sleeves of purple satin." Gaspar Correia, I, p. 533.

<sup>1</sup> ["There is another kinde of gold money (in Goa), which is called **Venetians**: some of Venice, and some of Turkish coine, and are commonly 2. Pardawes Xeraphins." Linschoten, *Voyage*, Hak. Soc., Vol. I, p. 243.]

["The Money which passes is a Golden **Venetian**, equivalent to our Angel." Fryer, Hak. Soc., Vol. III, p. 152.]

<sup>2</sup> ["To Cup they use **Ventosoes**, without Scarifications." Fryer, *East India*, Hak. Soc., Vol. I, p. 286.]

Mal. *rēndi*. in *lāzu-rēndi*, lapis-lazuli. [See *Rende verde*.]

Verdura ('greens'). Konk. *verdur*: vern. terms *vārrēm*, *tarkāri*, *sāk-bhājī*.—Anglo-Ind. *verdure* (obs.).<sup>1</sup>

[Vereador (an alderman). Anglo-Ind. *vereador*.]

This term is often met with in the early settlements of disputes between the inhabitants of Bombay and the British Government.<sup>2</sup> Neither in the *O.E.D.* nor in *Hobson-Jobson*.

<sup>1</sup> "The people were pleased with the present, and especially those dealing with the *verdura* and orange." Gaspar Correia, I, p. 44.

<sup>2</sup> ["Vereador is one who holds the staff or wand of power; is a member of Council or of the Chamber; a functionary charged with the administration of the police or the repairs of public roads; a bazaar superintendent; a magistrate or a public functionary who fixes local tariffs or taxes." *Report of Cases decided in the Original Civil Jurisdiction of the High Court of Bombay*, Vol. IV, 1866-67, p. 90.

Da Cunha (*Origin of Bombay*, p. 239) makes the following comments on the above origin suggested for this word: "Now *vereador* has nothing to do with the holding of the staff or wand of power. This fanciful derivation is evidently drawn from the Portuguese word *vare*, Latin *virga*, which means a 'rod'. But *vereador* has not the remotest connection with it. *Vereador* simply corresponds to the word

Whitworth is obviously thinking of this official when he says: "Veador. An appellate judge under the Portuguese Government, who heard appeals from the *ouvidors*; also a land factor or overseer." The way he spells the word might lead one to confound it with *vedor* (*q.v.*).]

Verniz (varnish). Konk. *verniz*: vern. term *rogaṇ*.—Tet., Gal. *verniz*.

Verónica (veronica; 'cloth with representation of Christ's face'). Konk. *verank*: vern. term *ārlūk*.—Tet., Gal. *verónika*.

Verruma (gimlet). Konk. *rum*: *barmó*, *birmó* ('auger, borer'); vern. terms *gīrbó*, *topaṇ*.—Hindi, Hindust. *bar-má*.—Beng. *burmá*; vern. term *turpūn*, *bhramar*.—Sindh. *bar-má*; vern. term *sarāī*.—Punj. *varmá*, *barmá*.—Sinh. *buruma*, *burēma*, *burēma-kaṭṭwa*; vern. term *tora-pataya*.—Malayal.

*procurator*, or attorney, and was in olden times equivalent to *consul* and *decurio*. He never held the staff of power in his hand, but wore a *toga* or gown, as *vereador da Camara* or member of the Municipal Corporation."]

*veruma*, *bórmma*; vern. term *turppanam*, *támar*.—Tel. *buruma*, *baramá*; vern. term *tora-paḍamu*.—Tul. *burma*, *burmu*; vern. terms *beiraye*, *beiravu*, *beirige*.—Gar., Khas. *borma*, *bolma*.—Tet., Gal. *verruma*.—Pers. *barmá*.—Ar. *barrima*.

Portuguese dictionary-writers give as the certain or probable source of *verruma* the Arabic *berrima*. But Simonet says: "**Berrima**. Ar. Afr. and Or. *barríma* or *buríma*, 'borer'; Sp. *berrima* Port. *verruma*. Ital. *verrina*. Low Lat. *verrinum* or perhaps better *verrina*: "*cum verrinis perforavit*" ('bored holes with a gimlet') Ducange, from Lat. *verruina* and this again from *veru*, from which source we have also the Low Lat. *verrubius* (*terebrus*). In consequence the Spanish word *berrima* is neither of Germanic nor Arabic origin, as some have imagined. The Arabs received it from the people of Spain as M. Dozy with much reason conjectured, and from it formed the word *berren*."

All the same, it is very probable that *barmá* or *barmó* in

the Indian languages comes directly from the Persian *barmá*.<sup>1</sup> In Konkani *rum*, which is evidently from *verruma* (cf. *duljens*, from *indulgencia*, 'indulgence,' *pen* from *empena*, 'gable end of a house'), is distinguished from *bormó* or *birmó*.

**Verso** (verse). Konk. *vérs* (us. among the Christians); vern. terms *paḍ*, *charan*, *ślok*.—Tet., Gal. *vérsu*.

**Vésperas** (vespers). Konk. *vespr*.—Tam. *vesper*.—Kan. *véspetu*.—Mal. *vesporas*.—Tet., Gal. *véspera*.

**Vestido** (dress). Konk. *vestíd*.—Gal. *vestídu*.

**Véu** (veil, cover). Konk. *vev*; vern. terms *ól*, *oḍhñí*.—Beng., Tam. *vévu* (of the chalice used at mass).—Tet., Gal. *veu*.

**Vidro** (glass; also a tumbler). Konk. *vídr*; vern. terms *kánc̣h* or *káz*; *peló*, *kānsó*, *pivanpatr*, *surābhāṇḍ* (l. us. in this sense).—Sinh. *viduruva*,

1 "They use (in the Moluccas) only an adze, a narrow chisel, a wooden mallet, *verruma*, which is like a gouge inserted in a hollow pipe." Gabriel Rebêlo, p. 176.

*idureva*, *vidur*; vern. terms *káchakaya*. *Vidurevu*, glazed. *Vidure silpiyá*, glazier.—Mal. *vidro*. Also *gilás* from the English 'glass'.—Nic. *vitore*, tumbler (cf. *libare* from *livro* ('book')).—Tet., Gal. *vidru*.—Jap. *biidoro*.

In Indo-Portuguese also *vidro* means 'a tumbler'.

**Vigário** (vicar). Konk. *vigár*.—Tam. *vigári*.—Tet., Gal. *vigariu*.

**Vinagre** (vinegar). Konk. *vinágr*; vern. term *širkó*.—Sinh. *vinákiri*; vern. terms *káchi*, *kánjika*.

**Vinha de alhos** (the name of a species of viand). Konk. *vinjál*.—Hindust. (of the south) *bindāli*.—Tam. *vendāle*.—[Anglo-Ind. *vindaloo*. Not in the *O.E.D.* nor in *Hobson-Jobson*.]<sup>1</sup>

[In *Indian Cookery* (Bombay) there are recipes for the pre-

paration of 'vindaloo' of various kinds.]

**Vinho** (wine). Konk. *vinh* (l. us.); vern. term *saró* or *soró*.—Malayal. *viññu* (= *vinhu*).—Tel. *vinu*.—Nic. *viniya*, wine, liquor, brandy.

The Sinhalese *veyin* appears to be from the English 'wine'. In the Portuguese dialect of Ceylon *vein* is 'European wine' and *vinho* 'country liquor'.

**Viola** (viol; guitar). Konk. *vyol*.—Sinh. *viyóle*.—Mal., Sund., Day. *biyola*, *biola*.—Ach. *biula*.—Mac., Bug. *biyóla*.—Tet., Gal. *viola*.

**Virador** (naut., tow-line). L.-Hindust. *virādor*.

**Virtude** (virtue). Konk. *virtúd* (l. us.); vern. terms *gun*, *sugun*, or *segun*.—Tet. *virtúde*; vern. term *diak*.

**Visagra** (hinge). Konk. *bizágr*.—Mar. *bijāgreñ*, *bijogri*.—Guj. *majāgareñ*, *majāgarām*, *misjāgarum*.—Malayal. *viśāgari*.—Kan. *bijāgri*.—Tul. *bijákri*, *bijigre*.

**Visita** (visit). Konk. *vizit*; vern. terms *bhetñí*, *bhet*.—Tet., Gal. *vizita*.

[**Visitador** (an official visitor; one who visits a monas-

<sup>1</sup> "There is another fish (in Angola) which they call *ongulo*; it is like pork and, served in *vinha dalhos*, much resembles it" (1585), Garcia Simões, in *Jour. Geo. Soc. Lisb.*, 4th ser., p. 344.

["No water must be used in the preparation of *vindaloo*" *Indian Cookery*, by An Anglo-Indian (Bombay, 1923), p. 74.]



tery). Anglo-Ind. *visitador* (obs.).<sup>1</sup>

The Dutch adopted the name for one of their officials, the *Visitador General* (Foster, *Letters*, II, 165).]

**Viso-rei** (viceroy). Malay. *visareyi*.—Mal. *bisúrey*.

**Viva!** (long live! hurrah!) Konk. *vívā.*; vern. terms *śabás* or *śébás*.—Tet. *viva, bíba*.

**Volta** (turn, bend). Konk. *volt*, a band such as is worn by clergymen.—L.-Hindust. *bolta, boltá*, the twist or winding of a rope.

**Volta** (to turn, in a game of cards). Konk. *voltár-karunk*; vern. term *partunk*.—Mal. *bortá*.

**Voto** (vow). Konk. *vot*; vern. term *āṅvaṇ, vrat*; *vāṅgaḍ, sammati*.—Tet. *vótu*; vern. term *lia lós*.

## X

[**Xerafim** (a coin formerly current in Goa and other eastern ports). Anglo-Ind. *xerafine, sherapheen, xerephin*.<sup>2</sup>

<sup>1</sup> ["The Father Visitador of the Carmelites.....persuaded the Agent to leave me at Siras." Fryer, *East India and Persia*, Hak. Soc., Vol. II, p. 314.]

<sup>2</sup> ["The principall and commonest

The original of the Portuguese word is the Ar. *ashrafī* (or *sharīfī*), 'noble', which name was originally used of the gold *dīnār* worth about 3000 reis. The Portuguese *xerafim* was originally a gold, but afterwards a silver coin; the latter was worth 5 *tangas* or 300 *reis*. The Konkani *asurpī* or *usurpī* is derived directly from *ashrafī* and not from *xerafim*.]

money (at Goa) is called *Pardaus Xeraphiins*. Linschoten, *Voyage*, Vol. I, p. 241.]

["Our rents were not much increased last year, though something they were our chiefe rent. The Custome is farmed for 27000 Xs." Forrest, *Selections* (Home Series), Vol. I, p. 120.]

["The Vicar of Parela, Padre Antonio Barboza (a Jesuit) presented mee with the paper which is herewith sent for your perusal, by which hee endeavours to make appeare that 2000 **Sherapheens** out of the Kings rents at Maim, which comes but to 26 **Sherapheens** more per annum, were given to their Company by the King of Spaine.....and confirmed unto them by the Vice Roys of India." Letter from Humfrey Cooke, in Khan, *Anglo-Portuguese Negotiations*, p. 472.]

["Their (Goa) Coin. 1 *Vintin* 15 *Budgerocks*, 1 *Tango* 5 *Vintins*, 1 *Xerephin* or *Pardoa*, 5 *Tangos*, 1 Gold St. *Thomae*, 5 *Xerephins*." A. Hamilton, Vol. II, *Table of Weights*, p. 6.]

## Z

? Zamboa (the Malay apple-tree, *Eugenia Malaccensis*). Jap. *zambo*, *zabon*.<sup>1</sup>

Gonçalves Viana is of the opinion that the word is Spanish in origin. But it is quite

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<sup>1</sup> "In Malacca the name is *jambos* and the fruit is so called also in this

possible that *zambo* is related to the Sanskrit *jambū*, adopted in the Prakrits and in Malay and used to designate various trees.

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country." Garcia da Orta, Col. xxviii [ed. Markham, p. 237]. "The jambo is the fruit of a species of *Eugenia*. . . . the *Eugenia malaccensis*." Conde de Ficalho, *Oloquios*, Vol. II, p. 27. [See *pcra*.]



## SUPPLEMENT<sup>1</sup>

Abada (rhinoceros, see p. 1).

Muzaffer Shah of Gujarat included a rhinoceros among the presents he sent in 1513 to Afonso de Albuquerque—not to the King of Portugal, as is wrongly mentioned by Barbosa (see cit. p. 1). Albuquerque decided to send this strange and rare creature to King Manuel I who took a keen interest in oriental curiosities. The rhinoceros reached Lisbon safely and was kept in the royal menagerie till 1517. In that year the King was seized with the extraordinary whim to see a fight between the rhinoceros and an elephant which he also happened to own. In February of that year the two beasts were made to confront each other in a large enclosure. The rhinoceros rushed to attack the elephant, but the latter to everybody's surprise jumped over the railing of the enclosure and with loud trumpeting ran for safety

to his stall, leaving the rhinoceros master of the field. Shortly afterwards the King sent the victorious beast as a present to the then Pope, Leo X. The vessel carrying the animal left Portugal in October, 1517. It put in at Marseilles and Francis I, who happened to be just then at this port, had an opportunity of seeing this strange pachyderm. When the ship continued the voyage to its destination, it was caught in a storm and sank near the coast of Italy. The rhinoceros perished but its carcass was washed up on to the shore; it was skinned and stuffed and carried to the Pope. This is the brief and tragic but remarkable history of the first and, perhaps, the only rhinoceros that found its way from Gujarat to Europe. See Correia, *Lendas*, II, 373. Damião de Góis, *Chronica*, etc., pp. 276 and 277; Ficalho, *Coloquios*, I, pp. 320 and 321.

<sup>1</sup> The new vocables, citations, and information set down herein came to my notice too late to be inserted in the body of the book.—Ed. and Trans.

1628-37.—“On the tops of these interlaced trees we saw large numbers of monkeys and below some abadas or rhinoceroses, which frequent those wilds.” Manrique, *Travels*, Hak. Soc., Vol. I, p. 124.

**Abafado** (a dish of stew, see p. 2). Anglo-Ind. *buffath*.

For recipes for preparing “**Madras Buffath**, **Buffath of Fresh Meat**, **Mutton Buffath**”, see *Indian Cookery* by Anglo-Indian, pp. 75 and 76.

**Achar** (pickles, see p. 6).

The citation below from Fryer helps to explain why Goa was noted for mango pickles.

1672-1681.—“They [the Goa women] sing, and play on the Lute, make Confections, pickle Achars, (the best *Mongo Achars* coming from them). Fryer, *East India*, Hak. Soc., Vol. II, p. 28.

1640-41.—“After numerous dishes of various kinds of flesh, both of domesticated and wild animals and birds, with stimulants of sundry achares, made of cucumber, radish, limes, and green chillies, soaked in strong fragrant vinegars, that served to spur the appetite.” Manrique, *Travels*, Hak. Soc., Vol. II, p. 127.

**Adarga** (a buckler made of buffalo hide). Anglo-Ind. *adarga* (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1638.—“Every Cavallero was bravely appparelled with an adarga, which is a great pastboard or leather buckler on his arme.” Mundy, *Travels*, Vol. III, pt. i, p. 286.

**Aduana** (customs-house). Anglo-Ind. *aduan* (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1610.—“To-morrow we purpose to send you the copy hereof by the old scrivano [q.v. p. 149] of the Aduano of . . .” Danvers, *Letters*, Vol. I (1602-1613), p. 51.

**Afogado** (a kind of stew). Konk. *fugād*; *arros fugād*, rice boiled in broth.—Anglo-Ind. *foogath*.

“Foogaths are vegetables fried with onions and the usual mussala” (condiments). *Indian Cookery*, p. 94. There are recipes for various kinds of ‘foogaths’ in the book.

**Águila, Áquila** (aromatic wood, see p. 8).

Below is a very early Anglo-Indian form of this word which clearly discloses its connexion with the Portuguese vocable.

1619.—“As to the sale of the prize goods left at Jask, ‘especially of that called by the name of Aglia, which we understand to bee lignum aloes, and was a fitt commodity for England.” Foster, *Eng. Fact.* (1618-1621), p. 141.

**Alcatraz** (*Diomedea exulans*, L., see p. 11).

The following two quotations are not in *Hobson-Jobson*. The second is interesting because it introduces us to a new form of ‘albatross’ not in the *O.E.D.*

1638.—“Allcatrazes is againe the biggest of any Seaffowle I have yett seene, spreading Near 6 or 7 Foote with his wings, which hee seemeth not to Move att all as hee Flyeth leisurely and close to the Rymme off the water.” Mundy, *Travels*, Vol. III, pt. ii, p. 360.

1690.—“The Sailers have commonly notice of this Land before they Espy it, by the Soundings which run out sixty Leagues into the Ocean, and the Almitrosses which is a large Sea-Fowl, and never fly very far from Land.” Ovington, *Voyage to Surat*, O.U.P., p. 279.

Aldeia (a village, see p. 12).

The earliest reference for this word in the *O.E.D.* is of 1698.

1609.—See quotation under *Alfandega infra*.

1619.—“The indigo was bought ‘in the aldeas’ at 24 and 25 rupees per maund.” Foster, *Eng. Fact.* (1618–1621), p. 86.

1673.—“On both sides [of the Bagein River] are placed stately Aldeas, and Dwellings of the *Portugal Fidalgos*.” Fryer, *East India*, Vol. I, p. 303.

Alfandega (customs-house, see p. 12).

This word which is met with frequently in the English Factory and travellers’ reports assumes in Anglo-India various forms: *alfandica*, *alfandia*, *alfandira*, and *alfandiga*. It is not in the *O.E.D.*

1609.—“If you shall think it very indiscreetly done by me to trust him, I would have your Worship to take

notice that...he bought of the Malabars for 30 or 40,000 pound sterling and paid all with content in a very royal manner, moreover he renting part of the Alphandia for 100,000 m. per year and Aldeas in the country for 110,000 m per year.” Danvers, *Letters*, Vol. I, p. 25. In a postscript to the same letter (p. 28) we read “Taspitas as yet holdeth both the Alphandica and his Aldeas”.

1609.—“Neare to the castle [of Surat] is the alphandica where is a paire of staires for lea ling and unlea ling of goods.” William Finch, in Foster, *Early Travels*, O.U.P., p. 134. On p. 123 of the same book. Finch spells the same word Alphandira.

1615.—“This place [the quay in Goa] is always crowded with ships and vast numbers of people. It contains a very handsome building, resembling the Place Royale at Paris in style, but not otherwise: it is called l’Alfandequa, and there they store and sell in gross all kinds of grain, which may not be sold or taken elsewhere. The customs dues are paid here” Pyrard, *Voyage*, Hak. Soc., Vol. II, p. 48.

“All grains, seed and other food-stuffs that come from abroad are discharged into the Alfandegue, and are there sold and distributed to those that want them.” *Idem*, p. 177.

1615.—“For my prouisions he would see them at the Alfandica, and what was for the king should passe, what for other vses should paye and passe.” Sir T. Roe, *Embassy*, Hak. Soc., Vol. I, p. 71; see also pp. 68 and 72.

1616.—“That the goods of the English may be freely landed, and, after despatch in the Alfandiga...” Foster, *Letters*, Vol. IV, p. 79.

1616.—“Also a present determined to be given the Judge of the Alfandica, the particulars, viz.:

2 vests cloth; 1 damask piece; 2 sword-blades; 6 knives; 1 bottle strong water; 1 perspective glass; 1 dozen spectacles; 6 gorgolets [see p. 170]; 6 wine glasses; 12 plates; 6 gilded dishes; 1 looking glass gilded.” *Ibidem*, p. 198.

The last citation is instructive inasmuch as it throws very interesting light on the customs-officials in India in the 17th century.

**Almadia** (a small boat or canoe, see p. 13). Anglo-Ind. *almadee*. The earliest instance of this word—not this form—in the *O.E.D.*, from English sources, is of 1681.

1630.—“Hari Vaisya also told them that among the Portuguese prisoners in the hands of the English is one ‘of especial noate and quality’, for whose escape a plan has been arranged with ‘some Parseis or Muccadams there about Swally’, the idea being to get him away (with the connivance of certain Englishmen) in one of the boats of the fleet or ‘a small almadee of the Portingalls’.” Foster, *Eng. Fact.* (1630-1633), p. 101.

**Almude** (a Portuguese measure for wine or oil; “twenty-six almudes make a pipe” Vieyra). Anglo-Ind. *almode*, *almoodae* (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1644.—“22 almodes of oil.” Foster, *Eng. Fact.* (1642-1645), p. 217.

1673.—“1 Barrel is six Almoodaes.” Fryer, *East India*, Hak. Soc., Vol. II, p. 130.

**Alviçaras** (a reward given for good news). Konk. *alvis*.—Anglo-Ind. *albricias* (obs.).

The word in the citation below may also be the Spanish *albricias*.

1638.—“In this 20 Daies space wee had variable News of our Merchantts att Cantan, sometymes thatt they would bee here within a Day or two, other tymes thatt itt would bee long ere they could come. Once [at Macao] the Jesuitts Man came running, calling for Albricias (which is a terme thatt signiffies a gratification for good newes), which was given him.” Mundy, *Travels*, Vol. III, pt. I, p. 270.

**Ananás** (pine-apple, see p. 16).

The following quotations are of interest inasmuch as they show what value was set on this fruit in the early seventeenth century.

1615.—“Soe [the Governor of Surat] giuing me two Pines, with a long speech of the dayntenes, which I bade a seruante take, telling him I knew the fruit veary well, I took my leave.” Sir T. Roe, *Embassy*, Hak. Soc., Vol. I, p. 68.

16-19.—“Their fruits are very answerable to the rest; the countrey [of the ‘Great Mogol’] full of muskmelons, water-melons, pomegranats, pomecitrons, limons, oranges, dates,

figs, grapes, plantans (a long round yellow fruit, in taste like to a Norwich peare), mangoes (in shape and colour like to our apricocks, but more luscious), and to conclude with the best of all, the ananas or pines which seemes to the taster to be a pleasing compound made of strawberries, claret-wine, rose water, and sugar, well tempered together." Edward Terry, in Foster, *Early Travels*, O.U.P., p. 297.

Apa (flat cake, see p. 22).

The quotation below is of interest inasmuch as it gives the names for the different varieties of these cakes in the Punjab, and describes the way they were prepared.

1640-41.—"Bread was not lacking in these bazārs [of 'Laor'] or markets, although always made in flat cakes. It was of three different kinds with three separate names, Apas, *Curuchas*, and *Ragunis*. The first, which form the usual bread of the ordinary and poor people, are entirely of flour, baked on iron plates or clay dishes which are put upon live embers; it remains, thus cooked, unleavened bread: this kind of bread is generally eaten by those who travel by caravan in these parts. The second kind of bread, *Curuchas*, is a white, good bread used by the richer and more refined classes; the third the *Ragunis*, is a very fine bread, delicate in flavour and made from wheat flour and the purest *ghī*, so as to come out in thin leaves." Manrique, *Travels*, Hak. Soc., Vol. II, pp. 187 and 188.

Araca (distilled country spirit, see p. 23).

1617.—"The 5th of July the Speedwell arrived, whereof was Master John Cleare, by whom I received your kind letter with two hogshead of rack accordingly, for which I thank you." Foster, *Letters*, Vol. VI, p. 22.

To judge from the quotations below, 'Goa arrack' in the 17th century must have been highly prized. See also quotation under *Nipa* on p. 241. It was then sent out to England, and at the present day not only is 'Goa arrack' contraband in British India, but India itself is practically inundated with foreign spirits and liquors.

1698.—"Augt. 1. Bought a half a hogshead of Goa Arrack to send to England to Mrs. Mounk." Entry by John Scattergood in *Ind. Antiq.*, Vol. LIX, Suppl., p. 33.

"By drawing off tody or juice, a vast quantity of arrack may be made, which in time may beat out the trade of Batavia and Goa rack, or at least we may share with them." *Idem*, Vol. LX, Suppl., p. 104.

Armada (a fleet of war vessels, see p. 24). Anglo-Ind. *armado* (obs.).

1642.—"Including 4,000 xerafins repaid for a similar sum advanced by Cogan at the Viceroy's request 'to the Capt. Mor of the armado sent to St. Tomees succour.'" Foster, *Eng. Fact.* (1642-1645), p. 60.

1651.—See under *Terranquin* in Supplement.



1673.—“The *Portugals* striving to possess themselves of Muschat, were put to such stress, that had not their Armado come to their relief, they must have desisted their Enterprize.” Fryer, *East India*, Vol. I, p. 193.

**Arrasador** (one who ruins or destroys). ? Anglo-Ind. *ransadoes* (obs.).

“The second evening came before our hellhound Governour, who stooping against all our and our frinds reasons sayd wee were ransadoes and one with the [Dutch?] and comanded the Cottwall to keepe us saufe till nixt, morninge.” Foster, *Eng. Fact.* (1622-1623), p. 73.

**Arrendador** (revenue-farmer: see also *Rendeiro*, p. 310). ? Anglo-Ind. *rendedare* (obs.).

1632.—“Our suite to this King (advised you in our last) mett with opposition by Mirza Rosvan, *rendedare* of this place, and chancellour of this kingdome.” Foster, *Eng. Fact.* (1630-1633), p. 22.

**Ata** (custard-apple, see p. 26).

The quotation below is, according to Sir Richard Temple, the earliest notice of this fruit by European writers.

1636.—[At Goa] “A Delicate Fruit resembling a pine, butt when ripe it is offt and of an Admirable tast, called *Atae*.” Mundy, Vol. III, pt. I, p. 58.

**Atambor (a drum)**. Konk.

*tambor*.—Malayal *tampêre* (a kind of drum).

See *Ind. Antiq.*, Vol. LVII, Nov., 1928.

**Bacamarte** (a blunderbuss; a gun with a bell mouth). Anglo-Ind. *boca-mortis*, *boca-mortass*, *bukmar* (obs.).

Sir Richard Temple (*Ind. Antiq.*, Vol. L, p. 227) offers an ingenious derivation of the Portuguese word, viz., Port. *boca*, ‘mouth’, and *mortis*, ‘death’, hence ‘death-dealing mouth’. Death in Port. is *morte* and not *mortis*. Longworth Dames’s conjecture is that the word might conceivably stand for *boca-Martis*, and thus mean ‘the mouth of Mars’, instead of ‘the mouth of Death’. This word must not be confounded with the Port. *bracamarte* which means a broadsword or cutlass. The Portuguese dictionaries derive this latter from the French, through Low-Latin, *braquemart*, ‘cutlass’, but offer no derivation of *bacamarte*. The Anglo-Indian forms are neither in *Hobson-Jobson* nor in the *O.E.D.*

“They kept at a small distance firing their muskets and bocamortasses and flying granadoes.” *Ind. Antiq.*,



The earliest reference for this word in the *O.E.D.* is of 1673, but the form *banda* is not mentioned.

1616.—“Besides the danger in intercepting our boats to and from the shore, etc., their firing from the Banda, would be with much difficulty.” Foster, *Letters*, Vol. IV, p. 328.

1673.—“We fortify our Houses have Bunders or Docks for our vessels, to which belong Yards for Seamen, Soldiers, and Stores.” Fryer, *East India*, Vol. I, p. 289.

Banean (a Gujarati trader, see p. 38).

To the compounds of this word mentioned on p. 39 two others might be added: *Banyan-day* and *Banyan-fight*. They appear to have acquired a currency as early as the seventeenth century.

The first of the following quotations is of special interest because it recalls to mind the not unsimilar efforts made by Governments and trading houses in India to combat the trade and financial depression at the present day.

The expression ‘banian-fight’ is not in the *O.E.D.* The earliest reference in it for ‘banian-hospital’ is of 1813, but though the name is not used the hospital itself is

described by Fitch (c. 1585). See R. Fitch in Foster. *Early Travels*, pp. 14 and 25.

1634.—“As rigid economy is necessary ‘in these sad deplorable tymes, whenas India affoordeth little or nothing whereon to begett a profitable trade for the Honourable Company’, the commanders are charged to be as frugal as possible in regard to harbour provisions. They are to deliver lists of their men and the number of their messes, ‘and accordingly a computed proportion of what they may spend in such diett for Banyan daies (so called) as this place affords and the Company allowes, with promise that for the other daies care shalbe taken at Suratt that fresh meat be provided conveniently sufficient’.” Foster, *Eng. Fact.* (1634–1636), p. 38.

1690.—“Of this [Kedgerie or Kitcheree] the European Sailers feed in those parts once or twice a Week, and are forc’d at those times to a Pagan Abstinence from Flesh, which creates in them a perfect Dislike and utter Detestation to those Bannian Days, as they commonly call them.” Ovington, *Voyage to Surat*, O.U.P., p. 183.

1666.—“The men are great clowns... they make a great noise when they have any quarrel, but what passion soever they seem to be in, and what bitter words so ever they utter, they never come to blows.” Thevenot, *Travels into the Levant*, pt. III, p. 51 (Eng. tr. of 1687).

1690.—“Next to the *Moors* the *Banians* are the most noted Inhabitants of *Suratt* who are Merchants all by Profession, and very numerous in all parts of *India*. They are most innocent and obsequious, humble and

patient to a Miracle: sometimes they are heated into harsh Expressions to one another, which is seldom: and this Tongue-Tempest is term'd there a Banian Fight, for it never rises to Blows or Blood-shed." Ovington. O.U.P., p. 163.

On p. 39, referring to *pinjrā-pole* which is the Gujarati equivalent of the Anglo-Indian 'banian-hospital,' we quoted Crooke who derived the Indian word from *pinjra*, 'a cage,' and *pola*, 'the sacred bull released in the name of Śiva.' Prof. Hodivala (*Ind. Antiq.* LVIII) has questioned this etymology and, it appears to us, rightly so. His view is that "Pole in Pinjrāpole means 'a block of houses often with a gateway', like the Poles or Pols of Ahmedabad." He says that 'Pola' the sacred bull released in the name of Śiva, can have nothing to do with the Gujarati word, as it is a Dravidian word. The 'sacred bull,' besides, is never caged. Indeed the religious merit consists in giving him his liberty.

**Bangaçal** (a warehouse, customs-house). Anglo-Ind. *bankshall*. Also used in the sense of 'a covered platform at the customs-house', and of

'port-dues.' These two usages are not mentioned in *Hobson-Jobson* nor in the *O.E.D.*

The derivation of the word most favoured is that from the Sansk. *bhaṇḍasāla*. Kanar. *bhaṇḍasāle*, Malayal. *ponḍisāla*, 'a storehouse'. In Marathi *bhaṅgsāl* means 'a dreary big house', but Molesworth does not give its etymology. In Goa, at the present day, the use of the word is restricted to 'a timber yard', though figuratively it is also used of 'a big and badly-planned house'.

1614.—"Order was sent to prohibit us [at Musulpatam] the King's beam, and that our goods yet to land should be detained at the Bankshall (as they call their Custom house)." Foster, *Letters* (1613-1615), p. 84.

1629.—"This foresaid instrument . . . was delivered to the Governour of Mesulapatam then being, and . . . read upon the bancksale and in presents of the cheefe of the Moores." Foster, *Eng. Fact.* (1624-1629), p. 318.

1673.—"The agreement therefore is on these terms: that any goods whatsoever or horses that are his owne . . . the charges and customes, as Jaggand. . . . Banksoff, and all other dues. . . . the King does gratuitously give them free." *Idem*, (1634-1636), p. 17.

**Barrica** (barrel, see p. 41). Anglo-Ind. *barrecoe*, *barreck*

(obs.). The latter of these two forms is not in the *O.E.D.*

"Sends him a 'barrecoe' of beer and desires a supply of provisions." Foster, *Eng. Fact.* (1622-1623), p. 138.

[Safī Khān] "begs therefore a couple of 'barreckes'." *Op. cit.*, p. 292.

**Barricada** (a barrier).  
Anglo-Ind. *barracodo* (obs.).

"The enemy's vessels were 'extraordinary great ships.... The rear-admiral was the largest of all, and had been 'built upon a carack at Cochin .... only for to make a battery and to be a barracodo to the rest of her fleet.'" *Eng. Fact.* (1624-1629), p. 49.

**Bata** (subsistence allowance, see p. 41).

The citation below gives proof of a much earlier use of this word in Anglo-India than do those in *Hobson-Jobson*.

1638.—"They have received daily 'batta' but this need not be deducted from their wages." Foster, *Eng. Fact.* (1637-1641), p. 51.

**Batão** (difference in exchange, see p. 43).

In the citations below are Anglo-Indian forms not mentioned in *Hobson-Jobson* nor in the *O.E.D.*; they are also of an earlier date than those mentioned there.

1634 — "Thus much of your silver was sould for new rupees, to be paid daily out of the mynt as it could be coyned; whereout we had hoped to have coyned some advantage, in gayning the exchange betwixt them and

mamoother here called buttaw." Foster, *Eng. Fact.* (1634-1636), p. 68. See also Vol. of 1637-1641, p. 100.

1651.—"When he asked Davidege he did not demand 'the vattaw of cuzzana [khazāna = treasury] rupees due to the Company from Mr. Knipe, he with stern lookes and high words told me I was a sawey knave to demaund of him about the Companies accompts." Foster, *Idem*, (1651-1654), p. 81.

The Marathi form of the Hindust. *battau* is *vātāv*, but it is scarcely likely that the Marathi form is used above; it appears to be a normal case of the exchange of *v* for *b* and vice versa.

**Batel** (a small boat, see p. 45).

With regard to this word it is useful to note what Professor Hodivalla says in *Ind. Antig.*, Vol. LX, p. 88.

"Whatever the source of the Portuguese 'Batell', it is certain that the Bombay 'Batelo' or the Bengal 'Patello' is not directly derived from it as the form *baila* occurs in the *Tārīkh-i-Firūzshāhī* of Baranī, which was completed in 1385 A.C. (*Bibl. Indica* Text, p. 490, l. 7)."

Portuguese dictionaries derive *batel* from the Lat. *batellum*. Dalgado does not include *batel* in his *Glossário* in

which are to be found Portuguese words derived from oriental sources.

Bétele (betel, see p. 50).

The quotation below is of interest because of the form coined from *betel* to denote a carrier or box for betel-leaf, called in Hindust. *pāndān*. It is formed on the analogy of *aguadeiro* (from *agua*, water), a water jug, *aguilheiro* (from *agulha*, needle), a container for needles.

1628-37.—“Betel was then brought in, in a magnificent golden Betelero.” Manrique, *Travels*, Vol. I, p. 156.

Biombo (a moveable screen). Anglo-Ind. *becombu*.

Did the Portuguese who had derived their word from the Japanese *byōbu* or *biōbu* give it to Anglo-India or did English traders take it directly from Japanese? The form *biombo* appears to be due to the Portuguese tendency of nasalising borrowed words (cf. *palanquim*, from *pālki*) and the Anglo-Ind. *becombu* appears, therefore, to be indebted to Portuguese. The form *bube* in the second quotation is probably due to direct contact with Japan. Neither of the two forms are in the *O.E.D.*

1638. —“Becombos are certaine skreenes of 8 or 9 Foote Deopo, made into sundry leaves which principally serve to Divide a roome or to sequester some part thereof, as allsoe for Ornament, placing them against the walles.” Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 255.

1616. —[Here in Japan] “is also most excellent work in varnish, both chests, contors, boxes, bubes and other matters; but they will take up much room in shipping; it may be, more than they are worth.” Foster, *Letters*, Vol. IV, p. 53.

Bispo (bishop). Malayal. *bispc*.

“It is found in old Malayalam writings of the Portuguese period, and is sometimes even now used by the Roman Catholics in Malabar.” *Ind. Antiq.*, Vol. LVI, p. 85 n.

Boi (a palanquin bearer, see p. 52).

The quotation below is of interest inasmuch as it gives evidence of how efforts were made by European travellers, without knowledge of Indian tongues, to explain Indian terms by reference to European languages. Refer to derivation of ‘Banyan’ from Italian *bagnāre* on p. 38.

1628-37.—“These men, who bear the palanquin on their shoulders are, as it were, the bullocks (*bueyes*) for such vehicles, and not only are they so in

fact but even are so in name, as they are called bueyes throughout India.' Manrique, *Travels*, Hak. Soc., Vol. I, p. 57.

*Boi* in Portuguese, *buey* in Spanish means 'a bullock'.

**Bolsa** (purse, bag, see p. 54). Anglo-Ind. *bulse* (obs.).

The term was used to indicate a packet of diamonds or gold dust.

1711.—"Received a bulse, said to be of gold, of Manuel Tavoch of Macao, merchant, sealed as above, which I promise to deliver to Mr. Frederick, the dangers of the sea excepted. J. Scattergood." *The Scattergoods and the East India Co.*, in *Ind. Antiq.*, Vol. LX, Supp. p. 77.

**Botica** (a shop, see p. 57).

The citation below gives evidence of earlier use of this word in Anglo-India than do those in *Hobson-Jobson*.

1668.—"Rent of the botica. . . . .  
x 16.0.0." *Yearley Rent Rowle of Bombaim*, etc. in *Ind. Antiq.*, Vol. LIV, p. 1.

**Braça** (a measure of extent, see p. 57). Anglo-Ind. *barsa* (obs.).

1638.—"Good drincking cuppes att 1*l*d. and 1½*d*, and Fruitt Dishes att 2½*d*, each; the rest according to that rate. For a whole barsa, which is 2 tubbes, will cost 28 or 30 Ryall eight, and they usually contain aboutt 600 peeces little and great." Mundy, *Travels*, Hak. Soc., Vol. III, pt. i, p. 305.

'Barsa' in the passage above means a fathom, i.e., a six-foot

cask. This form is not in the *O.E.D.*

**Breda do mar** (lit 'sea-beet', an edible seaweed). Anglo-Ind. *breda de Marr* (obs.). See *Scattergood's List of goods procurable at Malacca* in *Ind. Antiq.*, Vol. LVI, Supplement p. 76.

**Brinco** (curios, bric-à-brac). Anglo-Ind. *brinquo* (obs.). Not in the *O.E.D.*

"Thomas Kerridge at Surat to John Bangham at Lahore, April, 26, 1626. Sends a copy of his last, and again, urges the sale of his goods, 'least Manoell de Payva his brinquos cause yours to be disesteemed and this your cautious wayting produce my further prejudice'." Foster, *Eng. Fact.* (1624-1629), p. 130.

**Búfalo** (buffalo, see p. 58).

Below are some citations with Anglo-Indian forms of this word not mentioned in *Hobson-Jobson*. They help to show the tentative forms through which this word passed before the present day spelling became stabilised. One of them from Fryer contains a description of the buffalo which it would be hard to beat for accuracy.

1673.—"We passed Five Mile to the Foot of the Hill on which the City [of 'Canorein'] stands, and had passed half a Mile through a thick Wood,

peopled by Apes, Tygers, wild Buffolo's, and Jackalls." Fryer, *East India*, Hak. Soc., Vol. I, p. 186.

1673.—"The *Moors* have it [water] brought on Buffola's Backs, or else on Oxen." *Ibidem*, p. 295.

"A Buffola is of a Dun Colour, and are all as big as their largest Oxen; they love to wallow in the Mire like an Hog; there are of them Wild, which are very Fierce and Mischievous, Trampling a Man to Death, or Moiling him to Pieces with their Foreheads; their Horns are carelessly turned with Knobs around, being usually so ordered, or rather disordered (for they retain no certain Form) that they lie too much over their Heads to do any harm with them. Their Flesh is reckon'd Hotter and Courser than Beef, which is the most common Sustenance of the *Moors*; as their Milk and boiled Butter is of the *Gentues*; for did they not boil their Butter, it would be Rank, but after it has passed the Fire, they keep it in Duppers the year round." *Ibidem*, p. 296.

1639.—"The Buffolo is generally larger than an Ox, but a very sower untractable Animal, by which means he is useless to the Natives in the convenience of Riding, of Hackerries, and is generally employ'd in carrying large Bags of Fresh Water on each side, from the Tanques to the Houses." Orington, *Voyage to Surat*, O.U.P. (1929), p. 151.

Cafre (a negro, see p. 64). Anglo-Ind. *Caffro*, *Cofferie*, *Coffer*.

The Portuguese used the term also to denote an African slave and in the citations below

it will be seen how this meaning of the term was adopted in Anglo-India. The form 'caf-fro' is not in the *O.E.D.* wherein the earliest reference for the word in the meaning of 'slave' is of 1781.

1614.—"Signor Damian is here looking out for a caffro which is run from his master." Foster, *Letters*, Vol. II, p. 227.

1644.—"Send also two slaves; 'the man, being a lustie slave coffer'." Foster, *Eng. Fact.* (1642-1645), p. 81.

"East African Negroes and slaves from Madagascar, locally known as 'Cofferies' were a well-known element of the population (of Bombay) during the early British period and continued to be imported until the middle of the nineteenth century." S. M. Edwards, *Population of the City of Bom'bay*, in *Ind. Antiq.*, Vol. LV, p. 215.

Cairo (fibre of the coco-nut husk, see p. 64). Anglo-Ind. *cairo* (obs.).

There is no reference from any English traveller for this form in *Hobson-Jobson*. The quotation below lends support to Yule's view that the form 'coir' appears to have been introduced in the 18th century.

1583-91.—"I went from Basora to Ormus downe the Gulfe of Persia in a certain shippe made of boordes and sowed together with cayro, which is threede made of the huske of cocoes, and certaine canes or strawe leaves sowed upon the seames of the bordes."



Ralph Fitch, in Foster, *Early Travels*, O.U.P., p. 11.

1644.—“She [the *Seahorse*] is then to proceed to Goa to..... buy some cairo.” Foster, *Eng. Fact.* (1642-45), p. 167.

**Caju** (the cashew tree and fruit, see p. 65 ).

The quotations below reveal some very strange forms of this word in Anglo-India. The form *cadju* though, as we have observed (p. 66), only recently noticed in India was used by Rumphius who died in 1693. The first of the following citations is of special interest because of the reference in it to Cromwell and his wife. The *O.E.D.* does not contain the forms ‘cadjew’ and ‘cajoora’, and the earliest instance it has of the word is of 1703.

1655.—“Concerning ‘Generall Cromwell’ he [Capt. James Martin] declared ‘that before these warrs begunn hee was a pore cowardly fellow and would take a cuff on the eare from any man’; while as for Cromwell’s wife, ‘the stone or excrescence of a fruite called a cadjew would fitt her very well for a tooth’.” Foster, *Eng. Fact.* (1651-1654), p. 123.

1638.—“Cajooraes : of a straunge propertye. Cajoor trees, whose blossom casteth a Most Fragrant smell into the ayre, the Fruit somewhat harsh in tast and strong....” Mundy, *Travels*, Vol. III, pt. i, p. 57. There is evident confusion in Mundy’s mind

between *caju* and *khajūrā* or *khājūrī*, the Indian name of the date-palm.

“Cadju is not properly speaking an Eastern fruit; but at one time it was brought there from the West Indies.” Rumphius, *Herbarium Amboinense*, I, p. 177. He also mentions that in Amboyna the fruit, was called *boa frangi*, that is ‘fruit from Portugal’.

**Caminhar** (to travel).  
Anglo-Ind. *caminha* (obs.).

1632.—“The Dutchman from Masulipatam arrived here on the 25th and, finding little hope of a market, hastened for ‘Ninapooly and adjacent aldeas’; but being ‘tardiff in caminha’, he was overtaken by Cartwright at ‘Baputly’ on the 28th”. Foster, *Eng. Fact.* (1630-1633), p. 232.

**Campo** (a field, see p. 72).

Here is a citation which contains an earlier instance of the use of compound in Anglo-India than those mentioned in *Hobson-Jobson* or in the *O.E.D.*

1676.—“Company’s goods by reason of several thatch hovells within and round about the compound, which are very dangerous in respect of fire, which often happens in Dacca.” Hedges, *Diary*, Hak. Soc., Vol. II, p. cccxxvi. See also instances on the same page and the next.

**Canja** (in the sense of ‘starch used by Indian washermen, and also in that of ‘rice gruel’, see p. 76).

Below are instances of this word in Anglo-India older than those in *Hobson-Jobson* or in

the *O.E.D.*; the last is also useful as showing how the Englishman in India, in the seventeenth century, did not disdain 'congee' as a daily beverage, and also as providing an insight into the social practices of that age.

1615—"And finding the Caugee to be dangerous to delay." Foster, *Letters*, Vol. III, p. 107.

"Have been endeavouring to procure the goods required 'butt all this tyme itt hath beene soe extreame raynes thatt neather beater cann beate washer can give cangee, nor wee looke uppon nill." Foster, *Eng. Fact.* (1622-1623), p. 109.

1665—"Yet about a clock in the afternoon I went out into our Balcony, where wee commonly dine, at which time I found said Mr. Harrington looking upon a Silver hilted sword that he had newly made, and sitting down, I called to my servant for a boule of Congee.....which to this instant is my cheifest lickuor, and seeing them merry, had a desire to participate of their mirth, and began to drink to a Portugall that was in the company, in my said liquor. Mr. Harrington, turning towards me, falsely accuses me that in those words I dishonoured him, he imagining that whereas I spake to the aforesaid Portugall, I had asked him to sell his sword, although all they had stood by knew and testified that there was no such word spoken; yet there was no persuading him.... To be short, he said I was what he pleased to call me, and strikes at my beare head with his naked sword I

having nothing to defend myselfe but my boule of Congee." *A Factor's Complaint from Porakad.* in *Ind. Antiq.*, Vol. LI, p. 109.

**Canequim** (a thick cotton cloth, see p. 73). Anglo-Ind. *candykens* (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1617.—"For the estate of this Achein factory, it may please you, Suratt cloth, as blue baftās...will vent here 500 corge per year; candykeens of Cambaya, two thousand corge per year, yielding cento per cento profit." Foster, *Letters*, Vol. VI, p. 71.

**Capado** (a eunuch, see p. 77). Anglo-Ind. *capado* (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1615.—"Given one of the King's Capados by Mr. Oxwicke: one coarse white baftā of 50 mamodes per corge, cost...." Foster, *Letters*, Vol. III, p. 97.

1615.—"The Capado would not deliver the said letter until the said officers were satisfied....."

To the Capado which brought the letter...." *Ibidem*, p. 100.

**Capitão már** (Captain major, see p. 78). Anglo-Ind. *Capt. mor*, *Capt. more*, (obs.).

*Mór* is a contraction of *maór*, the earliest form of *maior* or *major*.

1642.—"But now, say the Portugalls of St. Thoma, or rather the Capt. More....the peace is broke and they expect order from the Viceroy to fall

on us." Foster, *Eng. Fact.* (1642-1645), p. 44.

See also under *Armada* in Supplement.

**Caro** (adj. dear). Anglo-Ind. *caro* (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1626—"By reason of the Dutch's inveterate hate and malice all passages round about us are waylaid, either with a guard of Dutchmen or by the Governor, who they and Malaya together put in; which we make no doubt costs them caro." Foster, *Eng. Fact.* (1624-1629), p. 131.

**Cartaz** (a pass, safe-conduct). Anglo-Ind. *curtass*, *cartasse*, (obs.). See p. 82. Neither in the *O.E.D.* nor in *Hobson-Jobson*.

1618.—"If they misenforme not from Mesolapatan, there is great store of indico shipt at some ports to the sowth, all which take curtasses of our enemies." Foster, *Eng. Fact.* (1618-1621), p. 3.

1618.—"Shee hath her cartasse without stopping at Suratt and upon conclusion sent to mee for my passe, els the merchants would not stirr." *Ibidem*, p. 4.

1621.—"The Dutch in the Red Sea gave cartasses or assuraunce to the junks to pass free, and yet most treacherously, to their great infamie, made seisure of six vessels." *Ibidem*, p. 324.

**Castiço** (child of Portuguese parents born in India, see p. 85). Anglo-Ind. *Castilian*, *Castez*. Not in the *O.E.D.*

"Kanappa confiscated a quantity of rice, unjustly, defrauding the 'Castilian' who brought it for sale." Foster, *Eng. Fact.* (1651-1654), p. 240. Foster conjectures that 'Castilian' here is intended for *castiço* and it appears rightly so.

"Richard Trenchfield married a Castez." *The Diaries of Streynsham Master* (1675-80), ed. Temple, Vol. II, p. 284.

**Cavalaria** (an establishment of horses or other animals). Anglo-Ind. *caveluriree* (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1622-23.—"As for the coach, one of the oxen died and the other went lame and had to be sold; 'which is all the proceed of the caveluriree'." Foster, *Eng. Fact.* (1622-1623), p. 95. In the same volume (p. 45) is also met with the form *cavyilluryoo*, in the same sense.

**Cavaleiro** (a horseman, a rider). Anglo-Ind. *cavallerous* (obs.).

"Had intended to keep their 'ablucks' for sale here, as ordered by the President; but their 'cavallerous' refused to return without them." Foster, *Eng. Fact.* (1624-1629), p. 232. *Abluck* is Ar. *ablaq*, 'a piebald horse'. See also quotation under *Adarga* in Supplement.

**Centopeia** (centipede, see p. 92).

Here is an instance of the use of this word in Anglo-India.

1703.—“I shall not presume to trouble your Honours with an account of the insects of this island, only of one, it being a great curiosity, and none of us have ever seen such before; it is a small slender worme, about three inches in length much resembling a centipede only slenderer, and its legs are shorter, smaller and much more numerous; wherever he crept or moved in the night he left behind him a traine of light like a bright fire, which would also stick to his fingers and hands that but touch it.” *Hedges, Diary*, Hak. Soc., Vol. II, p. ccxxxiii.

**Cesta** (a basket). Anglo-Ind. *cesta*. (obs.). Neither in *Hobson-Jobson* nor in the *O.E.D.*

1619.—[Sprage] “confessed there was 13 cestas or basketts of chenyce dishes delivered Nicholas Banggam per Swaryes in Bramport, whereof two cestas the said Banggam caried awayo with him.” *Foster, Eng. Fact. (1618-1621)*, p. 172.

**Chá** (tea, see p. 93).

Below is a very early instance of the use of the form ‘chawe’ in Anglo-India.

1616.—“I hope you will remember me for the chawe I wished you to buy for me.” Letter of William Eaton from Firando to Richards Wickham (at Miako), dated 22nd June, 1616, in *Foster, Letters*, Vol. IV, p. 120.

Crooke says that the earliest mention of tea in the Old Records of India is in a letter from R. Wickham, at Firando, in Japan, who writing, June 27th, 1615, to Mr. Eaton at Miaco, asks for “a pt. of the best sort of chaw”.

After a collation of both these passages it would appear as though Miaco was then famous for its tea.

**Chapa** (a seal, impression).

Below are citations to show how in Anglo-India and even in Spanish this Indian term came to be used as a verb.

1618.—“That all presents being showed at the Custome house, that the officers might avoyd deceipt, being chopped by both parts.” Sir T. Roe, *Embassy*, Hak. Soc., p. 508.

1628-37.—“The formons when prepared were road out to the King [of Arakan] who immediately had them chapaed, that is stamped with his Royal chapa, or seal as we call it, that serves as seal and signature at the same time, since no separately written signature is employed.” Manrique, *Travels*, Hak. Soc., Vol I, pp. 157 and 158. The Spanish original has “*el qual los mandó luego chapar*”.

1679.—“Yesterday the Mochelke (*muchalka*, bond) was chopt (sealed) by the Cadje.” *The Diaries of Streynsham Master*, ed. Temple, Vol. II, p. 276.

1698.—“June 11th. Diary, Wrote an answer . . . and order'd if such impediments continued about the Towns to get the Nishaan chaup'd with it for delays were dangerous.” *Old Fort William in Bengal*, ed. C. R. Wilson, Vol. I, p. 37.

Here is a fairly early use of ‘chop’ in the sense of ‘seal’.

1654.—“He also heard Winter accuse Yardley of transferring ‘chopps’ from

one cloth to another." Foster, *Eng. Fact.* (1651-1654), p. 275.

**Chinche** (a bug). Anglo-Ind. *chince*, *chint* (obs.).

1673.—"Swarms of Ants, *Muskeeto*s, Flies, and stinking Chints, *Oimices*, etc. breed and infest them: This Season we experimented; which though moderately warm, yet our Bodies broke out into small fiery Pimples.... augmented by *Muskeeto*-Bites and Chinces raising Blisters on us." Fryer, *East India*, Hak. Soc., Vol. I, p. 100.

"Notwithstanding Chints, Fleas, and Muskeeto's torment them every Minute, [the 'Banyans'] dare not presume to scratch where it itches, lest some Relation should be untenanted its miserable abode." *Ibidem*, p. 231.

**Chita** (printed cotton cloth, see p. 104).

Here is an early instance of the use of this term in Anglo-India.

1690.—"In some things the Artists of India out-do all the Ingenuity of Europe, viz., in the painting of Chites or Callicoes." Ovington, *Voyage to Surat*, O.U.P., p. 167.

**Chuname** (prepared lime, see p. 105).

The following is an Anglo-Indian form of this word mentioned neither in *Hobson-Jobson* nor in the *O.E.D.*

1583-91.—"And all the time which they ('Chinians') mourne they keepe the dead in the house; the bowels being taken out and filled with chownam or lime, and coffined, and when the time is expired they carry them out

playing and piping, and burne them." Ralph Fitch in Foster, *Early Travels*, O.U.P., p. 42.

**Combalenga** (a species of pumpkin). Anglo-Ind. *bolango*.

The Portuguese borrowed the word *kumbalanu*, 'a pumpkin', from one of the South Dravidian languages. The Anglo-Ind. form is not in the *O.E.D.*

1679.—"This countrey [Achin] affordeth Severall Excellent good fruites, Namely: Duryans, Mangastinos, Oranges, the best in India or South Seas, comparable with the best of China, Lemons, Limes, Ramastines [Litchis], Bolangos, Monsoone plums [*Zizyphus Jujuba* or *bār*], Pumple Mooses [see under Toranja, p. 350], etc., and the trees beare fruites both green and ripe all the yeare alonge." Bowrey, *Countries round the Bay of Bengal*, Hak. Soc., p. 323.

**Comprador** (a purchaser, see p. 115).

Below is an early Anglo-Indian instance of the use of this word, earlier than any in *Hobson-Jobson* or in the *O.E.D.*

1614.—"I make John Phebe did deliver you the two fishes and letter I wrote you yesterday. He is now grown stately and will not serve in the English house for comprador." Foster, *Letters*, Vol. II (1613-1615), p. 227.

**Concerto** (repair). Anglo-Ind. *conserta* (obs.).



1673.—“These Islands are in number seven : *Bombaim, Canorein, Trumbay, Elephanto, the Putachoes, Munchumbay, and Kerenjau, with the Rock of Henry Kenry.*” Vol. I, p. 159.

“Having in a Week's time compleated my Business, returning the same way, we steered by the *South* side of the Bay, purposely to touch at *Elephanto*, so called from a monstrous Elephant cut out of the main Rock, bearing a Young one on its Back.” *Ibidem*, p. 194.

**Escrito** (a writing, see p. 147).

The quotation below would lead one to the view that this Portuguese word was used not only in the sense of ‘a note under one's hand or attestation’, but also in the sense of ‘a hasty note’ in which ‘chit’ is used to-day in India. The word in this sense is not in the *O.E.D.*

1615.—“All your letters having been liker to screets than letters.” Foster, *Letters*, Vol. III, p. 154.

See also quotation under *Scrivão* in Supplement.

**Escritorio** (a writing desk, see p. 148).

The quotations below are of an early date, provide new forms of the word, some of which are not found in the *O.E.D.*, and go to show what a brisk trade there was in these desks between the Far East

and India as early as the beginning of the seventeenth century.

1615-1616.—“Among other things I should mention a great number of cabinets of all patterns, in the fashion of those of Germany. This is an article the most perfect and of the finest workmanship to be seen anywhere; for they are all of choice woods, and inlaid with ivory, mother-of-pearl, and precious stones; in place of iron they are mounted with gold. The Portuguese call them *Escritorios de la China.*” Pyrrard, *Voyage*, Hak. Soc., Vol. II, pp. 176 and 177.

1617.—“There are two scriptoris which are sealed up to be delivered to you by Mr. Methwold.” Foster, *Letters*, Vol. VI, p. 27.

1617.—“I sent a gold box by Richard Kinge to buy me some skrettores of mackee [*maki-ye*=lacquer] work.” *Ibidem*, p. 104.

1617.—“I have sent by this bearer seventeen sundry parcels of contores and scrittores marked with R. W. [Richard Wickham]. The freight of them I pray pay to the master how much it is. . . . I have been at Meaco and talked with the makeman [maker of lacquered goods] who hath promised that in short time he will have done. He hath fifty men that worketh night and day; that, so far as I see, he doth his endeavour.” *Ibidem*, p. 169.

1617.—“I give you thanks for the book of Sir Walter Rawli's which you sent me; and have no good thing to send unto you, only two small scriptoris.” *Ibidem*, p. 266.

1690.—“It [Suratt] is renown'd for Traffick through all *Asia*, both for rich Silks. . . . and for Agatts, Cornelians

Niggances, Desks, Scrutores, and Boxes neatly polisht and embellisht, which may be purchas'd here at very reasonable Rates." Ovington, *Voyage to Surat*, O.U.P., p. 131.

"I cannot boast of the Lack upon Scrutores and Tables at Suratt, which is but ordinary in respect of that at Japan." *Ibidem*, p. 167.

**Estanque** (the shop or place where the *estaqueiro* or monopolist had licence to sell certain commodities for his own profit). Anglo-Ind. *stanck* (obs.).

1668.—"Stanck of tobacco imports .... x 10,225.00.00." *Yearley Rent Rolle of Bombaim*, in *Ind. Antiq.*, Vol. LIV, p. 1.

**Estocada** (a thrust with a rapier). Anglo-Ind. *stochado* (obs.). This form is not in the *O.E.D.*

1673.—"The Mass of the People [of Goa] are *Canorein*, though *Portuguezed* in Speech and Manners; paying great Observance to a White Man, whom when they meet they must give him the way with a Cringe and Civil Salute, for fear of a *Stochado*." Fryer, *East India*, Hak. Soc., Vol. II, p. 27.

**Feitiço** (sorcery, see p. 154).

Here is an uncommon form of this word.

1690.—"They (the Africans) Travel no where without their *Fateish* about them, one of which looked like the small end of a Stag's Horn, with a Bell tied to it, about the bigness of a Man's Thumb..... To these *Fateishes* they ascribe their Security from Peril and

Mischief." Ovington, *Voyage to Surat*, O.U.P., p. 44.

**Fidalgo** (one nobly descended, see p. 155). Anglo-Ind. *phydalgo*, *fidalgo*.

1642.—"Being truly informed which was the homicide, we kept him and suffered the others to depart for St. Thoma; from whence wee received many letters to release him, for that he was a *phydalgo*." Foster, *Eng. Port* (1642-1645), p. 43

1673.—"The *Fidalgos* have stately Dwellings, graced with covered Balconies, and large Windows two stories high, with Panes of Oyster-shell, which is their usual Glazing among them in India." Fryer, *East India*, Vol. I, p. 192. See also quotations under *Aldeia* and *Bacamorte* in Supplement.

**Foral** (rent roll). Anglo-Ind. *forall* (obs.). Not in *O.E.D.*

1665.—"I writt about a rent that did belong to the King that might import to about 700 or 800 li. per annum, for the Knife that was to prune the Cocer nutt tree [known as the *Co to* tax, see *Ind. Antiq.*, LIV, p. 2], it hath proved incerte, for since by paper I find it belongs to the Owners or *Foreiros* [see below] of the ground for which they pay unto his Majesty what appeares by theyr *Foralls*. so that it proved a fals information." *Khar.* *Anglo-Portuguese Negotiations*, O.U.P., p. 476.

**Foreiro** (a tenant who paid the quit rent, see p. 160).

The following quotation is illustrative not only of the early



use of this term in an Anglo-Indian document but also of the hatred in which the chief 'foreiros' or revenue farmers of Portuguese days were regarded by the people of Bombay.

1664.—“Whereas this Island being formerly belonging to the Crowne of Portugall, there were in each Division thereof Foreiros Mayores or Cheife Farmers; men powerfule, arrogant, and Exorbitant violators, Ecclesiastiques as well as Civil; whose manner of Government was absolute, bringing the inferior sort of us so much under, and made so small accompt of them, as comparatively wee may say the Elephant doeth of the Ant. ....

Wherefore, we humbly beseech your Majesty for the love of God and the wounds of Jesus Christ, to take pity and compassion on us by not consenting to alienate us from your Government, and the Obedience thereof upon any Consideration or agreement whatsoever; neither to permitt any more Foreiros Mayores in this Island.” Petition to Charles II in Khan, *Anglo-Portuguese Negotiations*, O.U.P., p. 451 *et. seq.*

Fresco (subst., a cool wind, see p. 161).

The following quotation not only illustrates the use of the above word in Anglo-India but furnishes a very vivid and interesting account of the hot season in Gujarat.

1689.—“In the Middle of May, before the Southerly Winds set in,

which bring the Rains along with them, the Air at Surat is so very dry, that it licks up the Moisture in the Pen, before we are able to write it out; and so intensely Hot, especially about 3 in the Afternoon, that we cannot endure the standing for any long time upon the Grass, where the Sun's Beams have their full force. This causes our sprinkling the Floors of our Chambers frequently with Water, to create a kind of Fresco in them, during this Season, and makes us Employ our Peons in Fanning of us with Murchals made of Peacock's Feathers, four or five Foot long, in the time of our Entertainments and when we take our Repose.” Ovington, *Voyage to Surat*, O.U.P., pp. 82 and 83.

Fusta (a pinnace or small ship, with sails, or oars).—Anglo-Ind. *fusto*, *fuste* (obs.). These forms are not in the *O.E.D.*

1614.—“The king keepeth there (Reshire) continually 100 fustoes and galleys with them to cut off all passengers that offer to go from Ormus to Balsora.” Foster, *Letters*, Vol. II (1613–1615), p. 146.

1615.—“It is hoped that the Qsian-der will be there to carry them before the fustes can arrive.” *Ibidem*, Vol. III, p. 19.

Galeota (a small galley, see p. 164).

The following note of Foster (*Letters*, Vol. III, p 296) throws new light on the derivation of Anglo-Ind. *gallevat* which Dalgado says is derived from the

Port. *galcata*, which is also the view of the *O.E.D.*

"It has been suggested in the *Bombay Gazetteer* (Vol. XIII, p. 717) that the term *jelly-boat* is derived from *galivat*: the native name for large row-boats much in use on the west coast of India; and this etymology has been adopted by Sir Henry Yule (*Hobson-Jobson*) and Admiral Smyth (*Sailors' Wordbook*). But *jelly-boat* as an English word is at least as old as 1495-97 (see Oppenheim's *Naval Accounts and Inventories*, Navy Records Society, Vol. III, p. 193, etc.), and there seems to be every probability that it is simply a corruption of *gallict*, a small galley. If there be any direct relation between the English and the Indian term, it is more likely that the latter was derived from the former than the former from the latter."

Here is an Anglo-Indian form of this word not chronicled in *Hobson-Jobson* nor in the *O.E.D.*

1642.—"The Portuguese passengers were now put into their jellowatt." Foster, *Eng. Fact.* (1642-1645), p. 240.

**Gallina** (a hen): Anglo-Ind. *gallina*, a name given reproachfully to the Portuguese by English sailors in the seventeenth century.

1630.—"The Portuguese are mightily sunk, as well in their Courage, as in their Fame and Fortune, and are found to be such contemptible Enemies, that they are seldom discours'd of but with Reproach by the name of Gallina's, i.e. Hen-Hearted Fellow's." Ovington, *Voyage to Surat*, O.U.P., p. 254.

**Gelva**, more us. *gelba* (a small vessel used in the Red Sea). Anglo-Ind. *jeloa*, *jellia*. Not in the *O.E.D.*

The Port. word is from the Ar. *jilba*. Did Anglo-Ind. receive the word directly from Ar. or through Portuguese? Probably from the latter, regard being had to the forms above and to the fact that Portuguese chroniclers use the word from as early as the beginning of the sixteenth century.

1631.—"And now both their and our small vessells will be more usofull than ever, for there's noe thought of trade into the Bay without them, our greater shipp's riding so farre from the shoare, and the Kinge of Arrackane jelliaes or small boats of warre ever scoutinge 'twixt them and the land." Foster, *Eng. Fact.* (1631-1636), p. 43.

**Gentio** (a Hindu, see p. 167).

Here are early instances of the use of this term in Anglo-India.

1612.—"Whither Your Worshipp's have imployment or no, men cannot goe naked, as the Gentews doe." Foster, *Eng. Fact.* (1642-1645), p. 54.

1645.—"The manning of her [the *Advice*] is a difficulty unless they take some soldiers out of the Fort and fill up with 'Jentue saylors'." *Ibidem*, p. 282.

Below is an early instance of this term employed in the sense of the Telugu language :

1645.—“This instant wee received a letter from the King by two of our owne servants. . . The translate of that letter out of Jentue into English we send unto you for your perusall.” Foster, *Eng. Fact.* (1642–1645), p. 291.

Jaca (jack-fruit, see p. 178).

The citation below is of interest, not only because it is of a fairly early date, but because it helps to show what keen observers the old travelers were, and how keenly and sympathetically they were interested in obtaining and setting down information about the fauna or flora new to them.

1637.—“The ancients called this island [Ceylon] the healthy, pleasant, fertile, flourishing and rich Taprobane. Healthy on account of its temperate climate and lovely air; fertile owing to numerous streams of excellent water. . . . : pleasant owing to the fact that most of its mountains and forests are filled with aromatic cassia or cinnamon. . . . , or else of great leafy fruit-trees like the bread-fruit which bears a sort of apple of huge size, called jack-fruit. Outside they are covered with small prickles which, although sharp to the touch, do not prevent one's getting at the kernel, which is enclosed in a yellow, sweet pulp, very pleasant to the taste. From this pulp, and from the kernel many dishes are prepared which are

most excellent and delicious. Mother Nature, in her foresight, perceiving that the branches would not suffice to support so great a weight, arranged for this fruit to sprout from the trunk itself, by throwing out roots or stems, which are so strong that, unless you have a knife or other sharp instrument, it is difficult to get them off.” Manrique, *Travels*, Hak. Soc., Vol. I, pp. 448 and 449.

Jagra (coarse sugar, see p. 179).

The quotations from Fitch and Terry (p. 179) show how by *jagra* they meant the ‘coco-nut or the coco-nut tree’. The latter of the two citations below will show how *jaggery* was a term applied to spirit obtained from palm-sugar, and the former how the form *jagra* in its correct meaning of ‘palm sugar’, was in vogue earlier than *jaggery*.

1630.—“April 18. Took some coco-nuts and ‘jagra’ from a Malabar junk.” Foster, *Eng. Fact.* (1630–1633), p. 133.

1631.—Wedell. . . . brought a hog's head of jaggery for his owne drinking at sea.” *Court Minutes* for May 20, 1631.

Jangada (a raft formed by two boats lashed together with boards across them, see p. 181).

The quotations below are of interest because they contain

a new form of this word, not mentioned in *Hobson-Jobson* nor found in the *O.E.D.*

1632.—“They have got all the sangrees of this side Bapatly and of all the rivers unto the iland among them, and all the towne boats are to goe to them this day.” Foster, *Eng. Fact.* (1630–1633), p. 233.

1678.—“In the morning we went downe to the River about 2 miles from Collepellee [Kallepalji] where was two great Metchlepatam Boates, and two Sangarees or Gun boates.” *The Diaries of Streymsam Master* (1675–80), ed. Temple, Vol. II, p. 139.

### Manga (mango).

The quotations below go to show the various forms that were current in Anglo-India before the present form became stabilised.

1615.—“Two jars of manges at rupees 4½.” Foster, *Letters*, Vol. III (1615), p. 41.

“Two jars of mangas.” *Ibidem*, p. 83.

“I had in her some few cloves, the rest of her cargazon being jars of pickled nutmegs and mangoes.” *Ibidem*, p. 286.

For the form “mongoes” see quotation from Fryer under ‘Achar,’ in Supplement.

1608–1611.—“On the further side [near ‘Nonsary Gate’ in Surat] are divers faire tombes, with a goodly paved court pleasant to behold, behind which groweth a small grove of manga tree whither the citizens goe forth to banquet.” William Finch, in Foster, *Early Travels*, O.U.P., p. 134.

Manilha (bracelet, see p. 216).

“They [the women of Goa] wear also bracelets, called Manile from the hand up to the elbow.” Manriquo, *Travels*, Hak. Soc.

“Manila, or wrist jewel.” Hamilton, *New Account*, Vol. I, p. 303.

Marinha (a salt pan).  
Anglo-Ind. *marinho* (obs.).

“Pomela. A *marinho* of salt x 21.01. 35.” *Yearley Rent Rowle of Bombaim*, in *Ind. Antiq.*, Vol. LIV, p. 2.

Mesquita (a mosque, see p. 225).

Below is a quotation from an Anglo-Indian writer which contains a form of *masjid* neither mentioned in *Hobson-Jobson* nor in the *O.E.D.*

1664.—“A fresh recrute of men coming of about 20 more, wee than began to consider what houses neere us might be most prejuditall, and on one side wee tooke possession of [a] pagod or Banian idol temple, which was just under our house....., on the other a Moorish Mescete where severall people were harboured.” *The Rev. John L. Escalio's Account of Sivaji's Raid upon Surat* in *Ind. Antiq.*, Vol. L, p. 317.

Mestiço (a half-breed, see p. 226).

The following contains a very strange Anglo-Indian form of the word not mentioned in *Hobson-Jobson* but in the *O.E.D.*, as ‘mostesa’.

1652.—“Friar Ephraim who was pastor or curate unto the Mostezaes of Madraspatam.” Foster, *Eng. Fact.* (1651–1654), p. 92.

**Monção** (monsoon, see p. 229).

Below is a very strange Anglo-Indian form which, if Yule's conjecture that the Anglo-Indian *monsoon* proceeds directly from the Dutch *monssoyn* or *monssoen* is correct, perhaps marks a transition stage between the present Anglo-Indian word and the Dutch term. It is not found in the *O.E.D.*

1642.—“Wee have in this our 15 or 16 monthes residence throughly experienced the trade of this place, and doe finde that the first markets at the begining of the monzoane is most profitabest.... Beside the country people, having then fully supplied themselves, returns not till the next moonzoane to replenish their wants” Foster, *Eng. Fact.* (1642–1645), pp. 57 and 58.

**Morador** (an inhabitant). Konk. *morādor*.—Anglo-Ind. *moredor* (obs.).

In the Konkani of Goa the word is used in the specific sense of an inhabitant of a village of which he is not a member or a ‘*componente*’.

1632.—“Whereon one Grua Redie [Guruva Reddi], a *moredor* of Mond-

rero, ... gathered head, to the number of three or four hundred in armes.” Foster, *Eng. Fact.* (1630–1633), p. 233.

**Morim** (a thin white cloth for shirting). Anglo-Ind. *mooree*, *morye*, *moory* (obs.).

The *O.E.D.* derives the Anglo-Ind. word from Portuguese, but Sir Richard Temple (*Ind. Antiq.*, Vol. L, Supp. p. 9) is of the view that the Port. *morim* is more likely a corruption of *mûrî* than that *mûrî* is a corruption of *morim*, as it was a common custom of the Portuguese in adopting Oriental names ending in *i* to add a final *m* or *n*. *Morim* means ‘Moor cloth’, i.e. cloths intended primarily for Mohammedan wear. It was cotton cloth manufactured principally in the Nellore district of Madras for sale to the Mohammedans of the Malay peninsula. It is identical with *Salampore*. The earliest instance of the use of this word in the *O.E.D.* is of 1696.

1618.—“Such severall sorts of goods as Bantam requires, viz. white *moryes*, white *percallaes*, white *salampor-yes*, white and redde *beteles*, dragons *malaia*, dragons *salala*, fine *gobare serassos*, fine *tappy serasses*, fine and course *Japon tappes*, *tape chindees*, *tape anacke*, *caine goulons*, and such

like." Foster, *Eng. Fact.* (1618-1621), pp. 42 and 43.

1644.—"Goods most propper for this place are all sorts of Mesulapatam or Coast clothing, as long cloth, morcees sallampores, homoomies, salooes, serasses, etc." Foster, *Eng. Fact.* (1642-45), p. 223.

The above citations contain some very uncommon names of textiles.

Ouvidor (a magistrate, see p. 245).

Here is an early instance of the use of this term in Anglo-India. The word is not in the *O.E.D.*

1644.—"Did their best to 'corrupt both the Kings Fitscall and Ovedores' with offers of money to procure leave to sell their goods this year and depart." Foster, *Eng. Fact.* (1642-1645), p. 224.

Padre (priest, see p. 245).  
Nicob. *pater*.

"In the seventeenth century at least, and probably much earlier Haensel speaks of *pater*=sorcerer, and Pere Barbe of *deos* and *reos*=God, as survivals of Portuguese missionaries." *Ind. Antiq.*, Vol. LX (Feb.), p. 38.

Pão (in the sense of 'loaf or boat shaped ingot of gold', see pp. 265 and 266).  
Anglo-Ind. *pam*.

1615.—"It is impossible to tell all the great riches and all the rare and beautiful things which these ships [trading between Japan and Goa] bring back; among others they bring much gold in ingots, which the Portuguese call pandoro (=pão de ouro).  
Pyrard, *Voyage*, Hak. Soc., Vol. II, p. 176.

1634.—"The galliots from that country brought rich cargoes, insomuch that two thousand Loaves of gold were registered in the royal customhouse [at Goa], to say nothing of the gold and merchandise that escape registration." Foster, *Eng. Fact.*, 1634-36, p. 33.

1676.—"Taking all chances, he offered the piece to Marin for two pains of Chinese gold, and the golden pain is equal to 600 livres of our money." Tavernier, *Travels in India*, ed. Ball, O.U.P., Vol. II, pp. 110 and 111.

1676.—"They were instructed to present to the General of Batavia 200 loaves (*pains*) of gold to redeem the royal fortress." *Ibidem*, p. 238.

"We, Edward Jones and John Scattergood.....confess to have received from the hands of Manuel Tavacho, resident of the city of Macao, one parcel wrapped in white cloth with fine red wax seals.....in which it is said are contained fifteen pams, one bar and three pieces of good gold....." *The Scattergoods and the East India Co.*, in *Ind. Antiq.*, Vol. LX, Suppl. p. 77.

The term '*pão de ouro*' (and inversely *ouro de pão*, to denote a superior quality of the metal) was used by Portuguese

chroniclers from as early as 1545. See Dalgado, *Glossário Lus. As.*, Vol. II, p. 165. The expression 'pão' was also used of silver, whence the phrase 'pão de prata' (silver ingot). In the East India Co.'s records these ingots whether of gold or silver were usually called 'shoes'. See *Hobson-Jobson*, s.v. Shoe of Gold.

**Parau** (a small vessel used in war or trade, see p. 269).

Here is an earlier instance of the use of this term in Anglo-India than any mentioned in *Hobson-Jobson*.

1653—"Another prau sent to find the *Dove*. . . Have just heard that the *Dove* has been taken. She might have been saved had there been enough Englishmen here to man the prau instead of natives." Foster, *Eng. Fact.* (1651-1654), p. 190.

Fryer uses the very unusual form 'provoes'.

1673.—"They are owners of several small Provoes, of the same make, and Canooses, cut out of one intire piece of Wood." Fryer, *East India*, Vol. I, p. 65.

**Partido** (a consignment). Anglo-Ind. *partido*, *partitho* (obs.). Not in *O.E.D.*

1617.—"Some good quantities we procured. . . and to enlarge our investments the more, we bought also some partidoes on credit to pay at two

and three months' time." Foster, *Letters*, Vol. VI, p. 236.

"After the partitho of silk he took was made up and fit to be embarked it lay there three weeks and above before he durst ship it." *Ibidem*, p. 139.

**Patacho** (a pinnace). Anglo-Ind. *patash* (obs.) This form is not met with in the *O.E.D.*

1630.—"Do not believe the information regarding the number of frigates and 'patashes', for Hari Vaisya's brother writes from Damān that the force there consists only of the fourteen frigates. . . and eight 'fustoes' belonging to Ruy Freire." Foster, *Eng. Fact.* (1630-1633), p. 98.

**Pateca** (water-melon, see p. 275). Anglo-Ind. *pateca*, *putacho* (obs.).

1673.—"From hence [Elephanta] we sailed to the Putachoes, a Garden of Melons (Putacho being a melon). . . ." Fryer, *East India*, Hak. Soc., Vol. I, p. 195. See also under *Elephanta*.

Fryer's *Putachoes* was called in Portuguese *Ilha de Patecas* and in Anglo-India *Island of Pattecas*, see *Ind. Antiq.*, Vol. LIV, p. 3. By 1724 the 'Island of Patecas or Patachoes' came to be corrupted into 'Butcher's Island', the name by which this island near Bombay is still known to this day.

**Paulista** (a Jesuit, see p. 277). Malayal. *Paulistákkâr*.

*Sampāluppâtirimâr* (San Paolo Padres) and *Yêsvillanmâr* (Jesuits). See *Ind. Antig.*, Vol. LVI, p. 85 n.—Anglo-Ind. Paulistine.

1673.—“Near our Landing-place [at Bandra] stood a College, not inferior to the Building, nor much unlike those of our Universities, belonging to the Jesuits here, more commonly called Paulistines....who live here very sumptuously, the greatest part of the Island being theirs.” Fryer, *East India*, Hak. Soc., Vol. I, p. 183.

“The Paulistines enjoy the biggest of all the Monasteries at St. Roch; in it is a Library, an Hospital, and an Apothecary’s Shop well furnished with Medicines.” Fryer, *East India*, Vol. II, p. 11.

Peru (turkey, see p. 283).

We have said that the turkey was introduced into India by the Portuguese (p. 284). The quotations below are links in the story of its dissemination throughout the East and go to show how by the end of the 17th century it had become a fairly common bird in India.

1615.—William Edwards from Admeare [Ajmere] writes to the East India Co.: “Three or four turkeycocks and hens would do well for the Mogul; he hath two cocks but no hens, and would esteem much of their brood”. Foster, *Letters*, Vol. III, p. 19.

1617.—Edward Connok in Persia writes to the East India Co.: “I had almost forgotten to adjoin these other

toys by this king required: . . . Turkey cocks and hens, as many as you please to send. He hath caused me write for peacocks into India, where are plenty. Neither them nor turkeys he never saw; this country affordeth none.” Foster, *Letters*, Vol. VI, p. 44.

1678-9.—“The Havaladar [of ‘Armagon’] brought us two sheep, a goat, a Hogg, 2 Turkeys, 10 hens, a great deal of rice, butter, spice, Toddy, Corne and grass for our horses, and gave all the Peons rice.” *The Diaries of Streynsham Master*, ed. Temple, Vol. II, p. 131.

Procurador (attorney, see p. 301).

Here is an early instance of the use of this word in Anglo-India. Not mentioned in the *O.E.D.*

1615.—“His name is Usseph Chann, who desired me he might present me to the king and be my Procuradore.” Foster, *Letters*, Vol. III, p. 14.

Risco (risk). Anglo-Ind. *risgoe* (obs.).

1676.—“This Deponent answered Mr. Hall, the Company had already run the Risgoe thus farr and might now run it soe much further, and Reape the profit of it themselves.” *The Diaries of Streynsham Master*, ed. Temple, Vol. I, p. 485.

Scrivão (clerk or writer, see p. 149).

1615.—“To the scrivano of the Custom House.” Foster, *Letters*, Vol. III, p. 100.

Below is an unusual form not found in *Hobson-Jobson*.



1623.—“The reason why the bakers, etc., have not come down in the behaviour of the ‘screivas’, etc., in custom house, who will not give them a chittee without som feeling [feeling?]; but on his threatening to go again to the Governor the desired ‘screete’ was granted.” See under *Escrito*, p. 390. Foster, *Eng. Fact.* (1622-1623), p. 265.

**Senhor** (lord, see p. 325).

From the quotation below it would appear that, just as Indians used to give this title ‘Senhor’ to Englishmen, the latter used it of the chief foreign officials in India, not necessarily Portuguese—in the passage in question they are all Dutch.

1676.—“Concerning the affairs of the Dutch Company in this place [Metchlepatam] I understand that Senr. Coler...is by orders lately come from Batavia to be Governor of Pullicat... Senr. Peter Smith...is to be Cheife at Metchlepatam, and Senr. Hartsing, the Cheife at Golcondah.” *The Diaries of Streynsham Master*, ed. Temple, Vol. I, p. 297. This is an earlier instance of the use of this word than the one in the *O.E.D.* which is of 1795.

**Sombra** (lit. shadow; also favour, protection). Anglo-Ind. *sombre* (obs.). Not found in this sense in the *O.E.D.*

“If no sales be effected, the goods should be taken on to Ahmadābād, ‘under the cover of your sombre’ and delivered to Clement.” Foster, *Eng. Fact.* (1624-1629), p. 79.

**Sumbaia** (a profound reverence, see pp. 330 and 332).

1614.—“We delivered his Majesty’s letter, obtaining what we required, only confined to such orders and customs (though bad) as the Dutch before us had brought in as of Sombay or presents, customs, rents.” Foster, *Letters*, Vol. II (1613-1615), p. 112.

**Taça** (a cup, see p. 338).

In supporting the view that the Anglo-Ind. *toss* was derived from Portuguese and not from Persian, we remarked that the Persian *tās* ‘a cup’ had not acquired currency in Hindi or Urdu and that the word for ‘cup’ in the former was *pyālā*. The following quotation appears to bear out our statement.

1608-11.—“At the end are drawne many portraitures of the King [of Delhi] in state sitting amongst his women, one holding a flask of wine, another a napkin, a third presenting the peally [small cup]; behind, one punkawing [fanning], another holding his sword.” William Finch, in Foster, *Early Travels*, O.U.P., p. 164.

**Terranquim** (a small swift bark, see p. 343).

We have pointed out that this Portuguese form is not the original of the Anglo-Ind. *trankey* which comes from the Pers. *trankeh*. Here are a couple of passages in which

Anglo-Indian forms of the word, different from those mentioned before, are to be found and they are of a date earlier than those in *Hobson-Jobson*.

1645.—“Their goods were transferred to a ‘greate tranka’.” Foster, *Eng. Fact.* (1642–1645), p. 273.

1651.—“The Arrabs of Muskatt see much awe them [the Portuguese] with vessells which they have taken from them, and their own trancketts, that they dare not at this tyme pass in the Gulph, though they are (as they tearme themselves) an Armadoe (besides theise merchantmen) of six garrobs” [see *Garopo*, p. 166]. Foster, *Eng. Fact.* (1651–1654), p. 64.

Topaz (a Portuguese half breed, see p. 346).

There are a number of instances of this word, used by the Jesuits in the 16th and early 17th centuries in the sense of ‘interpreter’, given in the *Ind. Antiq.*, Vol. LII, p. 263.

Tornado (violent storm). *Anglo-Ind. turnado, turnathe, tronado* (obs.). The last two forms are not in the *O.E.D.*

1617.—“And being in the latitude of the Cape we steered away S.S.E. with a meridian compass till we came into 0° 24’ of N. latitude, where we met the turnath[es?] and lay becalmed and troubled with the variable winds twenty-one days.” Foster, *Letters*, Vol. VI, p. 290.

1617.—“But to proceed: you may please to know that the last of April

we passed the turnathes.” *Ibidem*, p. 291.

1690.—“Here likewise we were affrighted with a Turnado which, without Care and speedy handing of our Sails, might have endanger’d our Ship.” Ovington, *Voyage to Surat*, O.U.P., p. 27.

1636.—“From the 10th May unto the 6th currant, we accompted ourselves to bee in the Tronados, it being extraordinary variable weather, as Calmos, sodaine and violent gusts, the wind on all points of the compasse in 24 howeres.” Mundy, *Travels*, Vol. III, pt. I, p. 30.

Toronja (‘the pomelo’, see p. 350).

In connection with this fruit and the question about its introduction into India, it is useful to quote Prof. S. H. Hodivala (*Ind. Antiq.*, LXI, p. 32) who says that the *Citrus decumana* is mentioned in the *Bâburnâma*, if Erskine’s and Mr. Beveridge’s interpretation of the emperor’s description of the *Sadâphal* is to be relied on. “The *Sadâphal*,” he writes, “is another orange-like fruit. This is pear-shaped, colours like the quince, ripens sweet, but not to the sickly-sweetness of the orange” (*naranj*). Tran. A. S. Beveridge, p. 512. If the *Sadâphal* of Bâbur was the *Citrus decumana*, the fruit must have been known in India long before the XVII century”.

Tromba (a species of reed met with near the Cape of Good Hope).—Anglo-Ind. *strumblowes*. Not in the *O.E.D.*

1615.—“Fifty or sixty leagues out are seen floating in vast numbers the stalks of reeds, with about nine or ten reeds (more or less) attached to each stalk, these are called *trombas*.” Pyrard. *Voyage*, Hak. Soc., Vol. I, p. 20.

“These *trombas* are a kind of great canes. about the bignesse of a man’s arm. and three or four foot long, which flote upon the water with their roots.” Mandelslo, *Travels*, cit. by Gray in note to passage above.

1624.—“March 27. Sailed from the Downs. July 13. ‘Mett with weeds called *strumblowes*, a good sine of neerness’ to land.” Foster. *Eng. Fact.* (1624-1629). p. 23.

Tufão (hurricane, see p. 353).

Below is an early Anglo-Indian reference :

1617.—“Two of these Dutch ships were full laden with silk and stuffs which they had taken from the Chinas, as also two junks with the like; but by means of a storm or tuffon the two Holland ships and one junk were driven ashore.” Foster, *Letters*, Vol. VI, p. 260.

Tutanaga (an alloy, see p. 356).

The following quotation contains an Anglo-Indian form of this word unrecorded in *Hobson-Jobson* or in the *O.E.D.*

“Their tutinggle they [the Dutch] bring from Tiwan” [Taiwan, i.e., Formosa]. *Eng. Fact.* (1642-1643), p. 36.

Varanda (verandah, see p. 358).

The citations below give evidence of earlier use of this term in Anglo-India than do those in *Hobson-Jobson*.

1718.—“But if the making of such a Compound and Virandas for depositing and securing the Merchants Goods will be so great a convenience....we permit you to make it.” *Old Fort William in Bengal*, ed. Wilson, Vol. I, p. 37.

1755.—“Ordered Mr. Bartholomew Plaisted to survey the Verandah.” *Ibidem*, p. 34.

1756.—“They [the Nabob’s troops] had infinitely the advantage over us in this attack as they could fire upon our men from the tops, windows and verandas of houses which stood close to and overlooked our lines and batteries.” *Ibidem*, Vol. III, p. 295.

Visitador (official visitor), see pp. 367 and 368.

The quotation below bears out the statement made before (p. 368) that the Dutch adopted this Portuguese word for one of their officials.

1614.—“The first of this month arrived here a Dutch ship coming in three months from Bantam, and in her there comes the Visitador General for the Dutch to visit these coasts.” Foster, *Letters*, Vol. II (1613-1615), p. 165.

## ALPHABETICAL LISTS OF WORDS IN ASIATIC LANGUAGES DERIVED FROM OR INFLUENCED BY PORTUGUESE

Attention to the following points will facilitate reference: Against every Asiatic vocable is set the Portuguese word from which it derives. Vocables printed in italics are not listed herein for reasons mentioned in the Introduction and in all such cases the English equivalent of the Portuguese word is given after it within brackets. The vernacular idiom is sometimes mentioned after the Asiatic word derived from Portuguese in which case it is invariably enclosed within brackets, thus: *Negosiānt* (*yepāri*) *Negociante* (merchant). The peculiar sense which a word has acquired is set in quotation marks and brackets. The following additional abbreviations occur: S=Supplement; (S) denotes that the word to which it is annexed must be looked for in the Supplement, and (C) that the word is current only among Christians; eccles=ecclesiastical term; mus=musical term; leg=legal term; med=medical term; arch=archaic; us. fig.=used figuratively.



## 1. Achinese

<i>Achinese</i>		<i>Portuguese</i>	<i>Achinese</i>		<i>Portuguese</i>
Ambar	..	Ambar	? Masigit, me-		Mesquita
? Amin	..	Amen	sigit, misigit		
Ānas, anus	..	Ananás	Meja súrat	..	Mesa
? Apam	..	Apa	Menátu	..	Mainato
Bakum, bakon		Tabaco	Menisan, meli-		Munição
Bandála	..	Bandola	san		
Banké	..	Banco	Mentiga	..	Manteiga
Bási, besoi	..	Bacia	Mestol	..	Pistola
Beludo	..	Veludo	Miskina	..	Mister
Beranda	..	Varanda	Nona, ñoña	..	Dona
Biula	..	Viola	Pásu	..	Vaso
? Bói	..	Bolo	Pilor	..	Pelouro
? Chap	..	Chapa	Pingan	..	Palangana
Dádu	..	Dado	Pipa	..	Pipa
Fitah, pita	..	Fita	? Piring	..	Pires
Gagab	..	Gago	Rúda	..	Roda
Gáji	..	Gage	? Rupiya	..	Rupia
Júdi	..	Jogar	Ryah	..	Rial
Kafiri	..	Cafre	Sábtu, sáptu	..	Sabado
Kamija, kaméja		Camisa	Sábun	..	Sabão
*Kápal	..	Cavalo	? Ságu, ságe	..	Sagu
Kapitan	..	Capitão	Selada	..	Salada
Kásut	..	Calçado	Seladád, ser-		Soldado
Kerábu	..	Cravo	dádu		
? Kértas	..	Carta or Cartaz	Sepatu	..	Sapato
? Khandél	..	Candil	Sita	..	Citar
Lamári	..	Armário	? Támbu	..	Tambor
Lélang	..	Leilão	Túkar, túka	..	Trocar

## 2. Anglo-Indian

<i>Anglo-Indian</i>		<i>Portuguese</i>	<i>Anglo-Indian</i>		<i>Portuguese</i>
Abada	..	Abada	Adarga	..	Adarga (S)
Achar	..	Achar, also in S	Aduano	..	Aduana (S)

<i>Anglo-Indian</i>	<i>Portuguese</i>	<i>Anglo-Indian</i>	<i>Portuguese</i>
Albacore ..	Albacora	Banyan, Ban-	
Albatross ..	Alcatras, also in S	y a n - d a y ,	Banean, also in S
Albricias ..	Alviçaras (S)	Banyan fight,	
Aldea ..	Aldeia, also in S	Banyan hos-	
Alfandica, al-	Alfândega, also	pital	
fandia, alfan-	in S	Barracodo ..	Barricada (S)
dira, alfan-		Barreck, bar-	Barrica (S)
diga		recoe	
Aljofar ..	Aljôfar	Barsa ..	Braça (S)
Alligator ..	Lagarto	Batel, batelo,	Batel, also in
Almadee ..	Almadia (S)	botella, botilla	S
Almirah, al-	Armário	Batta ..	Bata, also in S
myra		Batta ..	Batão, also in S
Almode, al-	Almude (S)	Batte, batty ..	Bate
moodæ		Bayadère ..	Bailadeira
Amah ..	Ama	Beatelle, bet-	Beatilha
Ananas ..	Ananás	teela	
Anile, neel ..	Anil	Beech-de-mer	Bicho do mar
Ap, hopper ..	Apa	Beeombu, bube	Biombo (S)
Areca ..	Areca	Benzoin, ben-	Beijoim, ben-
Armado ..	Armada (S)	jamin	jaim
Arrack, rack ..	Araca	Betel ..	Bétele, bétel
Assegay ..	Azagaia		betle, bétère,
Atæ ..	Ata (S)		betre
Ayah ..	Aia	Bilimbi, blimbee	Bilimbim
Balachong, bla-	Balchão	Boca - mortis,	Bacamarte (S)
chong		bocamortass,	
Balty ..	Balde	bukmar	
Bamboo ..	Bambu	Bolango ..	Combalenga (S)
Banana ..	Banana	Bonito ..	Bonito
Banda ..	Bandel (S)	Bonze ..	Bonzo
Bandjah ..	Bandeja	Botickeer ..	Botiqueiro
Bangué ..	Bangue	Botica ..	Boutique, also in S
Bangaçal ..	Bangaçal (S)	Boy ..	Bói, also in S

<i>Anglo-Indian</i>	<i>Portuguese</i>	<i>Anglo-Indian</i>	<i>Portuguese</i>
Brab ..	Brava	Caravel, Carvel	Caravela
Breda de Marr	Breda do Mar (S)	Caro ..	Caro (S)
Brinjaul ..	Beringela	Cash ..	Caixa
Brinquo ..	Brinco (S)	Cashew, cadju, cadjew	Caju, also in S
Budgrook ..	Bazaruco	Caste ..	Casta
Buffalo, buffola, buffolo	Bufalo, also in S	Castees ..	Castiço, also in S
Buffath ..	Abafado (S)	Catechu, cutch cant	Cate, ento, cáchu
? Buggalow, budgerow	Bairal	Cattamar, cas- sanar	Catânar, caça- nar
Bulse ..	Bolsa (S)	Cavalleros ..	Cavaleiro (S)
Bumba ..	Bomba	Cavally ..	Cavala
? Bus ..	Basta	Cavelurire ..	Cavalaria (S)
Cabook ..	Cabouco	Centipede cen- tipse	Centopeia, also in S
Caffer, caffre, caffro, coffer, cofferie	Cafre, also in S	Cesta ..	Cesta (S)
Calabash ..	Calabaça	Chabee ..	Chave
Calputtee ..	Calafate	Chaw, chawe ..	Chá, also in S
Calumba, Co- lombo root	Calumba	Chinee, chint ..	Chinche (S)
Cameeze ..	Camisa	Chite ..	Chita (S)
Caminha ..	Caminhar (S)	? Chop, chapa ch a p a c d , c h o p t , c h a u p ' d	Chapa, also in S
Campoo ..	Campo, also in S	Chunam, chi- nam, chow- nam	Chuname, also in S
? Compound	Campo	Cobra ..	Cobra
Canada (us. in Ceylon)	Canada (a liquid mea- sure)	Cobra de ca- pello, cobra capella	Cobra de capelo
Candykens ..	Canequim (S)	Cobra manilla, minelle	Cobra manila
Cangue ..	Canga	Cocoa, cocoanut	Côco
Capado ..	Capado (S)		
Captain mor ..	Capitão mór (S)		
Carambola ..	Carambola		



<i>Anglo-Indian</i>	<i>Portuguese</i>	<i>Anglo-Indian</i>	<i>Portuguese</i>
Coco de mer ..	Côco do mar	? Factory ..	Feitoria
Coir ..	Cairo	? Falaun ..	Fulano
Comprador, comprador	Comprador, also in S	Fazendar, fazendari	Fazendeiro
Conjee, cangee, caugee	Canja, also in S	Fetish, fateish	Feitiço, also in S
Conserta ..	Concerto (S)	Fidalgo, phy-dalگو	Fidalgo (S)
Coprah ..	Copra	Flamingo ..	Flamengo, flamenco
Corge, coorge	Corja	Foogath ..	Afogado (S)
Cornac ..	Cornaca	Fogass ..	Fogaça
Corral ..	Curral, also in S	Forall ..	Foral (S)
Covid, covedee, cobda	Côvado, also in S	Foras, forasdárs	Fôro
Cranny ..	Carrane	Foreiro ..	Foreiro (S)
Cumra ..	Câmara	Freguezia ..	Freguesia
Curry ..	Caril	Fresco ..	Fresco (S)
Curtass, car-tasse	Cartaz (S)	Fusto, fuste ..	Fusta (S)
Cuspadore ..	Cuspidor	Gallewat ..	Galeota, also in S
Cuttanee ..	Cotonia	Gallina ..	Gallinha (S)
Cutter ..	Catur	Gentoo, gentue, gentew, jentue	Gentio, also in S
Discalsadoe ..	Discalsado	Ghamella ..	Gamela
Dispense <sup>1</sup> ..	Despensa (S)	Girga ..	Igreja.
Dorado ..	Dourado	Godown ..	Gudão
Eagle-wood ..	Águil, águila, also in S	Goglet ..	Gorgoleta
Elephanta, ofante, olli-phante	Elephanta, also in S	Grab ..	Garopo
? Factor ..	Feitor	Gram ..	Grão
		Guava ..	Goiaba
		? Hackery ..	Carreta
		Hollander ..	Holandês (Dutchman)
		Imprest (us. in Ceylon)	Emprestimo (a loan)

<sup>1</sup> ["Pucka built Bungalow...the accommodations comprise a sitting room, with open veranda on three sides, .... Dispense, cook room, etc., ..."] *The Bombay Courier*, 2nd May, 1835.]

<i>Anglo-Indian</i>	<i>Portuguese</i>		<i>Anglo-Indian</i>	<i>Portuguese</i>
Jack ..	Jaca		Mandarin ..	Mandarim
Jaggery, jagri, jagra	Jagra, also in S		Manga Volu-choes	Mangas de veludo
Jangar, sangree, sangaree	Jangada		Mangelin ..	Mangelim
Jêloa, jellia ..	Gelva (S)		Mango ..	Manga, also in S
? Jillmill ..	Janela		Mangosteen ..	Mangostão
Joy ..	Joia		Manilla ..	Manilha, also in S
Kalay ..	Calaim		Margosa ..	Amargosa
Keby ..	Quebe		Marinho ..	Marinha (S)
Kittysol, kitsol	Quita-sol		Martil, martol	Martelo
Lacre, lacquer, lacker	Lacre		Maune, maund	Mão
Ladûru (us. in Ceylon)	Lázaro		Medeeda ..	Medida
Lanchara ..	Lanchara		Moley ..	Môlho
Lanho, lagne, lanha	Lanha		Monsoon ..	Monção, also in S
Lascar, lascarin, lascoreen	Lascarim		Moorah ..	Mura
Lawad ..	Louvado		Mooree, morye	Morim (S)
Leelam, neelam	Leilão		Moor, moorman	Mouro
Lime ..	Lima		Morador ..	Morador (S)
Linguist ..	Lingua		Mort-de-chien	Mordexim
? Lorch	Lorch		? Mosque, mus-keet, mescete	Mesquita, also in S
? Macareo ..	Macaréu		Mosquito ..	Mosquito
Maïoral (us. in Ceylon of the head of the irrigation staff)	Maïoral (superior)	(su-	Muncheel, man-jeel	Machila
Maistry, mistry, mistery	Mestre		Mongoose ..	Manguço, mangusto
Maladoo, man-adoo	Malhado or Molhado		Mustees, mestiz, mustechees, mostesa, mistaradoes	Mestiço, also in S
Manchua ..	Manchua		Muster ..	Mostra
Mandadore ..	Mandador		Mustira ..	? Mosteiro

<i>Anglo-Indian</i>	<i>Portuguese</i>	<i>Anglo-Indian</i>	<i>Portuguese</i>
Nabob ..	Nababo	Pattarero, pa- teraro peta- rero, paterero	Pedeiro, pe- derero
Naik, naique..	Naique	Paulist, Pau- listine	Paulista, also in S
Nair ..	Naire	Pedareea, pe- daeria	Pedraria
Neep, nipa ..	Nipa	Peirie ..	Peres
Nigger ..	Negro	Peon ..	Peão
Oart ..	Horta	? Penguin ..	Pingue
Ollah ..	Ola	Pial ..	Poial
Ortolan ..	Hortulana	Pertenças ..	Pertenças
Ovidore ..	Ouvidor, also in S	Picotta, pi- cottah	Picota
Padre, padri ..	Padre	Pindar ..	Pinda
Padroadist ..	Padroadista	Pintado ..	Pintado
Padroado ..	Padroado	? Poonac ..	Pinaca
Pagar ..	Pagar	? Porgo, pork, purgo	Piroga
Pagoda ..	Pagode	Povo ..	Povo
Palanquin, pa- lankeen	Palanquim	Procurador, procuradore	Procurador, also in S
Palmyra ..	Palmeira	Propagandist..	Propagandista
Pam ..	Pão (S)	Puckery ..	Púcaro
Pamplee, pam- plet, paum- phlet, pom- fret	Pâmpano	Putacho ..	Pateca (S)
Payapa, papaw	Papaia	Raia ..	Raia
Pardao, pardaw	Pardão	? Ransadoes ..	Arrasador (S)
perdao		Raseed ..	Receibo
Parao, praw, pro- w	Parau, paró, also in S	Reaper ..	Ripa
Partido, par- titho	Partido (S)	Reas, rees, res, rayes, rues	Rial, réis
Pataca ..	Pataca	Rolong ..	Rolão
Patacoon ..	Patacão	Recado, re- carder	Recado
Patash ..	Patacho (S)	Reinol, reynol reynold	Reinol
Pattamar, pati- mar	Patamar		

<i>Anglo-Indian</i>	<i>Portuguese</i>	<i>Anglo-Indian</i>	<i>Portuguese</i>
Rende ..	Renda	Supo ..	Sopa
Rendedare ..	Arrendador (S)	Talapoin ..	Talapoi
Rendero, ren- dere	Rendeiro	Tank ..	Tanque
Risgoe ..	Risco (S)	Teak ..	Teca
Sable-fish ..	Savel	Tomback ..	Tambaca
? Sago ...	Sagu	Tootnague, tu- tinggle	Tutanaga, also in S
Sagwire ..	Sagúeiro	Topass, topaz	Topaz, also in S
Salpicado ..	Salpicado	? Toss ..	Taça
Screetore, screw- tore, scrip- tor, scritoire	Escritório, also in S	? Trankey ..	Terranquim
Scrito, screet	Escrito, also in S	Trunk ..	Tronco
Scrivan, scri- vano	Escrivão, also in S	Turnado, tur- nathe, tro- nado	Tornado (S)
Seer,—seir fish	Serra	? Typhoon ..	Tufão, also in S
Seguaty ..	Saguante	Varella ..	Varela
Senhor ..	Senhor (S)	Veadore, Thea- dore	Vedor, Veador
Soldadoe ..	Soldado	Vellard, walade	Valado
Sombre ..	Sombra (S)	Venetian ..	Veneziano
Sombrero, sum- barero, sum- merhead	Sombreiro	Ventoso ..	Ventosa
Stanck ..	Estanque (S)	Veranda, ve- randah	Varanda
Stevedore ..	Estivador	Verdure ..	Verdura
Stochado ..	Estocada (S)	Vereador, vea- dor	Vereador
Strumblowes	Tromba (S)	Verge ..	Varzea, vargem, verga
St. Thomas, St. Thomae	San-Tomé	Vindaloo ..	Vinha de alhos
Sumack ..	Sumaca	Visitador ..	Visitador, also in S
Sumatra ..	Samatra	Xerafine, shera- pheen, xere- phin	Xerafim
Sumba, sum- baia, sumbra, sombay	Sumbaia, zum- baia, also in S	Yam ..	Inhame

## 3. Annamite

<i>Annamite</i>	<i>Portuguese</i>	<i>Annamite</i>	<i>Portuguese</i>
<i>Át ven tô</i> ..	Advento (Ad-vent)	<i>Lê missa</i> ..	Missa
<i>Bánh, bánh mì</i>	Pão	<i>Sábong</i> ..	Sabão
? <i>Calicê</i> ..	Cális	<i>Thánh Ju de</i> ..	São José (St. Joseph)
? <i>Cà-phe</i> ..	Café	<i>Than Lô-ren-sô</i>	São Lourenço (St. Lawrence)
? <i>Chè</i> ..	Chá	? <i>Thúôc</i> ..	Tabaco
<i>Côc</i> ..	Copo	<i>Tú rac</i> ..	Tronco
<i>Gisang Baoti-shita</i>	S. João Baptista (St. John Baptist)		

## 4. Arabic

<i>Arabic</i>	<i>Portuguese</i>	<i>Arabic</i>	<i>Portuguese</i>
<i>Aainunnās</i> ..	Ananás	? <i>Dāyá</i> ..	Aia
<i>Anjar, anjara</i>	Anchora	<i>Espinkh,</i>	Esponja
<i>Arganún, argan, organ, orgon</i>	Órgão	<i>esfinkh,</i>	
<i>Arshidiak</i> ..	Arcediago	<i>isfonkh,</i>	
<i>Bābā, bābāvi</i> ..	Papa	<i>isfánkh, sa-</i>	
<i>Bālsam balsám, bolasán, bolsán</i>	Bālsamo	<i>fankh, sifahk,</i>	
<i>Bandeira, bandeira, bandira, bandaira</i>	Bandeira	<i>sufank</i>	
? <i>Baqalá</i> ..	Baixel	<i>Falaskiya,</i>	Frasco (us. in Egypt)
<i>Barkús</i> ..	Barcaça	<i>Forn, furn</i> ..	Forno
<i>Barmil, bermil, birmil, bera-mil, varil</i>	Barril	<i>Gabia</i> ..	Gávea
<i>Barrima</i> ..	Verruma	<i>Galion</i> ..	Galeão
<i>Bāsāburth</i> ..	Passaporte	<i>Galitha</i> ..	Galeota
<i>Bobra, bubra</i>	Abóbora	<i>Kabút, kabábit</i>	Capote
<i>Buqál</i> ..	Bocal	<i>Kalsat</i> ..	Calçado
<i>Chess, chiss</i> ..	Gesso	<i>Kastána, kastánia</i>	Castanha
		* <i>Kirub</i> ..	Querubim
		<i>Koba</i> ..	Copo
		? <i>Marmar, marmar</i>	Marmore
		<i>Mez</i> ..	Mesa

## 5. Annamite

<i>Assamese</i>	<i>Portuguese</i>	<i>Assamese</i>	<i>Portuguese</i>
Āchā	Achaz	Ītā	Ítamar
Āpā	Apā	Jāpā	Japala
Āmā	Amā	Jāpā	Japala
Āpā	Apā	Ī Kāpā	Ítamar
Āpā	Apā	Ī Kāpā	Ítamar
Ī Bāpā	Bachā or Bachā	Kāpā	Calo
Ī Bāpā	Bachā	Lāpā	Lapala
Bāpā	Bachā	Māpā	Māpā
Bāpā	Bachā	Māpā	Māpā
Bāpā	Bachā	Māpā	Māpā
Chāpā, sāpā	Chape	Nēmā	Nimão
Chāpā, chāpā	Chāpā	Pāpā	Pato
Ī Chāpā, chāpā,	Chapā	Peru	Pernu
chāpā, chāpā,		Ī Phāpā	Foguete
chāpā, cha-		Phitā	Fita
pāpā, chap-		Pirā	Pires
khāpā, chap,		Rachitā	Recibo
or chahmar		Sāpā, chāpā	Sabão
Girja, girjaghar	Igreja	Sāyā	Sain
Gūdām	Gudão	Tāpā, tam-	Tambor
Ingrājī	Inglês	buru	

## 6. Balinese

<i>Balinese</i>		<i>Portuguese</i>	<i>Balinese</i>		<i>Portuguese</i>
Bandéra	..	Bandeira	Palúgan, pin-		Palangana
Blúdrú	..	Veluda	gan		
? Bedil	..	Fuzil	Páso	..	Vaso
Botol	..	Botelha	Piring	..	Pires
? Hechap, chap-		Chapa	Prada (gilding,		Prata
chap			gold-foil)		
Jendila, gendéla		Janela	Reyal, leyar	..	Rial
* Kápal	..	Cavalo	Ronda	..	Ronda
Kaput	..	Capote	Sábun	..	Sabão
Katela	..	Castela	*Sagu, sago	..	Sagu
Manas	..	Ananás	Suredadu, sre-		Soldado
Miskin	..	Mesquinho	dádu		
			Temako	..	Tabaco

## 7. Batavian

<i>Batavian</i>		<i>Portuguese</i>	<i>Batavian</i>		<i>Portuguese</i>
Bilúdrú	..	Veludo	Noña or nyónya		Dona
Gágu	..	Gago	Pásu	..	Vaso
Honas	..	Ananas	Pingan	..	Palangana
Karëpus	..	Carapuça	Sidádi	..	Cidade
Kintal	..	Quintal			

## 8. Batta

<i>Batta</i>		<i>Portuguese</i>	<i>Batta</i>		<i>Portuguese</i>
Bandéra	..	Bandeira	Kámar	..	Camara
? Bedil	..	Fuzil	? Kansa	..	Ganso
Bilúlu	..	Veludo	*Kápal (a large		Cavalo
? Botol	..	Botelha	ship)		
? Chap	..	Chapa	Karëta, kreta		Carrêta
Dadu	..	Dado	Kasut	..	Calçado
Honas	..	Ananás	? Lampu	..	Lampada
Júdi, erjúdi,		Jogar	Lélang	..	Leilão
njudiken, per-			Mandur	..	Mandador
judin			Máte	..	Matar





<i>Bengali</i>		<i>Portuguese</i>	<i>Bengali</i>		<i>Portuguese</i>
Deus	boms	Bom dia	Kasul (C)	..	Casula
diyá	(C)				(chasuble)
(God	good		Kātekísma (C)		Catechismo
day)			Katholika	..	Católico
Deus	boms	Bom noite	Kintal	..	Quintal
nouti	(C.		Kobi, kōbi sák		Couve
God	good		? Kōch	..	Coche
night)			Koindú	..	Cunhado
Devus (C)	..	Deus	Komādri	..	Comadre
Ejmolá (C)	..	Esmola	Komedori (C)		Comedoria
Entrudú (C)	..	Entrudo	Kompādri	..	Compadre
Estol (C)	..	Estola	Komphisāñ	..	Confissão
Garādiyá	..	Grade	Komuniyāñ	..	Comunhão
Girgá, girjjá	..	Igreja	Konsuvādá	..	Consoada
Gudam	..	Gudão	Korjmu	..	Quaresma
Ingláj	..	Inglês	Krisma	..	Grisma
Insensú (C)	..	Incenso	Kristāñ	..	Cristão
Irmāñ (C)	..	Irmão	Krus, kruśa-		Cruz
Isopa (C)	..	Hissope	kriti		
Ispát	..	Espada	Lantará	..	Lanterna
Istrí	..	Estirar	? Lebu	..	Limão
Jānālá, janālá		Janela	Lona	..	Anona
Kābár	..	Acabar	Madi	..	Madrinha
Kaderá, kadārā		Cadeira	Māldisán	..	Maldicão
Káj	..	Casa	Maná (C)	..	Mana
Kājú	..	Caju	Maná (C)	..	Maná
Kālāpāti	..	Calafate	Mānú (C)	..	Mano
Kāldó	..	Caldo	Mārtel	..	Martelo
Kális	..	Cális	Māstul	..	Mastro
? Kāmán	..	Canhão	Mej	..	Mesa
Kamij	..	Camisa	Misán	..	Missão
? Kampás	..	Compasso	Misiyonár	..	Missionário
Kāppa (C)	..	Capa	Minta mercê (C)		Minta mercê
Karābu	..	Cravo	Nātál	..	Natal
Karñel	..	Coronel	Nilám, nilām,		Leilão
Kárúbim	..	Querubim	nilámá		

<i>Bengali</i>		<i>Portuguese</i>	<i>Bengali</i>		<i>Portuguese</i>
Novená	..	Novena	Resto (C)	..	Resto (remains)
Ol	..	Óleo	Rituál (C)	..	Ritual (ritual)
Opá	..	Opa	Reytor	..	Reitor
Orgán	..	Órgão	Rond pheran..		Ronda
Osti	..	Hóstia	Sābán, sābān-		Sabão
Pādrí	..	Padre	bat		
Pādrovādú	..	Padroado	Sākṛāmentú	..	Sacramento
Pādú	..	Padrinho	Sakrár (C)	..	Sacrário (taber- nacle)
Pāpá (C)	..	Papá	Salálā	..	Salada
Papayá	..	Papaia	Sankristán	..	Sacristão
Partikul (C)	..	Particula (sa- cred wafer)	Sāvudí	..	Saude
Pāskuvá	..	Páscoa	Siyor	..	Senhor
Pāti-hams	..	Pato	Sobrepeliz (C)	..	Sobrepeliz (sur- plice)
Paum	..	Pão (bread)	Spanj	..	Esponja
Pená	..	Pena	Spiritú Sántú		Espírito Santo
Perek	..	Prego	Stānti	..	Estante
Perú, piyará	..	Pera	Surtti	..	Sorte
Perú	..	Peru	Tamák, tamáku		Tobaco
? Pilurí	..	Pelouro	etc.		
Pipá, pipe,		Pipa	Tersú	..	Terço
pimpā			Tiv (C)	..	Tio
Pirij	..	Pires	Titi (C)	..	Tia
Pistol	..	Pistola	Toyále	..	Toalha
Piyá	..	Pia	Tumbá	..	Tumba
Pobrí (C)	..	Pobre	? Tuphán	..	Tufão
Provijor (C)	..	Provisor	Turibúl	..	Turibulo
Purgātori (C)	..	Purgatório	Vévu (C)	..	Véu
Réndá	..	Renda (lace)			

## 10. Bugui

<i>Bugui</i>		<i>Portuguese</i>	<i>Bugui</i>		<i>Portuguese</i>
Aláhoya	..	Algoz	? Anísí (áda,		Anis
Ambarā	..	Ambar	ádassa)		
? Amin	..	Amen	? Ápang	..	Apa
Angarisi	..	Inglês	Arapa	..	Harpa

<i>Bugui</i>		<i>Portuguese</i>	<i>Bugui</i>		<i>Portuguese</i>
Arúda	..	Arruda	Kápa	..	Capa
Assã	..	Az	Kapitan-moro		Capitão mor
Balasáng	..	Bálsamo	? Káppala	..	Cavalo
Bandéra	..	Bandeira	Karubiyúna	..	Querabim
Bandóla	..	Bandola	Korabu	..	Cravo
Baraló	..	Bordo	? Karátassa	..	Cartaz
Basáttu	..	Basto	Karatúsa	..	Cartucho
? Batará	..	Batel	Karéta	..	Carreta
? Bátili	..	Bátega	*Kasatúri	..	Castor
Bisatirida	..	Bastarda	Kaválu	..	Cavalo
Bisésetu	..	Bissexto	Kéju	..	Queijo
Biyóla	..	Viola	Kóndi	..	Conde
? Chá	..	Chapa	Kópasa	..	Copas
? Chalana	..	Pantalona	? Kopi	..	Café
Chapiyo	..	Chapéu	Kóntara	..	Contrato
Chamalóti	..	Chamalote	? Kútang	..	Cotão
Charaméle	..	Charamela	Lagarisi	..	Algarismo
Chí	..	Chita	Lamári	..	Armário
Dádu	..	Dado	Lapéresè	..	Alferes
Dílu	..	Codilho	Lelang	..	Leilão
Dóbalō	..	Dôbro	? Lémo	..	Limão
? Dórtorō	..	Doutor	Lóji	..	Loja
Gága	..	Gago	Manila	..	Manille
Gáji	..	Gage	Mantéga	..	Manteiga
Gále	..	Galé	Marinio	..	Meirinho
Gánho	..	Ganho	Matadóro	..	Matador
Garéja	..	Igreja	Máte	..	Matar
Garidmong	..	Cardamomo	Méjan	..	Mesa
Isitāraluga	..	Astrólogo	? Nómoro		Numero
Jandéla	..	Janela	Nona, nhonha		Dona
Jinerála	..	General	Palakko	..	Falcão
Jugarā	..	Jogar	Panniti	..	Alfinete
? Júmba	..	Jibão	Paráda	..	Prata
Kamáli	..	Câmera	Paráguta	..	Fragata
Kamándarē	..	Comendador	Paraséro	..	Parceiro
Kanhão (gun)		Canhão	? Pasa	..	Bazar

<i>Bugui</i>		<i>Portuguese</i>	<i>Bugui</i>		<i>Portuguese</i>
Pasikála	..	Fiscal	Saláda	..	Salada
Peseta	..	Festa	Saloda	..	Solda
Píja	..	Fechar	Sapadila	..	Espadilha
Piluru	..	Pelouro	Sapátu	..	Sapato
Pináchu	..	Penacho	Sáttu	..	Sábado
? Pinjan	..	Palangana	? Satting	..	Setim
? Piring	..	Pires	Sorodádu	..	Soldado
Píta	..	Fita	Sóta	..	Sota
Póntu	..	Ponto	Tambáko	..	Tabaco
Réi	..	Rei	Támboro,	..	Tambor
Rénda	..	Renda	tamboru		
Réyala	..	Rial	Tanjidóro	..	Tanjedor
Ronda	..	Ronda	? Tantu	..	Tanto
Rósi	..	Rosa	Tūrumbéta	..	Trombeta
? Rupiya	..	Rupia	Valudu, beludu,		Veludo
Sábung	..	Sabão	bilulu		
*Ságu	..	Sagu			

## 11. Burmese

<i>Burmese</i>		<i>Portuguese</i>	<i>Burmese</i>		<i>Portuguese</i>
? Bú-zo	..	Bucha	Nan-na-si	..	Ananás
Kap-pa-li	..	Cafre	Ngan	..	Ganso
? Kap-phe	..	Café	Lay-lan	..	Leilão
? Kyane	..	Cana da Índia	Ksap-pyah	..	Sabão

## 12. Chinese

<i>Chinese</i>		<i>Portuguese</i>	<i>Chinese</i>		<i>Portuguese</i>
Akee	..	Aqui	Pa-ti-li, pa-té-le		Padre
Fáh-lán-jin	..	Flanela	Pí-pá-tung	..	Pipa
? Kiá-fe	..	Café	Sabby, savy,		Saber
Kiá-tsú	..	Caju	sha-pi		
Máng-koo	..	Manga	? Shá-ku-mí	..	Sagu
? Mien-páu	..	Pão	? Túd	..	Tudo
Misáh	..	Missa	Yélong, lélang,		Leilão
Pá-pá	..	Papá	loylang		

## 13. Dayak

<i>Dayak</i>	<i>Portuguese</i>	<i>Dayak</i>	<i>Portuguese</i>
? Apam, abam	Apa	Lelang	.. Leilão
Badil ..	Fuzil	Liman	.. Limão
Bandéra ..	Bandeira	Mandúr	.. Mandador
Banko ..	Banco	? Mateí	.. Matar
Bijola, viola ..	Viola	Meja	.. Mesa
? Búyong ..	Boião	Mingo, mengo	Domingo
? Chap ..	Chapa	Ñoña	.. Dona
Chita, sita ..	Chita	Páso	.. Vaso
Gása ..	Ganso	Pingan	.. Palangana
Gudang ..	Gudão	? Piring	.. Pires
Judo ('luck, destiny')	Jogar	Práda, paráda	Prata
Kamandan ..	Comandante	Rénda	.. Renda
Kaméja ..	Camisa	? Rupia, ropia	Rupia
Kanas ..	Ananás	Sabon	.. Sabão
*Kápal ..	Cavalo	Sábtu	.. Sábado
Kápir ..	Cafre	*Sago	.. Sagu
Kapítan ..	Capitão	Separo (adv.)	.. Separado
? Karatas ..	Carta or cartaz	Setan	.. Satan
Karéta ..	Carrêta	Tambáko	.. Tabaco
? Kúpi ..	Café	Tempo	.. Tempo

## 14. Galoli

<i>Galoli</i>	<i>Portuguese</i>	<i>Galoli</i>	<i>Portuguese</i>
Abril ..	Abril	Aidúda	.. Ajudar
Achar ..	Achár, asár	Alegra	.. Alegrar (to gladden)
Adeus ..	Adeus	Alerta	.. Alerta
Admira ..	Admirar (to admire)	Alfândega	.. Alfândega
Adorasü ...	Adoração (Ado- ration)	Alfêris	.. Alferes
Advogádu ..	Advogado	Alfinêti	.. Alfinete
Agôstu ..	Agôsto	Alforg	.. Alforge (port- manteau)
Agradéci ..	Agradecer		

<i>Galoli</i>		<i>Portuguese</i>	<i>Galoli</i>		<i>Portuguese</i>
<i>Algem</i>	..	Algemas (manacles)	Básár	..	Bazar
<i>Algiber</i>	..	Algibeira (pocket)	Basia	..	Bacia
<i>Alinháv</i>	..	Alinhavo (basting)	Batalhã, batayã	..	Batalhão
<i>Alkatifa</i>	..	Alcatifa	Bensã	..	Benção
<i>Almonik</i>	..	Almôndega	Beringela	..	Beringela
<i>Almúsa</i>	..	Almôço	Bíphi	..	Bife
<i>Altar</i>	..	Altar	<i>Biskóitu</i>	..	Biscoito (biscuit)
<i>Álva</i>	..	Alva	Bíspu	..	Bispo
<i>Amen</i>	..	Amen	Bôba	..	Bouba
<i>Amostra</i>	..	Amostra	Bôbu	..	Bobo
<i>Amu Deus</i>	..	Deus	<i>Bolacha</i>	..	Bolacha (biscuit)
<i>Ananaz</i>	..	Ananás	Bolsa	..	Bôlsa
<i>Animar</i>	..	Animal	Bôlu	..	Bôlo
<i>Ánju</i>	..	Anjo	Bomba	..	Bomba
<i>Ánu</i>	..	Ano	Boné	..	Boné
<i>Antig</i>	..	Antigo (old)	Bonéka	..	Boneca
<i>Apa, apas</i>	..	Apa	? Bótir	..	Botelha
<i>Argola</i>	..	Argola	<i>Búli</i>	..	Bule (tea-pot)
<i>Argolinha</i>	..	Argolinha	Cabo	(‘ cor-poral ’)	Cabo
<i>Assísti</i>	..	Assistir	Chá	..	Chá
<i>Avestruz</i>	..	Avestruz (ostrich)	Chávi	..	Chave
<i>Avizu</i>	..	Aviso	Chikara	..	Chícara
<i>Baban baú</i>	..	Baú	Chokaláti	..	Chocolate
<i>Baionêta</i>	..	Baioneta	Consêlu	..	Conselho
<i>Báldi</i>	..	Balde	<i>Daia</i>	..	Daia (Ind.-Port. ‘ midwife ’)
<i>Bandeira</i>	..	Bandeira	Dedál	..	Dedal
<i>Bandeja</i>	..	Bandeja	Despáchu	..	Despacho
<i>Bándu</i>	..	Bando	Despênsa	..	Despensa
<i>Bánha</i>	..	Bainhar	Devosã	..	Devoção
<i>Báuku</i>	..	Banco	Diamánte	..	Diamante
<i>Barreti</i>	..	Barrete	Diné	..	Dinheiro
<i>Barril</i>	..	Barril			

<i>Galoli</i>		<i>Portuguese</i>	<i>Galoli</i>		<i>Portuguese</i>
<i>Dispensa</i>	..	Dispensa (dis- pensation)	<i>Fita</i>	..	Fita
<i>Disterra</i>	..	Desterrar	<i>Flanela</i>	..	Flanela
<i>Divinha</i>	..	Adivinhar (to foretell)	<i>Forsa</i>	..	Força
<i>Dom</i>	..	Dom	<i>Fôrnú</i>	..	Fôrno
<i>Dona</i>	..	Dona	<i>Fórti</i>	..	Forte
<i>Dótor</i>	..	Doutor	<i>Fráku</i>	..	Fracó
<i>Dotrina</i>	..	Doutrina	<i>Fragata</i>	..	Fragata
<i>Dúra</i>	..	Durar	<i>Frasqueira</i>	..	Frasqueira
<i>Dúzi, dúsi</i>	..	Dúzia	<i>Freguezia</i>	..	Freguesia
<i>Ermida</i>	..	Ermida	<i>Friu</i>	..	Frio (cold)
<i>Esa</i>	..	Essa	<i>Fuma</i>	..	Fumar (to smoke)
<i>Escola</i>	..	Escola	<i>Funil</i>	..	Funil
<i>Eskolta</i>	..	Escolta	<i>Furtuna</i>	..	Fortuna
<i>Eskomunhã</i>	..	Excomunhão	<i>Galã</i>	..	Galão
<i>Eskôva</i>	..	Escova	<i>Gavêta</i>	..	Gaveta
<i>Eskriván</i>	..	Escrivão	<i>Gloria</i>	..	Glória (glory)
<i>Esmola</i>	..	Esmola	<i>Gorgoleta</i>	..	Gorgoleta
<i>Espoleta</i>	..	Espoleta	<i>Gôstu</i>	..	Gôsto
<i>Estribu</i>	..	Estribo	<i>Govêrnú</i>	..	Governo
<i>Estrika</i>	..	Esticar	<i>Grasa</i>	..	Graça
<i>Evanjélhu</i>	..	Evangelho	<i>Guarda</i>	..	Guarda
<i>Ezámi</i>	..	Exame	<i>Inférnu</i>	..	Inferno
<i>Ezémplu</i>	..	Exemplo	<i>Insénsu</i>	..	Incenso
<i>Fáma</i>	..	Fama	<i>Intensã</i>	..	Intenção
<i>Farda</i>	..	Farda (uniform)	<i>Ispirítu</i>	..	Espírito
<i>Farol</i>	..	Farol	<i>Ispirítu Santu</i>	..	Espírito Santo (Holy Ghost)
<i>Favor</i>	..	Favor	<i>Ispital</i>	..	Hospital
<i>Fé</i>	..	Fé	<i>Istôri</i>	..	História
<i>Feira</i>	..	Feira	<i>Janela</i>	..	Janela
<i>Ferias</i>	..	Férias (holidays)	<i>Jara</i>	..	Jarra
<i>Festa</i>	..	Festa	<i>Jardim</i>	..	Jardim (a garden)
<i>Figura</i>	..	Figura	<i>Jaro</i>	..	Jarro (pitcher)
<i>Filtru</i>	..	Filtro (filter)	<i>Jenebra</i>	..	Genebra
<i>Finta</i>	..	Finta			

<i>Galoli</i>	<i>Portuguese</i>	<i>Galoli</i>	<i>Portuguese</i>
Jentiu, sentiu	Gentio	Kápadu ..	Capado
Jerasã ..	Geração	Kapás ..	Capaz
Jinjum, jijum	Jejum	Kapéla ..	Capela
Jugador ..	Jogador (gamb- ler)	Kapítan ..	Capitão
Júga ..	Jogar	Karil ..	Caril
Juiz, juis, duis	Juiz	Karreta ..	Carrêta
Julho ..	Julho	Kartús ..	Cartucho
Junho ..	Junho	Kasímbu ..	Cachimbo (to- bacco pipe)
Juraméntu, du- raméntu	Juramento	Kastígu ..	Castigo
Júra ..	Jurar	Kásu ..	Caso (case)
Júru ..	Juro	Katána ..	Catana
Justisa ..	Justiça	Katáru ..	Catarro
Kabáya ..	Cabaia	Keiju ..	Queijo
Kabídi ..	Cabide	Kestã ..	Questão
Kadeira ..	Cadeira	Kóbi ..	Couve
? Kafé ..	Café	Koêlho ..	Coelho
Kafri ..	Cafre	Kófri ..	Cofre
Kajús, kaidú	Caju	Konfésa ..	Confessar
Kakau ..	Cacau	Kónsul ..	Consul
Kális ..	Cális	Konta ..	Conta
Kalsa ..	Calcas	Konténti (adj.)	Contente (con- tent)
Kama ..	Cama	Kontrátu ..	Contrato
Kámara ..	Câmara	Kópi ..	Cópia
Kamclu ..	Camelo (camel)	Kópu, kóbu ..	Copo
Kamiza ..	Camisa	Koresma ..	Quaresma
Kamizola ..	Camisola (chemise)	Korneta ..	Corneta
Kampainha ..	Campainha	Korôa ..	Coroa
Kámpu ..	Campo	Koronel ..	Coronel
Kanapé ..	Canapé	Kortina ..	Cortina
Kanfora ..	Canfora	Kostumu ..	Costume (cus- tom)
Kanivéte ..	Canivete	Kostumadu ..	Costumado (accustomed)
Kánu ..	Cano		
Kápa ..	Capa, capar		



<i>Galolì</i>		<i>Portuguese</i>	<i>Galolì</i>		<i>Portuguese</i>
Kovadu	..	Covado	Märtir	..	Mártir
Koyabas	..	Goiaba	Mas	..	Mas
Kréda	..	Igreja	Meia	..	Meia, meias
Kriadu	..	Criado	Méstri	..	Mestre
Kriar	..	Criar	Meza	..	Mesa
Krisma	..	Crisma	Milágri	..	Milagre
Kruz	..	Cruz	Mimútu	..	Minuto
Kudir	..	Acudir	Mirínhu	..	Meirinho
Kunha	..	Cunha	Misa	..	Missa
Ladainha	..	Ladainha	Misã	..	Missão
Lámpa	..	Lâmpada	Misál	..	Missal
Lampiã	..	Lampião	Multa	..	Multa
Lansa	..	Lança	<i>Mundu (rea)</i>		Mundo (world)
Lápis	..	Lápis	Munisã	..	Munição
Lata	..	Lata	Músika	..	Música
Lavanka	..	Alavanca	Mustarda	..	Mostarda
Lei	..	Lei	<i>Nasã</i>	..	Nação (nation)
Leilã, lelã	..	Leilão	Natál	..	Natal
Lénsu	..	Lenço	Néga	..	Negar
Letra	..	Letra	<i>Noda</i>	..	Nódoa (stain)
<i>Linhú</i>	..	Linho (linen)	Nota	..	Nota
Lisã	..	Lição	Notísi	..	Notícia
Lisensa	..	Licença	Númeru	..	Número
Lista	..	Lista	<i>Ofisiu</i>	..	Ofício
Lívrú	..	Livro	Okú	..	Oco
Loisa	..	Loiça	<i>Okulu</i>	..	Óculos (spectacles)
Luminári	..	Luminárias	Onra	..	Honra
Lúva	..	Luva	Ópa	..	Opa
Maldisã, malisã		Maldição	Ophisyal	..	Oficial
Malkriádu	..	Malcriado	Ora	..	Hora
Mantéga	..	Manteiga	Orasã	..	Oração
Marcha	..	Marchar	<i>Oragu</i>	..	Orago (patron saint of a church)
Marfim	..	Marfim	Órgão	..	Órgão
Marrafa	..	Marrafa			
Marsu	..	Março			
Martelú	..	Martelo			

<i>Galoli</i>		<i>Portuguese</i>	<i>Galoli</i>		<i>Portuguese</i>
Ostia	..	Hóstia	Rabeca	..	Rabeca
Pã	..	Pão	Repuga	..	Refogar (dress- ed meat)
Pádri	..	Padre	<i>Regedor</i>	..	Regedor
Páliu	..	Pálio	Regra	..	Regra
Palmatória	..	Palmatória	Rekadu	..	Reçado
Pápa	..	Papa	Religiã	..	Religião
Parabem	..	Parabêm	Relóji	..	Relojio
Pássi	..	Passe	<i>Renda</i>	..	Renda (rent)
Pataka	..	Pataca	Reposta	..	Reposta
Pateka	..	Pateca	Résũ	..	Ração
Patrónu	..	Patrono	Resibu	..	Recibo
Pátu	..	Pato	Rezũ	..	Razão
Péna	..	Pena	<i>Riku</i>	..	Rico (rich man)
<i>Penhor</i>	..	Penhor (pawn)	Roda	..	Roda
<i>Perdũ</i>	..	Perdão (pardon)	<i>Romũ</i>	..	Romã (pome- granate)
Pestí	..	Peste	<i>Rosa</i>	...	Rosa (a rose)
Pia	..	Pia	Rozáriu	..	Rosário
<i>Piã</i>	..	Piã (a top)	Sabã	..	Sabão
Pintar	..	Pintar	Sábadu	..	Sábado
<i>Píris</i>	..	Pires (saucer)	Sagúati, sauáti	..	Saguato
Pistola	..	Pistola	Sakramentu	..	Sacramento
Pomba	..	Pomba	Sakráriu	..	Sacrário
Póntu	..	Ponto	Sakrifisiu	..	Sacrifício
Posta	..	Posta	Sakriléjiu	..	Sacrilégio
Pregos	..	Prego	Sakristã	..	Sacristão
Prêsu	..	Preço	? Sáku	..	Sagu
Prima	..	Prima	Sala	..	Sala
Prokurãdor	..	Procurador	Saláda	..	Salada
Prokurasã	..	Procuração	Salva	..	Salva
Proséssu	..	Processo	Salvasã	..	Salvação
Prosisã	..	Procissão	<i>Sangra</i>	..	Sangrar (to let blood)
<i>Pulga</i>	..	Pulga (flea)	? Sapa	..	Chapa
Púkaru	..	Púcaro	Sapátu	..	Sapato
Púlpitu	..	Púlpito			
Purga	..	Purga			
Purgatóri	..	Purgatório			

<i>Galoli</i>	<i>Portuguese</i>	<i>Galoli</i>	<i>Portuguese</i>
Sarjentu, saréntu	Sargento	Sotana ..	Sotaina
Sarúto ..	Charuto	Splíka ..	Explicar
Satanaz ..	Satan, satanas	Sufrí ..	Sófrer
Sauda ..	Saudar (to drink to one's health)	Tobáku ..	Tabaco
Saúdi ..	Saúde	Táchu, tásu ..	Tacho
Sé ..	Sé	Tárdi ..	Tarde
Seda ..	Sêda	Témpera ..	Têmpera
Sekretariu ..	Secretaria	Témpu ..	Tempo
Sekretáriu ..	Secretário	Tenda ..	Tenda (tent, booth)
Séla ..	Sela	Tenente ..	Tenente (lieute- nant)
Sêlu ..	Sêlo	Ténta ..	Tentar
Semana ..	Semana	Terrina ..	Terrina
Semináriu ..	Seminário	Térsu ..	Têrço
Semitéri ..	Cemitério	Testaméntu ..	Testamento
Sentensa ..	Sentença	Tinta ..	Tinta
Sentídu ..	Sentido	Tiras ..	Tira
Sentinela ..	Sentinela	Tíru ..	Tiro
Séri ..	Sério	Tôrri ..	Torre
Sermã ..	Sermão	Tráta ..	Tratar
Sifra ..	Cifra	Trataméntu ..	Tratamento
Sikóuro ..	Socorro (aid)	Trígu ..	Trigo
Silensiu ..	Silencio (silence)	Triستی ..	Triste
Sinal ..	Sinal	Tropa ..	Tropa
Sinela ..	Chinela	Tualha ..	Toalha
Sínti ..	Sentir	Túmba ..	Tumba
Sínu ..	Siño	Usu ..	Uso (use)
Sírvi ..	Servir	Uvas ..	Uvas (grapes)
Sita ..	Chita	Vasina ..	Vacina
Soberba ..	Soberba (pride)	Varanda ..	Varanda
Soldádu ..	Soldado	Vázu ..	Vaso
Sombrélu ..	Sombreiro	Verniz ..	Verniz
Sóriti ..	Sorte	Verónika ..	Verónica
Sosiedádi ..	Sociedade	Verruma ..	Verruma

<i>Galoli</i>		<i>Portuguese</i>	<i>Galoli</i>		<i>Portuguese</i>
Vérsu	..	Verso	Vídru	..	Vidro
Véspera	..	Vésperas	Vigariu	..	Vigário
Vestídu	..	Vestido	Viola	..	Viola
Veu	..	Vén	Vizita	..	Visita

## 15. Garo

<i>Garo</i>		<i>Portuguese</i>	<i>Garo</i>		<i>Portuguese</i>
Alkatra	..	Alcatrão	Joa (' game ')		Jogo
Almari	..	Armário	Joa kala	..	Jogar
Balti, baltin	..	Balde	Kamij	..	Camisa
Baranda	..	Varanda	Kapi	..	Café
Borma, bolma		Verruma	Kartus	..	Catucho
? Botal	..	Botelha	Kóbi	..	Couve
Burus	..	Bruça	Mistri	..	Mestre
Butam	..	Botão	Pipa	..	Pipa
Cha	..	Chá	Pistol	..	Pistola
Chabi	..	Chave	Saban	..	Sabão
? Chapa	..	Chapa	? Sagu	..	Sagu
? Diabol	..	Diabo	Saia	..	Saia
Gilja	..	Igreja	? Satan	..	Satan
Ilam	..	Leilão	Tamaku	..	Tabaco

## 16. Gujarati

<i>Gujarati</i>		<i>Portuguese</i>	<i>Gujarati</i>		<i>Portuguese</i>
Āmā	..	Ama	? Báph	..	Bafo
Anenás, annas		Ananás	? Baptijhma		Baptismo
Angrêj angrejí		Inglês	? Barát	..	Baralho
Āphús	..	Afonsa	Bārkas	..	Barcaça
Armār, ārmā		Armada	Bārotium	..	Barrote
Armāri	..	Armário	Basí	..	Bacia
Āyá	..	Aia	Batātā	..	Batata
? Baglo	..	Baixel	Bateló	..	Batel
Bāldí	..	Balde	Bāú, bāvum	..	Baú
Bamb, bambô		Bomba	? Borás	..	Bórax
Bānk	..	Banco	Bôyu, hôyum		Boia

<i>Gujarati</i>		<i>Portuguese</i>	<i>Gujarati</i>		<i>Portuguese</i>
Búch	..	Bucha	? Limbu, límbu		Limão
Buddu	..	Bordo	Majagarem, ma-		Visagra
Burákh	..	Buraco	jagaram, mis-		
Chá, cháha,		Chá	jagarúm		
cháhe			Marmar	..	Mármore
? Chháp, chhāp-		Chapa	Mej	..	Mesa
khánum, etc.			Mistri, mistarí		Mestre
Dhumás, dumás		Damasco	Nātál	..	Natal
Gája	..	Casa	Pader ( <i>khanum</i> )		Padeiro
Garád	..	Grade	Pādrí	..	Padre
Gárdí, gaddi		Guarda	Pagár	..	Paga
Iscotri, iscutri,		Escritório	Páj	..	Passo
iskotarô			Palmantrí	..	Palmatória
Istrí, astrí,		Estirar	Paránoch	..	Prancha
astarí			Parej	..	Preso
Jāphran	..	Açafrão	Pásun	..	Página
Jugár, jugáru,		Jogar	Páum, pámu	..	Pão
juô, juvem,			Pāyri	..	Peres
etc.			Pegám	..	Pregão
Káju	..	Caju	Pên	..	Pena
Kampás	..	Compasso	Per, perum	..	Perar
? Kandil	..	Candil	? Phalánum	..	Fulano
? Kaphí	..	Café	Pháltu	..	Falto
Kaphlád	..	Acafelar	Phám	..	Famá
Kaptán, kapat-		Capitão	Phárm, pharmô		Forma
tán			Phit, phint	..	Fita
Karnel	..	Coronel	Píp	..	Pipa
Kārtús	..	Cartucho	Pistol	..	Pistola
Katholik	..	Católico	Polís	..	Polícia
Kobi, kobij	..	Couve	Purāvó, purvāri		Prova
Kôch	..	Coche	Purvár karvum		Provar
Kolerô	..	Cólera	Rasíd	..	Recibo
Krus, krús	..	Cruz	Ratal	..	Arrátel
Kurtani	..	Cortina	? Rent	..	Renda
Lavád	..	Louvado	Res	..	Rial, pl. réis
Lilám, nilám	..	Leilão	Ríp, rip	..	Ripa

<i>Gujarati</i>	<i>Portuguese</i>	<i>Gujarati</i>	<i>Portuguese</i>
Ron ..	Ronda	? Tāñkí, tññ-	Tanque
Sabu, sābú ..	Sabão	kum	
? Sāgú ..	Sagu	Tijori ..	Tesouraria
Sapát ..	Sapato	? Tikam ..	Picão
<i>Sindor</i> (us. in Damaun)	Senhor (Master)	? Tophán ..	Tufão
Soppá ..	Sofá	Turang ..	Tronco
Sortí, surtí ..	Sorte	Turanj ..	Toranja
Survál, sura- vála	Ceroilas	Tuval ..	Toalha
Tambáku, tam- bákum	Tabaco	? Ubharó, um- bró	Umbreira
		Vár ..	Vara
		Varandó ..	Varanda

## 17. Hindi

<i>Hindi</i>	<i>Portuguese</i>	<i>Hindi</i>	<i>Portuguese</i>
Achár ..	Achar	Ispát (also as- pát)	Espada
Ālmārí, almārí	Armário	Juá, juá khel- na, juāri, ju- vāri, juandī	Jogar
Ambar ..	Ambar	Kālapatti ..	Calafate
? Amin ..	Amen	Kamrá ..	Câmara
Anannás ..	Ananás	Kaptán ..	Capitão
Angrezí ..	Inglês	Karnel ..	Coronel
Āt, ātá ..	Ata	Katholika ..	Católico
? Baptismá ..	Baptismo	Kobí, gobí, gobhí	Couve
Barāndá, baran- ḍaka, barāmada	Varanda	? Kôch ..	Coche
Barmá ...	Verruma	Krús, krussa, etc.	Cruz
Basan ..	Bacia	? Marmar ..	Mármore
? Bháph ..	Bafo	Martaul ..	Martelo
? Botal ..	Botelha	Mez, menz, mench	Mesa
Chá, cháh, cháy, chaé	Chá		
Chábí ..	Chave		
? Chhāpá, chap- na, etc.	Chapa		
Girjá ..	Igreja		

<i>Hindī</i>	<i>Portuguese</i>	<i>Hindī</i>	<i>Portuguese</i>
Nilám, nilám..	Leilão	Rasíd ..	Recibo
Pādri ..	Padre	Sābún ..	Sabão
Parát, parāti	Prato	? Sāgú ..	Sagu
Papayá ..	Papaia	Sāyá ..	Saia
Pav-roṭī ..	Pão	Tambākú, ta-	Tabaco
Phāltu ..	Falto	mākú, etc.	
Phitá ..	Fita	Tauliyá ..	Toalha
Pipá ..	Pipa	Varāṇḍá, va-	Varanda
Qamiz ..	Camisa	randá	
? Qandil ..	Candil	Viskut ..	Biscoito

## 18. Hindustani

<i>Hindustani</i>	<i>Portuguese</i>	<i>Hindustani</i>	<i>Portuguese</i>
Achár ..	Achar	Berinjal ..	Beringela
Almāri ..	Armário	Bilambú ..	Bilimbim
Ālpín, alpín,	Alfinete	Bindālú ..	Vinha de alhos
alpin		Biskut ..	Biscoito
Āmá ..	Ama	? Botal, bottal	Botelha
Ambar ..	Âmbar	Bótám ..	Botão
? Āmin ..	Amen	Boyam ..	Boião
Ananás ..	Ananás	Bumbá, bamba	Bomba
Angrejī ..	Inglês	Chá, cháh,	Chá
? Anísún ..	Anis	cháy, chée	
Argan, argha-	Órgão	? Chháp, chhā-	Chapa
núm		pa, chhāp-	
Āt, ātá ..	Ata	khana, etc.	
Āyá ..	Aia	Chāvi, chābī,	Chave
Bāldí, bāltí ..	Balde	chābhí	
Balsán ..	Bálsamo	Farmá ..	Forma
Bāolá ..	Baú	Fitá, fīta,	Fita
? Báph ..	Bafo	phitá	
? Baptismá ..	Baptismo	? Fulan, fulaná	Fulano
Bārmá ..	Verruma	Gārad ..	Guarda
? Bas ..	Basta	Garādiyá ..	Grade
Basan ..	Bacia	? Garandíl ..	Granadeiro

<i>Hindustani</i>	<i>Portuguese</i>	<i>Hindustani</i>	<i>Portuguese</i>
Garnál ..	Granada	Mārtíl, martaul, ..	Martelo
Girjá ..	Igreja	mārtol, mar- tol	
Godám ..	Gudão	Mastisa ..	Mestiço
Ispát ..	Espada	Mastúl ..	Mastro
Istrí ..	Estirar	Mej, mez ..	Mesa
Juá, juá khel- ná, juā khā- na; juāri, juābāj	Jogar	Mistrí ..	Mestre
Jinjálí ..	Gergelim	Mūsiki, mūsigi	Música
Jhilmil ..	Janela	? Naul, nuval	Naulo
Juláb, jullab ..	Jalapa	Nilám ..	Leilão
Káj ..	Casa	Pādrí ..	Padre
Kalpatti, kalā- patiyá	Calafate	Pagár ..	Paga
Kāmará, ka- mará, kámra	Câmara	Pámvroṭí, pao- roṭi	Pão
Kāmpas ..	Compasso	Papayá ..	Papaia
Kampú ..	Campo	Parát, parátí	Prato
Kaptán ..	Capitão	Perú ..	Peru
? Karabín ..	Carabina	Pháltu ..	Falto
Kārtús ..	Cartucho	? Phatakhá ..	Foguete
Kardhani ..	Cordão	Pipá ..	Pipa
Kārūbín ..	Querubim	Pirich ..	Pires
Kobí ..	Couve	Pistaul, pistol	Pistola
? Kochbán ..	Cocheiro	? Polís ..	Polícia
Kuñya, kuñi- yañ, koniyá	Cunha	Preg, pareg ..	Prego
? Lamp ..	Lâmpada	Qamij, qamis	Camisa
Langūchá ..	Linguiça	? Qandil ..	Candil
? Límú, lemú, nimbú	Limão	Rasíd ..	Recibo
Man ..	Maná	Ratal ..	Arrátel
Mājkabár ..	Mês	*Sābún, sábul, ..	Sabão
? Marmar ..	Marmore	saban	
		? Sāgū ..	Sagu
		Sangtara ..	Cintra
		Salátā, salútih, salítih	Salada
		Sāyá ..	Saia
		Sharti ..	Sorte



<i>Hindustani</i>		<i>Portuguese</i>	<i>Hindustani</i>		<i>Portuguese</i>
Sufa	..	Sofá	Tambúr	..	Tambor
Tambākú,	tā-	Tabaco	Tauliyá	..	Toalha
mākú,	ta-		? Tūfán	..	Tufão
makú			Tūranj	..	Toranja

## 19. Indo-French

<i>Indo-French</i>		<i>Portuguese</i>	<i>Indo-French</i>		<i>Portuguese</i>
Abada	..	Abada	Caoutchouk	..	Cate, cato, cáchu
Achar, achars		Achar	Carambole, car-		Carambola
Albatros	..	Alcatraz	ambolier		
Aldée	..	Aldeia	Carry	..	Caril
Alfandegue	..	Alfândega	Caste	..	Casta
Ananas	..	Ananás	Cipaye	..	Cipai
Anil, anir	..	Anil	Cobra-de-ca-		Cobra, cobra-
Anone	..	Anona	pello, cobra-		de-capelo
Arack, rack	..	Araca	capello		
Arec, areque,		Areca	Coco, cocotier		Côco
arequier			Coco-de-mer	..	Côco do mar
Argamasse	..	Argamassa	Comprador	..	Comprador
Arratel	..	Arrátel	Copre	..	Copra
Arroyo	..	Arroio	Corge, courge		Corja
Baladine, baya-		Bailadeira	Cornac	..	Cornaca
dère			Dorade	..	Dourado
Bambou	..	Bambu	Goyave, go-		Goiaba
Banane, ba-		Banana	yavier, gou-		
nanier			ave		
Bangue	..	Bangue	Igname	..	Inhame
Benjoin	..	Beijoim, ben-	Jagra, jagara,		Jagra
		joim	jagre		
Bétel	..	Bétele	Jaque, jaquier		Jaca
Biche-de-mer	..	Bicho do mar	Loje	..	Loja
Bonite	..	Bonito	Mainate	..	Mainato
Bonze	..	Bonzo	Mandarin	..	Mandarim
Caire	..	Cairo	Mangelin	..	Mangelim
Cange	..	Canja			

<i>Indo-French</i>	<i>Portuguese</i>	<i>Indo-French</i>	<i>Portuguese</i>
Mangostan, mangonstan	Mangostão	Pagode, pago- din	Pagode
Mangouste ..	Manguço, man- gusto	Paillote ..	Palhota
Mangue, man- guier	Manga	Palanquin ..	Palanquim
Margosier ..	Amargosa	Pample ..	Pâmpano
Mousson ..	Monção	Papaye ..	Papaia
Merigne ..	Meirinho	Pastèque ..	Pateca
Métis ..	Mestiço	Patemar, pat- mar	Patamar
Mort-de-chien	Mordexim	Pintade ..	Pintada
Nabab ..	Nababo	Poyal ..	Poial
Naïque ..	Naique	Sagou ..	Sagu
Naire ..	Naire	Topas ..	Topaz
Ortolan ..	Hortulana	Toutenaque ..	Tutanaga
		Véranda, vér- andah	Varanda

## 20. Japanese

<i>Japanese</i>	<i>Portuguese</i>	<i>Japanese</i>	<i>Portuguese</i>
Abito ..	Hábito	Bóbura ..	Abóbora
Ama-gappa ..	Capa	Bóru ..	Bôlo
Amen ..	Amen	Bútan, bótan	Botão
? Améndō, am- mento	Amêndoa	Charumera, charumeru	Charamela
Anjo ..	Anjo	Chinta ..	Tinto
Azna ..	Asna	Conféto, kom- peito, kóm- péto	Confeito
Bánku ..	Banco	Ekirinjiya, eki- rinji	Igreja
Baputesuma ..	Baptismo	? Fumbo ..	Tumba
Bársan, bāru- samo	Bálsamo	? Furasuko ..	Frasco
Basara ..	Bezoar	? Gacho, gan..	Ganso
Báteren ..	Padre	Garasa ..	Graça
Biidoro ..	Vidro	Gomu ..	Goma
Birōdo ..	Veludo	Hiryúzu ..	Filhó
Bisukóto, bi- suko	Biscoito		

<i>Japanese</i>		<i>Portuguese</i>	<i>Japanese</i>		<i>Portuguese</i>
Inferno,	im-	Inferno	Kirishtan,	ki-	Cristão
berno			rishitan		
Iruman	..	Irmão	Kirismo	..	Crisma
Ishikiriban	..	Escrivão	Kohisan	..	Confissão
Jaketsu	..	Jaqueta	? Kompas	..	Compasso
Jejun	..	Jejum	Kompra	..	Compra
Jiban, juban	..	Jibão	Kompradoru	..	Comprador
Kanekim	..	Canequim	Kontasu	..	Contas
? Kantera	..	Candil	Kóppu	..	Copo
? Kapaibe	..	Copaíba	Koreijo	..	Colégio
Kapitan	..	Capitão	*Korera	..	Cólera
Kappa	..	Capa	Kunishimento <sup>1</sup>		Conhecimento
? Karameiru,		Caramelo			(bond or receipt)
karumera,			Kurusu, kurosu		Cruz
karumeira			Maki-tábako	..	Tabaco
Karisu	..	Cális	Mana	..	Maná
Karusan	..	Calção	Manteka	..	Manteiga
Karuta	..	Carta	Manto	..	Manto
Kasováru, kas-		Casoar	Maruchiriyo	..	Martirio
varuchō			Maruchiru	..	Mártir
Kareuta <sup>1</sup>	..	Galeota	Maruméru	..	Marmelo
Kastéra, kasu-		Castela	? Onsu	..	Onça
tera			Orashyo	..	Oração
Katáru	..	Catarro	? Orogan	..	Órgão
Katorikku	..	Católico	Östiya	..	Hóstia
Kerubin, ke-		Querubim	Pan, paung,		Pão
rubu			pan-ya		
			Pappu	..	Papa
			Paraizo	..	Paraíso

<sup>1</sup> ['Galliot, which in its Portuguese form of *galeota* became naturalised as a Japanese word *Kareuta* in *Kyūshū*' C. R. Boxer, *Portuguese Commercial Voyages to Japan*, etc., *Trans. Japan Soc. of London*, Vol. xxxi, p. 30. The existence of this word and of *Kunishimento* (infra) in Japanese was brought to my notice by Mr. Boxer. Ed. and Tr.]

<sup>1</sup> ['*Chōginsu shijū Kwamme no Kunishimento Kwanci jūgonen Kug-watsu minichi.*' C. R. Boxer, *Portuguese Commercial Voyages to Japan*, etc. *Trans. Japan Soc. of London*, Vol. xxi, p. 73.]

<i>Japanese</i>		<i>Portuguese</i>	<i>Japanese</i>		<i>Portuguese</i>
Pistoru, pisu-		Pistola	Sarasa	..	Saraça
toru			? Seito	..	Santo
? Rampu	..	Lâmpada	Sinnyoro	..	Senhor
Ranseta	..	Lanceta	Superansa	..	Esperança
Rasha	..	Raxa	Tabako	..	Tabaco
? Saberu	..	Sabre	? Taifu	..	Tufão
Sabon, shabon		Sabão	Tanto	..	Tanto
Safuran	..	Açafrão	Terementina	..	Terebintina
? Sagobei	..	Sagu	? Yarapa	..	Jalapa
Santome, san-		San-Tomé			
tomejina					

## 21. Javanese

<i>Javanese</i>		<i>Portuguese</i>	<i>Javanese</i>		<i>Portuguese</i>
Alpérès	..	Alferes	Gaji	..	Gage
Ambar	..	Ambar	Galadri, gladri		Galeria
Amin	..	Amen	Gárdu, gerdu,		Guarda
Antéro	..	Inteiro	gredu		
? Arum, rum	..	Aroma	Gréjô, grijô,		Igreja
Baluvárti, bal-		Baluarte	garinjô		
ovárti, bal-			Kabáya	..	Cabaia
urti			Káldu, káldo	..	Caldo
Bandérô, gan-		Bandeira	Kámar	..	Câmara
dérô			Kaméjô	..	Camisa
Báuku	..	Banco	? Kampong,		Campo
Bási, bési	..	Bacia	kampung		
? Bedil	..	Fuzil	? Kang	..	Canga
Belúdru, blu-		Veludo	*Kápal	..	Cavalo
drú, beládur			Kapitan	..	Capitão
Bersérô, besérô		Parceiro	Kardamon	..	Cardamomo
Bóla	..	Bola	Karéta, karéto,		Carrêta
Bonékô	..	Boneca	kréta		
Chinélô, cha-		Chinela	Kárpus, krapus		Carapuça
nélô			Kártu	..	Carta
Chitó	..	Chita	Kásut	..	Calçado
? Echáp	..	Chapa	Katelo	..	Castela

<i>Javanese</i>		<i>Portuguese</i>	<i>Javanese</i>		<i>Portuguese</i>
Kéju ..		Queijo	Pitô ..		Fita
Kestin ..		Setim	? Pómpô ..		Pompa
Komendadór,		Comendador	Rasan, ransan		Raçaô
komendúr			Rêndô ..		Renda
Korsân ..		Coração	Rial ..		Rial, réis
? Kotang ..		Cotão	Ródô ..		Roda
Koubis, kúbis		Couve	Róndô ..		Ronda
Kras, keras ..		Crasso	? Rôtô ..		Raso
Lamári, lemári		Armário	? Rupiya ..		Rupia
Lantérô ..		Lanterna	Sábtu, sáptu ..		Sábado
Legójo ..		Algoz	Sábun ..		Sabão
Lélang ..		Leilão	* Ságū ..		Sagu
Loji ..		Loja	Sapátu, sepátu		Sapato
Manátu, nenatu		Mainato	? Sékô, nyékô		Secar
Mandôr, mian-		Mandador	Sélô ..		Sela
dúr			Selôdô ..		Salada
Mantégô ..		Manteiga	Separo (adj.) ..		Separado
Máski, méski..		Mas que	Serual ..		Ceroilas
? Máti ..		Matar	Setóri ..		História
Méjô ..		Mesa	Skólah ..		Escola
Míngu ..		Domingo	? Sore ..		Serão
? Misigit, me-		Mesquita	Sôrôdádú ..		Soldado
sigit, masigit			? Suku ..		Soco
Nanas ..		Ananás	Sutrô ..		Sêda
Panjer ..		Penhor	Tambako, em-		Tabaco
Pásu ..		Vaso	bako, bako		
? Patrol ..		Patrulha	Tambur ..		Tambor
? Pegen ..		Pegar	Tanjidur, pan-		Tanjedor
Pelánki, plánki		Palanquim	jidur		
Pesiyar, besiyar		Passear	Tarvéla, trevela		Coelho
Pësti, pasti ..		Mister	Tempo ..		Tempo
Péstô, pistô ..		Festa	Téndô, tendô..		Tenda
Pétor ..		Feitor	? Tjelônô ..		Pantalona
Pilar ..		Pilar	Toro ..		Toro
Pingan ..		Palangana	Tukar ..		Trocar
? Piring ..		Pires	? Tutung ..		Tudo
			Urđi ..		Ordem

## 22. Kambojan

<i>Kambojan</i>		<i>Portuguese</i>	<i>Kambojan</i>		<i>Portuguese</i>
Áncgris	..	Inglês	Manös	..	Ananás
Bôn natal	..	Natal	Mártir	..	Mártir
Bôn Päs	..	Páscoa	Motis	..	Pimentos
? Cafê	..	Café	Minüt	..	Minuto
*Capäl, capal		Cavalo	Missa	..	Missa
chömbäng, ca-			Nöm päng	..	Pão
päl phlung,			(Santa) pap (see		Papa
capäl kdong			under Santo)		
Cärsa, cräsa	..	Garça	Pay (pope) (C)		Pai
*Congsul	..	Consul	Rié (piaster)..		Rial
? Credas	..	Carta	Sabu, sabeäng		Sabão
Crus, chhúcrus		Cruz	? Saku	..	Sagu
? Crol	..	Curral	? Thuām	..	Tabaco
Kristäng	..	Cristão			

## 23. Kanarese

<i>Kanarese</i>		<i>Portuguese</i>	<i>Kanarese</i>		<i>Portuguese</i>
Āmá	..	Ama	Chávi	..	Chave
Almāri, almáru		Armário	Damásu	..	Damasco
Ámen	..	Amen	Dôsc	..	Doce
Ananásu	..	Ananás	<i>Estolu</i> (C)	..	Estola
Apōstalānu	..	Apóstolo	Evanjélú	..	Evangelho
Apōstalara	..	Apostolico	Gadangu	..	Gudão
Āspatri	..	Hospital	Insénsu (C)	..	Incenso
Bámbu	..	Bomba	Istri	..	Estirar
Bási	..	Bacia, bacio	Julábu	..	Jalapa
Batāté	..	Batata	Jugáru, jugu,		Jogar
Bātu	..	Pato	jūgugára, jū-		
Bijágri	..	Visagra	jáduvava, jū-		
* Biráku, biríku,		Buraco	juna pađe,		
birúku			jūjuna kôli		
Bispu	..	Bispo	Kamísu	..	Camisa
Chá	..	Cha	? Kandíla	..	Candil

<i>Kanarese</i>	<i>Portuguese</i>	<i>Kanarese</i>	<i>Portuguese</i>
? Káphi ..	Café	Pér-la-mara,	Pera
Káphri ..	Cafre	pér-la-haṇṇu	
Kathólíka ..	Católico	Phannále ..	Funil
Kiristánú ..	Cristão	? Phatóki ..	Foguete
Kōbisu ..	Couve	Pingáni ..	Palangana
Komphisāñ ..	Confissão	Pipe, pipái,	Pipa
Komuniyāñ ..	Comunhão	pīpáyí	
Krúji ..	Cruz	Pistúlu ..	Pistola
Kušini ..	Cozinha	? Polis ..	Polícia
Lántaru ..	Lanterna	Pulpitu ..	Púpito
Leylam, lilámu,	Leilão	Rabaku ..	Rabeca
yálam, yé-		Rasídi, raśídi,	Recibo
lamu		raśídu	
? Limbe, nimbe	Limão	Rátalu ..	Arrátel
? Manu ..	Maná	Rejmu ..	Resma
Mējódu ..	Meia	Ripu ..	Ripa
Meju ..	Mesa	Sābbu, sābúnu	Sabão
Mestre ..	Mestre	? Sāgo, seigo..	Sagu
Misayagavu ..	Missa	Sakraméntu ..	Sacramento
Misiyonár ..	Missionário	Sakristi ..	Sacristia
Natalu ..	Natal	Saládu ..	Salada
Novenú ..	Novena	Sankristán ..	Sacristão
Óstu ..	Hóstia	Semitéri ..	Cemitério
Pádri, pādari..	Padre	Sóḍti ..	Sorte
? Pagadi ..	Paga, pagar	Spanju ..	Esponja
Phaláni ..	Fulano	Spiritu Sántu	Espírito Santo
Pangayu ..	Pangaio	(C)	
Pappáya (v.t.	Papaia	Tambaku ..	Tabaco
parangi-		? Tambure ..	Tambor
haṇṇu)		? Tubu ..	Tubo
Papósu ..	Papuses	? Tuphanu ..	Tufão
Pápu (pope) ..	Papa	Turibulu (C) ..	Turíbulo
Parata ..	Prato	Váru ..	Vara
Páska ..	Páscoa	Varaṇḍa ..	Varanda
Pénu (sisa-	Pena	Vésperu ..	Vésperas
pénu, pencil)	..		

## 24. Kashmiri

<i>Kashmiri</i>		<i>Portuguese</i>	<i>Kashmiri</i>		<i>Portuguese</i>
Chai	..	Chá	Tabáku, tamók,		Tabaco
Mez	..	Mesa	tamok		
Sában, sá bun..		Sabão	? Tuphán	..	Tufão

## 25. Khassi

<i>Khassi</i>		<i>Portuguese</i>	<i>Khassi</i>		<i>Portuguese</i>
? Aiah	..	Aia	Lilam	..	Leilão
Almari	..	Armário	? Linten	..	Lanterna
Baranda	..	Varanda	Mastul	..	Mastro
Borma	..	Veruma	Mez	..	Mesa
Budam	..	Botão	Pādri	..	Padre
Buiam	..	Boião	Peru, pirú	..	Peru
? Butol	..	Botelha	Phiris	..	Pires
Garod, karod..		Guarda	Phita, fita	..	Fita
Istri	..	Estirar	Pipa	..	Pipa
Juvari	..	Jogar	Prek	..	Prego
Kamra	..	Câmara	Raj-misteri	..	Mestre
Kaphi	..	Café	Saban	..	Sabão
? Kaptan, kop- tan		Capitão	? Saku	..	Sagu
Kartus	..	Cartucho	Sha	..	Chá
Kirja	..	Igreja	Shabi	..	Chave
Kubi	..	Couve	? Shap	..	Chapa
Kudam	..	Gudão	Taulia	..	Toalha
			? Tupan	..	Tufão

## 26. Konkani

<i>Konkani</i>		<i>Portuguese</i>	<i>Konkani</i>		<i>Portuguese</i>
Ab ('pākhoḷó')		Aba (a skirt of a garment)	Ābilydād (sakti)		Habilidade (abi- lity)
Ābāl ('dāun- dalni')		Abalo (un- casiness)	Ābrās ('veṅg')		Abraço (em- brace)
Ābesi	..	ABC	Ābríl	..	Abril



<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Ābsolusām̃v</i> ..	Absolvição (ab- solution)	<i>Ākānh</i> ( <i>bhīd</i> )	Acanho (bash- fulness)
<i>Ābusār-karuṅk</i> ( <i>māthyār bas- uṅk</i> )	Abusar (to abuse)	<i>Ākānhād</i> ( <i>bhi- dest</i> )	Acanhado (bashful)
<i>Ādes</i> ..	Adeus	<i>Ākolt</i> (eccles.)	Acólito (acolyte)
<i>Āministrador</i>	Administrador	<i>Ākōmpām̃hā- ment</i> ( <i>pāvṇi</i> )	Acompanha- mento (bridal party)
<i>Āministrāsām̃v</i> ( <i>chalaṇṇi</i> )	Administração (administra- tion)	<i>Ākōmpānhañt</i> ( <i>pavṇó</i> )	Acompanhante (member of a bridal party)
<i>Ādr</i> ..	Adro	<i>Ākt</i> ..	Acta (record)
<i>Ādūph</i> ..	Adufa	<i>Ākt</i> ..	Acto (religious function)
<i>Ādvent</i> (eccles.)	Advento (ad- vent)	<i>Ākuzār-karuṅk</i>	Acusar (to accuse)
<i>Ādvogād</i> ..	Advogado	( <i>parivāduñk</i> )	
<i>Ādvogār-karuṅk</i> ( <i>va kili- kar- uṅk</i> )	Advogar (to plead)	<i>Ākuzāsām̃v</i> ( <i>phi- ryād</i> )	(Açusação (ac- cusation)
<i>Ag-bént, ālmét, almént</i>	Água-benta	<i>Āldrāv</i> ( <i>khil</i> ) ..	Aldrava (door- latch)
<i>Āger̃nt</i> (' <i>kār- bhāri</i> ')	Agente (agent)	<i>Ālegāsām̃v</i> ( <i>dak- haṇṇ</i> )	Alegação (alle- gation)
<i>Āgôst</i> ..	Agôsto	<i>Ālegar</i> ( <i>sam- tośi</i> )	Alegre (cheerful)
<i>Āgphurtād</i> ..	Aguas-furtadas (garrets)	<i>Ālegrēt</i> ( <i>kuñḍi</i> )	Alegrete (flower- pot)
<i>Āgsāl</i> ..	Agua e sal (kind of curry)	<i>Ālekri</i> ..	Alecrim (rose- mary)
<i>Āgvādór</i> ..	Aguador (water- ing-can)	<i>Ālehuī</i> ..	Aleluia (alle- luia)
<i>Ājud</i> ( <i>pichkāri</i> )	Ajuda (enema)	<i>Āletô</i> ..	Alerta
<i>Ājudānt</i> ..	Ajudante	<i>Ālgārijm</i> ..	Algarismo
<i>Ājudār-karuṅk</i>	Ajudar	<i>Ālgôj</i> ..	Algoz
<i>Ājust</i> ( <i>khand</i> )	Ajuste (con- tract)	<i>Āliment</i> ( <i>ann</i> )	Alimento (sus- tenance)
<i>Ājustar-karuṅk</i> ( <i>kham̃duṅk</i> )	Ajustar (to contract)	<i>Ālkātiph</i> ..	Alcatifa



<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Barl ..	Barril	<i>Bej (umāmv)</i>	Beijo (kiss)
Barmo, birmo	Verruma	<i>Benjiment</i> ..	Benzimento (blessing)
Barrāmv ..	Varrão	<i>Bems</i> ..	Bens (property)
Barrêṭ ..	Barrete	Bemsāmv ..	Bênção
Barsál ..	Braçal	Benhār karuṅk	Benzer
<i>Barsalat (kāṁ- kaṇ)</i>	Bracelete (bracelet)	Bentín ..	Bentinho
<i>Bās ('jardī')</i> ..	Baço (spleen)	<i>Bêr</i> ..	Beira (brink, eaves)
<i>Bās (mus.)</i>	Baixo (bass)	Bhobló (also	Abóbora
<i>Baśāo</i> ..	Baixão (bas- soon)	bobr)	
Basí, baší ..	Bacia or Bacio	<i>Bibliotek (pus- taksāl)</i>	Biblioteca (library)
Bást ..	Basta	<i>Bík (naḷ, naḷi)</i>	Bica (spout)
Bastāmv ..	Bastão	Bilambí, bimblí,	Bilimbim
Bātālhāmv ..	Batalhão	b i l a m beṁ,	
<i>Batatim (kaṅgi)</i>	Batatinha (me- dicinal tuber)	bimbleiṁ	
Batató ..	Batata	<i>Bilhêt (chit)</i> ..	Bilhete (card)
<i>Bātedor (petnem)</i>	Batedor (a rammer)	Binokl ..	Binóculo
Bateló ..	Batel	Bíph ..	Bife
Bāteri ..	Bateria	Bisêst ..	Bissexto
Bātk ..	Bátega	Biskút ..	Biscoito
Bāú ..	Baú	Bísp ..	Bispo
Bāvtijm ..	Baptismo	<i>Bispād</i> ..	Bispado (bi- shopric)
Bāynêṭ ..	Baioneta	Bizágr ..	Visagra
Báyś (uṇav) ..	Baixa	Bob ..	Bobo
<i>Beāt</i> ..	Beata (a religious wo- man who does not live in a com- munity but by herself)	<i>Bobd (ghumat, bhumyār)</i>	Abóbada (vault)
		<i>Bôb decamêd</i> ..	Bobo de co- media (buf- foon)
		Boḍad ..	Bordo
		<i>Bokād ('ghāms, kuṭko')</i>	Bocado (morsel, small piece)
Bebdó ..	Bêbado	Ból ..	Bola

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Boletim (varta-mānpatr)</i>	Boletim (official periodical)	<i>Buji</i> ..	Bugia (small candle)
Bolinh ..	Bolinho	Bukál ..	Bocal
Bôl ..	Bôlo	Búl ..	Bula
Bóls ..	Bólsa	Búl ..	Bule
Bômb ..	Bomba	Bulach ..	Bolacha
Bom dí ..	Bom dia	Burāk ..	Buraco
Boném ..	Boné	<i>Burāp</i> ..	Borrado (blotted out)
<i>Boniphrāt (sutrībāhuli)</i>	Bonifrate (puppet-show)	Búrr ..	Burro
<i>Bord (d e g ; kinaró)</i>	Borda (border, selvedge)	<i>Burrām̃v</i> ..	Borrão (first draft of a writing)
<i>Bordām̃v (mus. gor)</i>	Bordão (base string)	<i>Burrāruñk (śai ghāl̃vñk)</i>	Borrar (to blur)
<i>Bordār karuñk</i>	Bordar (to embroider)	? Burús ..	Bruça
Bórl ..	Borla	Busét ..	Boceta
Bôrr ..	Borra	Butám̃v ..	Botão
Bót ..	Bota	<i>Butidor (kham-chñār)</i>	Embutidor (in-layer)
? Bôt ..	Bote	Chá, cháv ..	Chá
? Botl ..	Botelha	<i>Chāg (ghāy)</i> ..	Chaga (wound)
<i>Brām̃k</i> ..	Branca (white wine)	<i>Chāl, śāl (āḍvol)</i>	Chale(shawl)
<i>Brāmdām̃v</i> ..	Brandão (large wax candle)	<i>Chālūs (khestāy)</i>	Chalaca (joke)
<i>Brév</i> ..	Breve (Pope's letter)	Chamādôr ..	Chamador
<i>Brevyār</i> ..	Breviário (Breviary)	<i>Chām̃tr</i> ..	Chantre (chanter)
<i>Brím</i> ..	Brim (strong linen fabric)	<i>Chāprús (ka-char)</i>	Chapuz (wedge)
<i>Bruś (ghāḍin)</i>	Bruxa (a hag ; witch)	<i>Charól (ām̃dal)</i>	Charola (a litter for carrying images of saints ; see andór)
<i>Brut (monjāt, mūrkh)</i>	Bruto (brute)	Chauris ..	Chouriço
<i>Búch</i> ..	Bucho (tripe)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Chāvêr (' a bunch of keys '), chāvī	Chave	Degredād ( <i>kālyā pāṇyāk dhād-lalo</i> )	Degredado (exiled)
Chepém ..	Chapéu	Dejembr ..	Dezembro (December)
Chermel ..	Charumela	Dejm ..	Décima (tithe)
? Chhāp, sá p ; c h h ā p u n k ; c h h ā p ṇ í ; c h h ā p k á r ; c h h ā p í ; c h h ā p ó ; chhāpekár	Chapa	Dekór ( <i>toṇḍpaṭh</i> )	De cor (by heart)
Chikān ( <i>taṭ-domṅ</i> )	Chicana (chicanery)	Dekrét ..	Decreto
Chikanêr ( <i>taṭ-ḍhomṅi</i> )	Chicaneiro (one up to chicanery)	Delegād ..	Delegado (deputy)
Chíkr ..	Chícara	Demānd ( <i>myāy</i> )	Demanda (lawsuit)
Chinel, chinel-kāṇ	Chinela	Demāndist, <i>de-m ā n d k ā r</i> ( <i>nyāyi</i> )	Demandista (litigious person)
Chirpām ..	Chiripos	Demón (us. fig.)	Demónio (devil)
Chit ..	Chita	Depór <i>karuṅk</i> ( <i>gvāhiki divuṅk</i> )	Depor (to testify to)
Chokolāt ..	Chocolate	Depóst ( <i>thev-ṇem</i> )	Depósito (deposit)
Dād ..	Dado	Deputād ( <i>vakil</i> )	Deputado (deputy)
Dālmātik (ec-cles.)	Dalmatica (dalmatio)	Desenḥ ( <i>nakśó, chitr</i> )	Desenho (design, drawing)
Dām ..	Dama	Despāch ..	Despacho
Dāms ..	Dança	Despêz ..	Despesa
Damāsk ..	Damasco	Desprezār <i>karuṅk</i>	Desprezar
Dāt ( <i>tārikh</i> ) ..	Data (date)	Devosām v,	Devoção
Deféyt ( <i>agun ; khod</i> )	Defeito (defect)	Devót (' religious sere-nade ')	
Degrāv ..	Degrau	Devót ( <i>bhakti-vamṭ</i> )	Devoto (a devout man)
Degred ( <i>kālyā pāṇyāk dhād-ṇem</i> )	Degredo (exile)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Didāl ..	Dedal	Disyonār ..	Dicionário
<i>Dilikad (nājūk)</i>	Delicado (delicate)	<i>Disypl (sis, sikhār)</i>	Discipulo (disciple)
Diplóm (sanad)	Diploma (diploma)	<i>Dizgóst (khanit)</i>	Desgôsto (sorrow)
<i>Dircktôr (nāyak)</i>	Director (director)	<i>Dizord (gaḍbaḍ)</i>	Desordem (disorder)
<i>Dirēt (adhikār)</i>	Direito (right)	<i>Dizórdēr (tuphāni)</i>	Desordeiro (disorderly fellow)
<i>Desidīr karuñk (nichār karuñk)</i>	Decidir (to decide)	<i>Dizgrās</i> ..	Desgraça
<i>Disijāñv ni-vādō)</i>	Decisão (decision)	<i>Dó (kālem)</i> ..	Dó (mourning)
<i>Diskomphyād (dubhāvi)</i>	Desconfiado (diffident)	Dôbr ..	Dobro
<i>Diskomphyār-zāvuñk</i>	Desconfiar	Dobrād ..	Dobrado
<i>Diskónt (sôḍ, sūt)</i>	Desconto (discount)	Dobraniv ..	Dobrão
<i>Diskontār-karuñk</i>	Descontar	Dom ..	Dom
<i>Diskulph (bogsaném)</i>	Desculpa (forgiveness)	Dôs ..	Doce
<i>Diskūrs (sabhā-vād)</i>	Discurso (speech)	Dosél ..	Dossel
<i>Dispedid (rajā)</i>	Despedida (farewell)	<i>Dót (kanyā-dhār)</i>	Dote (dowry)
<i>Dispens ..</i>	Dispensa	Dotôn, dotín	Doutrina
<i>Dispens (mā-phī)</i>	Dispensa (dispensation)	Dotôr ..	Doutor
<i>Dispensér ..</i>	Dispenseiro (pantry-man)	<i>Drāgon</i> ..	Dragona (epaulet)
<i>Dispūt (jhaḍem)</i>	Disputa (dispute)	<i>Dūk</i> ..	Duque (two points in cards)
<i>Ditād (opār) ..</i>	Ditado (maxim)	Dulgemś ..	Indulgencia
<i>Ditār karuñk (sāñguñk)</i>	Ditar (to dictate)	Durāk ..	Duraque
		<i>Duvenś (piḍā)</i>	Doença (illness)
		<i>Duvenś (piḍevant)</i>	Doente (a patient)
		Dūz ..	Duzia
		Dyāb ..	Diabo
		<i>Dyākn</i> ..	Diácono (deacon)

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Dyāmānt ..	Diamante	<i>Ervelād (jhād-palacho voiz)</i>	Ervenário (herbalist)
<i>Dyām̃v</i> ..	Deão (dean)	Es ..	Essa
<i>Editāl (dākhló)</i>	Editāl (proclamation)	Eskānd ..	Escândalo
<i>Efēt (gun)</i> ..	Efeito (effect)	Eskolt ..	Escolta
El ..	Velho	<i>Eskomumgād (sirāp paḍlalo)</i>	Excomungado (excommunicated)
Elephānt ..	Elefante	<i>Eskomumgār karuñk</i>	Excomungar (to excommunicate)
<i>Elesām̃v (vim-chap)</i>	Eleição (election)	Eskomunhām̃v	Excomunhão
<i>Empātār karuñk (bād karuñk)</i>	Empatar (to make equal)	Eskôv ..	Escôva
Emprêg ..	Emprêgo	<i>Eskūs (nīb)</i> ..	Excusa (excuse)
<i>Empregād</i> ..	Empregado (person employed)	<i>Esmālt</i> ..	Esmalte (enamel)
Emprestār-karuñk	Emprestar	Espādilh ..	Espadilha
<i>Ensāy (parikṣā)</i>	Ensaio (rehearsal)	<i>Espārtilh</i> ..	Espartilho (corset)
<i>Entrād</i> ..	Entrada (hall)	Espérāms ..	Esperança
<i>Entrād (svāri)</i>	Entrada (entry)	Espért ..	Esperto
<i>Entrār zavuñk (bhitar saruñk)</i>	Entrar (to enter)	<i>Espertêz (hu-sarki)</i>	Esperteza (smartness)
<i>Entreg (deñēm)</i>	Entrega (delivery)	Esplikār-karuñk	Explicar
Entregār karuñk	Entregar (to deliver)	<i>Esplikāsām̃v (vivaraṇ)</i>	Explicação (explanation)
<i>Epākt</i> ..	Epacta (epact)	Esponj ..	Esponja
Epistl (eccles.)	Epistola (epistle)	<i>Espozisām̃v (eccles.)</i>	Exposição (exposition of the Blessed Sacrament)
<i>Ērāms (dāyz)</i> ..	Herança (inheritance)	<i>Estād (bhēs)</i> ..	Estado
Erdār-karuñk	Herdar	Estānt ..	Estante
<i>Ērdēr (dāyji)</i> ..	Herdeiro (heir)	<i>Estāsām̃v</i> ..	Estação (catechism)
<i>Erēj</i> ..	Herege (heretic)	<i>Estāsām̃v</i> ..	Estação (station)
<i>Ereji</i> ..	Heresia (heresy)		
<i>Ervādós</i> ..	Erva doce (dill herb)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Estimār-karuṅk</i>	Estimar (to esteem)	<i>Gāst</i> ..	Gasto
<i>Estimasāmv</i> ( <i>āpurbāy</i> )	Estimação (esteem)	<i>Gāstār karuṅk</i> ( <i>kharchuṅk</i> )	Gastar (to spend)
<i>Estrib</i> ..	Estribo	<i>Gavét</i> ..	Gaveta
<i>Estudar, istud</i> <i>karuṅk</i>	Estudar	<i>Gāzet</i> ( <i>vartta-</i> <i>mānpattr</i> )	Gazeta (gazette)
<i>Ezām</i> ..	Exame	<i>Gitār</i> ..	Guitarra
<i>Ēzaminadôr</i> ( <i>parikṣa ghe-</i> <i>talo</i> )	Examinador (examiner)	<i>Giyām̃v</i> ..	Guião (religious banner)
<i>Ēzekutor</i> (leg.)	Executor (exe- cutor)	<i>Gizād</i> ..	Guisado
<i>Ezeṁpl</i> ..	Exemplo	<i>Gizāment</i> ..	Guisamento (wine, candles, for mass)
? <i>Gāg</i> ..	Gago	<i>Glôb</i> ..	Globo
<i>Gal</i> ( <i>dabājo</i> ) ..	Gala (gala)	<i>Gól</i> ..	Gola
<i>Gālām̃v</i> ..	Galão	<i>Gomār karuṅk</i> ( <i>pej ghālun̄k</i> )	Engomar (to starch)
<i>Gāleri</i> ..	Galeria	<i>Góm</i> ..	Goma
<i>Galhét</i> ( <i>śimsli</i> )	Galheta (cruet)	<i>Gôst</i> ..	Gosto
<i>Gāmām̃v</i> ..	Gamão. (back- gammon)	<i>Govêrn</i> ..	Governo
<i>Gamél</i> ..	Gamela	<i>Governādor</i> ..	Governador
<i>Gāmg, kām̃g</i> ..	Ganga (kind of khaki cloth)	<i>Graciaz</i> ( <i>keṣṭā-</i> <i>yam̄cho</i> )	Gracioso (humo- rous)
<i>Gāmgren</i> ..	Gangrena (gang- rene)	<i>Grādārī</i> ..	Gradaria (rail- ing)
<i>Ganch</i> ..	Gancho	<i>Grām̃v</i> ..	Grão
<i>Gānh</i> ( <i>joḍ</i> ) ..	Ganho	<i>Grás</i> ..	Graça
<i>Gānhār karuṅk</i> ( <i>zoḍuṅk</i> )	Ganhar (to earn)	<i>Grās</i> ..	Graxa
<i>Garād</i> ..	Grade	<i>Grāv</i> ( <i>pāundo</i> )	Grau (step, rung)
<i>Garnāl</i> ..	Granada	<i>Grilyām̃v</i> ( <i>sori</i> )	Grilhão (chain)
<i>Gārph</i> ..	Garfo	<i>Guer</i> ( <i>zūz</i> ) ..	Guerra (war)
<i>Gārsó, garsuló</i> ( <i>niḷo, niḷsār</i> )	Garço (blue- eyed)	<i>Gurūd lāvun̄k</i> ( <i>chiktāvun̄k</i> )	Grudar (to glue)
<i>Garvāt</i> ..	Gravata (neck- tie)	<i>Gudām̃v</i> ..	Gudão
		<i>Gurud</i> ..	Grude



<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Gurgulét ..	Gorgoleta	<i>Interesād (bhāgi-dār)</i>	Interessado (shareholder)
Guvārd ..	Guarda	<i>Intēr (puruṁk, māṭiyek la-vuṁk)</i>	Enterrar (to bury)
Guvārdanāp ..	Guardanapo	<i>Interés (ādāv)</i>	Interesse (interest)
<i>Guvārnīsāṁv</i>	Guarnição (trimming of a garment)	<i>Intimāsāṁv</i>	Intimação (intimation)
Igraz, igarz ..	Igreja	<i>(kaḷauṇi)</i>	
<i>Iló (ḍolo)</i> ..	Ilhó (eyelet)	<i>Intimār-karuṁk</i>	Intimar (to cite)
Imāz ..	Imagem	<i>(kaḷauṁk)</i>	
<i>Imgrāt (anup-kāri)</i>	Ingrato (ungrateful)	<i>Intuvār karuṁk</i>	Entoar (to hum)
Imphern ..	Inferno	<i>(svaruṁk)</i>	
<i>Imphormāsāṁv</i>	Informação (information)	<i>Intuvāsāṁv</i>	Entoação (air, tune)
<i>(dād)</i>		<i>(svarṇi)</i>	
<i>Imyn (sadgit)</i> ..	Hino (hymn)	Intrūd ..	Entrudo
Inglêz, ingrêz	Inglês	<i>Invéj (nichku-chār, nir-duḥkh)</i>	Inveja (jealousy)
<i>Inimig (duś mān)</i>	Inimigo (enemy)	<i>Invejoz (nich-kuchāri)</i>	Inveioso (jealous)
<i>Inimizād (duś māṅkāy)</i>	Inimizade (enmity)	<i>Inventār (zhaḍṭi)</i>	Inventario (inventory)
Injustis ..	Injustiça	<i>Ipokrésy (dho-ṁg)</i>	Hipocrisia (hypocrisy)
Inoseṁs ..	Inôcencia	<i>Irmāṁv</i> ..	Irmão
<i>Inoseñt (gun-yaṁv nāslalo)</i>	Inocente (innocent)	<i>Irmit</i> ..	Ermida
<i>Im̃spektôr (adhi-kāri)</i>	Inspector (inspector)	<i>Isād, isad</i> ..	Enxêrto
<i>Im̃stāms (leg.)</i>	Instância (legal tribunal)	<i>Iskāḍ</i> ..	Escada
Im̃strument ..	Instrumento	<i>Iskādor</i> ..	Esquadro
<i>Im̃sultār karuṁk</i>	Insultar (to insult)	<i>Iskalér</i> ..	Escaler
<i>(mān kāḍuṁk)</i>		<i>Iskól</i> ..	Escola
<i>Im̃sult (akmān)</i>	Insulto (insult)	<i>Iskrivāṅki (śe-naypaṅ)</i>	Escrivania (clerkship)
<i>Intem̃sāṁv</i> ..	Intenção	<i>Iskrivaṁv</i> ..	Escrivão
<i>Intentār karuṁk</i>	Intentar (to commence legal action)	<i>Isóp</i> ..	Hissope
<i>(leg. ; ñit̃in ghāluñk)</i>			

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Ispād ..	Espada	Jugār, jugār	Jogar
Ispilēt ..	Espoleta	kheļ, jugār	
Istór ..	História	khelunk, ju-	
Istud ..	Estudo	gārī	
<i>Istudānt (śikpi)</i>	Estudante (student)	<i>Julgāment (ni-vāḍó)</i>	Julgamento (trial)
Izmól ..	Esmola	Jūlh ( <i>Sraṇ</i> )	Julho
Jākēt ..	Jaqueta	Jūnh ( <i>Aśadh</i> )	Junho
<i>Jāner (pauśmag)</i>	Janiero	<i>Jūnt (jamo, meļ)</i>	Junta (council)
<i>Janot (kāsphīs)</i>	Janota (dandy)	Jūr ..	Juro
Jār ..	Jarra	Jurāment ..	Juramento
<i>Jārd</i> ..	Jarda (a yard measure)	Jurār-zāvunk	Jurar
<i>Jel (baraph)</i> ..	Gêlo (ice)	Júst ..	Justo
<i>Jelek</i> ..	Jaleco (a doublet)	<i>Justiphikāsāmv (rujvāt)</i>	Justificação (legal proof)
<i>Jen (gun, sva-bhāv)</i>	Génio (disposition)	Justis ..	Justiça
Jenebr ..	Genebra	Juyiz ..	Juiz
Jeneral ..	General	<i>Kabaler (purn)</i>	Cabeleira (false hair)
Jervasāmv ..	Geração	Kabār karunk	Acabar
<i>Jes (khéd)</i> ..	Gêso (chalk)	( <i>sampavunk</i> )	
<i>Jest (môḍ)</i> ..	Gesto (gesture)	Kabay ..	Cabaia
<i>Jet (kuvet)</i> ..	Geito (knack)	Kābid ..	Cabide
Jintu ..	Gentio	Kaho ..	Cabo (a corporal)
Jinvar (subet),	Jejuar (to fast)	<i>Kāchor (us. as interjection)</i>	Cachorro (a puppy)
<i>Jiresaļ (suryā-kamal)</i>	Gira-sol (sun-flower)	Kader, kadel	Cadeira
Jôgādor, jogo	Jogar	<i>Kāderinh</i> ..	Cadeirinha (a stool)
Jornal ..	Jornal	<i>Kādern</i> ..	Caderno (copy book)
<i>Jubilev</i> ..	Jubileu (jubilee)	<i>Kādey (bamādkan)</i>	Cadeia (gaol)
<i>Jūdi ('short coat')</i>	Judia (a long coat formerly worn by Jews)	<i>Kāḍḍil (paṭṭi, pothi)</i>	Cartilha (booklet)

<i>Konkani</i>		<i>Portuguese</i>	<i>Konkani</i>		<i>Portuguese</i>
Kājāṁv	..	Ocasão	Kānel	..	Canela
Kākāv	..	Cacau	Kānhām̃v	..	Canhão
Kāld	..	Caldo	Kāṅkr ( <i>chāḷam-</i> <i>pulī</i> )		Cancro (cancer)
Kālderijñ	..	Calderinha (kettle)	Kānokl	..	Canóculo (per- spective glass)
Kāldin	..	Caldinha (a kind of curry)	Kānt ( <i>gāyan</i> )		Canto (singing)
Kālkul ( <i>gaṇam</i> )		Cálculo (re- ckoning)	Kāntār,	..	Cantar
Kālor ( <i>garmi,</i> <i>ubāl</i> )		Calor (heat)	kāntār-karuṅk ( <i>gāvumk</i> )		
Kālot ( <i>phaṣau-</i> <i>ṇem</i> )		Calote (swind- ling)	Kantrel	..	Cantareira (niche to keep bottles, etc.)
Kāls	..	Cális	Kānvêṭ	..	Canivete
Kālsād	..	Calçado	Kāp	..	Capa
Kālsādor	..	Calçador (shoe- horn)	Kapām̃v	..	Capão
Kālsām̃v	..	Calção	Kapām̃v-karuṅk ( <i>ām̃ḍ khā-</i> <i>ḍumk</i> )		Capar (to cas- trate)
Kām	..	Cama	Kapāz	..	Capaz
Kāmāḍ ( <i>gān-</i> <i>than</i> )		Cambata (string of fish)	Kapél	..	Capela
Kāmbrād	..	Camarada	Kapelām̃v	..	Capelão (chap- lain)
Kāmbrist	..	Camarista (Municipal Counsellor)	Kāphi, kāphó		Café
Kāmizol	..	Camisola	Kāphlār karuṅk		Acafelar
Kāmp	..	Campo	Kāpitām̃v	..	Capitão
Kāmp̃hr	..	Cânfora	Kāpitl ( <i>ām̃k</i> )	..	Capítulo (chap- ter)
Kāmpín	..	Campaigna	Kāpôt	..	Capote
Kām̃r, kam̃r		Câmara	Kapsél ( <i>mātheñ</i> )		Capitel (capital of a column)
Kāñitor ( <i>gāñār</i> )		Cantor (singer)	Kaphlād	..	Capelada (up- pers of a shoe)
Kām̃v ( <i>ghoḍo</i> )		Cão (trigger)	Karāb	..	Cravo
Kān	..	Cano			
Kānāl	..	Canal			
Kānāpó	..	Canapé			
Kānār	..	Canário			

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Kārdyāl</i> ..	Cardeal (cardinal)	<i>Kāsuwād</i> ( <i>lhebād</i> )	Caçoada (teasing)
<i>Karél</i> (a species of mango)	Carreira	<i>Kāsuwār kārunk</i> ( <i>kemḍumk</i> )	Caçoar (to tease)
<i>Karét</i> ..	Carreta	<i>Kātesijm</i> ..	Catechismo
<i>Kārg</i> ( <i>jāgô</i> , <i>adhikār</i> )	Cargo (office)	<i>Kātolik</i> ..	Católico
<i>Karga</i> ( <i>oghem</i> )	Carga (load)	<i>Kālr</i> ( <i>pālki</i> ) ..	Catre (a small bedstead)
<i>Kāridād</i> ..	Caridade	<i>Kauz</i> ( <i>kārān</i> )	Causa (cause)
<i>Kārt</i> , <i>kāṭ</i> ( <i>chauto</i> )	Quarta (fourth part)	<i>Kāyād</i> ..	Caiado (white-washed)
<i>Kārt</i> ..	Carta	<i>Kāyādor</i> ..	Caiador (one who gives white colour wash)
<i>Kartel</i> ..	Quartel		
<i>Karto</i> ( <i>pustak</i> )	Cartapácio (note-book)	<i>Kayār-karunk</i> ( <i>chuno kā-dumk</i> )	Caiar (to white-wash)
<i>Kārtor</i> ..	Cartório (notary's office)	<i>Kāyś</i> ( <i>peṭ</i> ) ..	Caixa (a box)
<i>Kārtuś</i> ..	Cartucho	<i>Kāyśām̄v</i> ('a coffin')	Caixão (big chest, coffin)
<i>Kās</i> ( <i>śikār</i> ) ..	Caça (chase, hunting)	<i>Kāz</i> ..	Caso
<i>Kāsādor</i> ( <i>śikāri</i> )	Caçador (hunter)	<i>Kāz</i> ..	Casa
<i>Kasāg</i> ( <i>daglo</i> )	Casaca (a coat)	<i>Kāzār</i> ; <i>kāzār-karunk</i> ; <i>kāzār zāvuṅk</i>	Casar
<i>Kāsk</i> ( <i>lāschēm olhat</i> )	Cáustico (caustic)	<i>Kāzro</i> ; <i>kāzāri</i> ; <i>kāzārāchó</i> ; <i>kāzu</i> ; <i>kāz</i> ; <i>kajel</i> , <i>kāzū-golā</i>	Caju
<i>Kāst</i> ..	Casta		
<i>Kāstig</i> ( <i>khāst</i> )	Castigo (punishment)		
<i>Kāstijm</i> ..	Castismo (caste mindedness)	<i>Kāzul</i> ..	Casula (chasuble)
<i>Kāstisāl</i> ..	Castiçal	<i>Kerubim</i> ..	Querubim
<i>Kāstist</i> ..	Castista (one keen on caste distinctions)	<i>Keś</i> ( <i>gārāṇem</i> )	Queixa (complaint)
<i>Kāstôr</i> ..	Castor		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Khāpri ..	Cafre	Kolār ( <i>galebamāḍ</i> )	Colar (neck band)
Khuris ; khuris	Cruz	Kolārinh ..	Colarinho (men's collar)
k ā ḍ u ṇ k ;		Kolun ..	Coluna
khursār kā-		Kophr ..	Cofre
ḍuṇk ; khur-		Koym ('cattle	Coima (a fine)
sār zaḍuṇk ;		pound')	
khursar mā-		Kob ..	Couve
ruṇk ; khuris		Kobd ..	Côvado
karuṇk		Kolēj ..	Colégio
Kirit ( <i>khodī</i>	Critica	Komāndānt ..	Comandante
<i>kaḍnem</i> )		Komḍ ..	Cómoda (chest of drawers)
Kirit māruṇk	Criticar	Komed ( <i>nāṭikā</i> )	Comedia (comedy)
( <i>khodī ka-</i>		Komend ..	Comenda
<i>ruṇk</i> )		Komendador	Comendador
Kistel ('re-	Clister (enema)	Komesār <i>ka-</i>	Começar (to
proof')		<i>ruṇk</i> ( <i>āḍā-</i>	begin)
Klāret ..	Clarete (claret)	<i>vuṇk</i> , <i>ārām-</i>	
Klārinet ..	Clarinete (clarinet)	<i>bhuṇk</i> )	
Klās ( <i>varg</i> ) ..	Classe (class)	Komgr ..	Congrua (allowance to a priest)
Klaustr ( <i>maṭh</i> )	Claustro (cloister)	K o m p a n h e r	Companheiro
Kleriji ..	Clerezia (clergy)	( <i>sāṅgāti</i> )	(companion)
Kobrador ( <i>pat-</i>	Cobrador (bill collector)	Komphet ..	Confeito
<i>kār</i> )		Komphôrt ( <i>ku-</i>	Confôrto (comfort)
Kobrāms ( <i>pat</i> )	Cobrança (bill collection)	<i>śalpaṇ</i> )	
Kobrār <i>karuṇk</i>	Cobrar (to collect bills)	K o m p h r ā r i,	Confraria
( <i>path ge-</i>		komphr	
<i>vuṇk</i> )		Komphujām̃v	Confusão (confusion)
Koch ..	Coche	( <i>gomdhal</i> )	
Kochêr ..	Cocheiro	Komphuz ( <i>ghā-</i>	Confuso (confused)
Kodjudôr ..	Coadjutor (coadjutor)	bro)	
Kokād ..	Cocada (cocoanut sweet in Indo-Port.)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Komphyāms</i> ..	Confiança	<i>Konezi</i> ..	Conezia (ca- nonry)
<i>Kompositor</i> ( <i>ghadnār</i> )	Compositor (composer)	<i>Kong</i> (eccl. t.)	Conégo (a canon)
<i>Komsāgrār ka- ruṅk</i> ( <i>saṁs- karuṅk</i> )	Consagrar (to consecrate)	<i>Konkēr</i> ( <i>phātor mārṇār</i> )	Cabouqueiro (quarryman)
<i>Komsalāsāṁv</i> ( <i>santós</i> )	Consolação (con- solation)	<i>Konsêlh</i> ( <i>prānt</i> )	Concelho (dis- trict)
<i>Konselh</i> ..	Conselho	<i>Konsêrt</i> ( <i>saṁ- git</i> )	Concêrto
<i>Konserv</i> ( <i>mu- raṁbo</i> )	Conserva (a preserve)	<i>Konsertār-ka- ruṅk</i> ( <i>sudhā- ruṅk</i> )	Concertar (to repair)
<i>Konservador</i> ..	Conservador (re- corder)	<i>Konsertin</i> ..	Concertina (con- certina)
<i>Konservator</i> ..	Conservatória (record office)	<i>Konstipāsāṁv</i> ( <i>bārkhāṇ</i> )	Constipação (cold, chill)
<i>Komsyems</i> ( <i>am- taskharn</i> )	Consciência (conscience)	<i>Koṁsul</i> ..	Consul
<i>Komsyemsos</i> ( <i>baryā am- tashkarṇācho chaltalo</i> )	Consciencioso (conscien- tious)	<i>Koṁsult</i> ( <i>buddh māgñeṁ</i> )	Consulta (con- sultation)
<i>Komungār</i> ..	Comungar	<i>Konsumir</i> ( <i>lā- suṁk</i> )	Consumir (to be consumed)
<i>Komunhāṁv</i>	Comunhão	<i>Kont</i> ..	Conta
<i>Koṁvent</i> ( <i>maṭh, aśram</i> )	Convento (con- vent)	<i>Kont</i> ..	Contas
<i>Koṁversāṁv</i> ( <i>dharmbhed</i> )	Conversão (con- version)	<i>Kontādōr</i> ( <i>me- jtalō</i> )	Contador (ac- countant)
<i>Koṁvit</i> ..	Convite	<i>Kontādōri</i> ( <i>hiśa- bāchem ghar</i> )	Contadoria (ac- countant's office)
<i>Kond</i> ..	Conde (knave in cards)	<i>Kontr</i> ( <i>partó</i> ) ..	Contrário (con- trary)
<i>Kond</i> ..	Conde (a count)	<i>Kontr</i> ..	Contra
<i>Kondēnād</i> ( <i>sikśechēṁ phar- man dilalo</i> )	Condenado (one convicted)	<i>Kontraband</i> ( <i>ja- kāṭchori</i> )	Contrabando (contraband)
<i>Kondīsāṁv</i> ( <i>daśa</i> )	Condição (con- dition)	<i>Kontrādāṁs</i> ..	Contradança (quadrille)

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Kontrāfort</i> ( <i>dhi-ró</i> ).	Contraforte (a buttress)	<i>Krizm divuñk</i>	Crismar (to give confirma- tion)
<i>Kontrāord</i> ( <i>uḷaḥ hukum</i> )	Contra-ordem (counter-order)	<i>Kryād</i> ..	Criada (servant girl)
<i>Kontrāpez</i> .. ( <i>sambhār</i> )	Contrapeso (counter-poise)	<i>Kryād</i> ..	Criado (man servant)
<i>Kontrāt</i> ..	Contrato	<i>Kubert</i> ( <i>olchem</i> )	Coberta (bed sheet)
<i>Kontrāvontād</i> ( <i>khuśibhāyr</i> )	Contra vontade (unwillingly)	<i>Kuidād</i> ( <i>phikir</i> )	Cuidado
<i>Kóp</i> ..	Copo	<i>Kuitād</i> ..	Coitado
<i>Kóp</i> ..	Cópia	<i>Kujner</i> ( <i>rañ-dhpi</i> )	Cozinheiro (cook)
<i>Kopām</i> ..	Copas	<i>Kujment</i> ( <i>kaḍo</i> )	Cozimento (infusion)
<i>Kopist</i> ( <i>sarekār</i> )	Copista (drunkard)	<i>Kulās</i> ..	Colaça
<i>Kôr</i> ..	Côr	<i>Kulchām̃v</i> ..	Colchão
<i>Kôr</i> ..	Côro	( <i>dāpḍi</i> )	
<i>Kórd</i> ..	Corda	<i>Kulchêt</i> ..	Colchete
<i>Kordām̃v</i> ('gold chain')	Cordão	<i>Kulér</i> ( <i>ḍoy</i> , ( <i>davli</i> )	Colher
<i>Korej̃m</i> ..	Quaresma	<i>Kulêt</i> ..	Colete
<i>Kórj</i> ..	Corja	<i>Kulp</i> ( <i>chūk</i> ) ..	Culpa (fault)
<i>Kornél</i> ..	Coronel	<i>Kumām̃v</i> ( <i>kākūs</i> )	Comua (latrine)
<i>Kornêt</i> ..	Corneta	<i>Kumār</i> , <i>ku-mārki</i>	Comadre
<i>Korporāl</i> (ec- cles.)	Corporal (cor- poral)	<i>Kumpār</i> , <i>kum-pārki</i>	Compadre ..
<i>Korrimām̃v</i> ( <i>kaṭhḍo</i> )	Corrimão (ban- nister)	<i>Kumpās</i> ..	Compasso
<i>Kortesi</i> ( <i>man-sugi</i> )	Cortesia	<i>Kumsādôr</i> ..	Confessadouro (confessional)
<i>Kota</i> ..	Cota (a lawyer's gown)	<i>Kumsār-ka-ruñk</i> ( <i>kumsar-zāvuñk</i> )	Confessar
<i>Kota</i> (eccles.)	Cota (surplice)	<i>Kum̃svār</i> ..	Consoada
<i>Kristām̃v</i> ..	Cristão	<i>Kunh</i> , <i>kunj</i> ..	Cunha
<i>Krizm</i> ..	Crisma		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Kunhād (me- huṇo, dcr, naṇḍayo)	Cunhado	Kutāmṽ ..	Cotão
Kūr ..	Cura (curate)	Kutnī ..	Cotonia
Kurār karuṅk (baro karuṅk)	Curar	Kuzid ..	Cózido (subst. soup meat)
Kurāsūmv ..	Coração	Kuzidād (bār- kāy, tajvit)	Curiosidade (in- tellectual keenness)
Kurātiv ..	Curativo (me- dical treat- ment)	Kvādrād (chau- koṇo)	Quadrado (square)
Kurov ..	Coroa	Kvādril ..	Quadrilha (dance)
Kurredôr ..	Corredor	Kvārt ..	Quarto
Kurrênt ..	Corrente	Ladīn ..	Ladainha
Kurrey (tapāl), kurrey kar (‘ postman ’)	Correio (post- office)	Lāmn ..	Lâmina
Kurtid (kuttalo)	Cortido (versed in)	Lāmpṭ ..	Lâmpada
Kurtīn ..	Cortina	Lāmpyāmv ..	Lampião
Kurtir (rām- pauṅk)	Cortir (to cure leather)	Lāms (zāmvó)	Lanço (bid at auction)
Kurvār-karuṅk (mukut ghaluṅk)	Coroar (to crown)	Lāms gāluṅk	Lançar em leilão (to bid at auction)
Kurvêṭ ..	Corveta	Lāmsét ..	Lanceta
Kuryoj (tajvi- techo)	Curioso (eager to learn)	Lāmv (khemś) ..	Lã (wool)
Kuskurāmv (kūt)	Coscorão (a rap on the head with knuck- les)	Lānch ..	Lancha
Kuspidôr ..	Cuspidor	Lāntern (phā- nas)	Lanterna
Kust (kharch)	Custa (cost)	Lāps ..	Lápis
Kustār-zavuṅk	Custar	Lārāmj (nā- ring)	Laranja (orange)
Kustod (eccles.)	Custodia (mons- trance)	Lās ..	Laço
Kustum ..	Costume	Laškari ..	Lascarim
		Lāt ..	Lata
		Leṁs ..	Lenço
		Létr ..	Letra
		Letrad (s e e Advogado)	Letrado (lawyer)



<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Ley ..	Lei	Lovād ..	Louvado
Leylām̃v ..	Leilão	Lôys ..	Loiça
Leytam̃v ( <i>dhu-kurlo</i> )	Leitão (sucking pig)	Luí ('influence of moon on lunatics')	Lua (moon)
Libr ..	Libra (pound sterling)	Luminād ..	Luminária
Liberdād ( <i>sat-tyā</i> )	Liberdade (liberty)	Lunêt ..	Luneta (eyeglass)
Lig ( <i>bhām-dhap</i> )	Liga (garter)	Lut ..	Luto
Likor ..	Licor (liqueur)	Lúv ('phases of the moon')	Lua (moon)
Limb ..	Limbo (limb)	Lúv ..	Luva
? Limbó, nimbó, nimbū	Limão	Māchíl, mān-chíl	Machila
Limonād ..	Limonada (lemonade)	Māchphem ( <i>ka-lāsi</i> )	Macha-fêmea (tongue and groove)
Lingís ..	Linguíça	Madan, madín	Madrinha
Linhār <i>karuñk</i> ( <i>dāgo ba-ruñk</i> )	Alinhavar (to baste, to tack)	Madér ..	Madeira
Liseris ..	Licença	Mādr ..	Madre
Lisām̃v ..	Lição	Madrupél ( <i>mot-yāchi śimpi</i> )	Madrepérola
Lisev ..	Liceu (Lyceum)	Magnes (med.)	Magnesia (magnesia)
List ..	Lista	Mājor, mājor	Major
Livr ..	Livre	Māk ( <i>dol</i> ) ..	Maca (stretcher)
Livr ..	Livro	Mākinet ..	Maquineta
Livrār <i>karuñk</i>	Livrar	Mākn ..	Máquina
Livrārí ( <i>pustakaśālā</i> )	Livraria (library)	Mākinist ( <i>yām-tram, chalaitolo</i> )	Maquinista (machinist)
Lôb ..	Loba	Māl ..	Mala
Loj ..	Loja	Mālāssād ..	Mal-assado (half-boiled egg)
Lôjêr, lôjkār ( <i>paśār-kār</i> )	Lojeiro (shopkeeper)	Māldisām̃v ..	Maldiçāo
Lôt ( <i>vāmto</i> ) ..	Lote (share)		
Loterí ..	Lotaria		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Mālis ..	Malicia	Māp ( <i>nak'so</i> ) ..	Mapa (map)
Mālisyoḡ ( <i>kusḡo</i> )	Malicioso (ma- licious)	Mārchār-zāvuṅk ( <i>p ā ñ u l ā m</i> <i>uḡauṅk</i> )	Marchar
Mālkryāḡ ..	Maleriado	Mārc ( <i>pāñi</i> ) ..	Maré (tide)
Malto, <i>malṡi</i> , <i>māltulō</i> ( ' bowl ' )	Matula (arch. urinal)	Mariāsāṁv ( ' astuteness,	Marcação (sea- manship)
Mām ..	Mama	tact ' )	
Māmāṁ ..	Mamā	Mārinher ( <i>tār- raḡi</i> )	Marinheiro
Mamtimēnt ..	Mantimento ( <i>varar</i> )	Mārk ..	Marca
Mān ..	Mano	Mārphim ..	Marfim
Māṇā ..	Mana	Mārmelād ..	Marmelada (marmalade)
Mānā ..	Maná	? Mārmar ..	Mármore
Māñḡād ( <i>hu- kuñ</i> )	Mandado (writ)	Mārrāph ..	Marrafa
Māñḡār-karuṅk ( <i>hukūm di- vuḡk</i> )	Mandar	Mārs ( <i>phāḡuna chaitr</i> )	Março
Maṅg ( <i>hāt</i> ) ..	Manga (sleeve)	Mārsiner ( <i>sām- dṡi</i> )	Marceneiro (joiner)
Māṅāsāṁv ..	Mangação	Martél ..	Martelo
Maṅgil ( <i>peṅnem</i> )	Mangual	Mārtir ..	Mártir
Maṅgustāṁv	Mangostão	Mās ( <i>puḡó</i> ) ..	Maço (packet)
Māṅḡād ..	Mangada (mango che- ese)	Mas ( <i>lugḡó</i> ) ..	Massa (dough)
Māñil ..	Manilha (ma- nille)	Mālāburrām̃v ( <i>tipāvum- chem kāḡad</i> )	Mataborrão (blotting paper)
Māñipl ( <i>eccles.</i> )	Manipulo (ma- niple)	Mātin ( <i>eccles.</i> )	Matinas (ma- tins)
Mam̃ter ( <i>bar- pāchi vahí ; rem̃d</i> )	Materia (copy- plate ; pus)	Mātrāk ..	Matraca
Māñt ( <i>ol</i> ) ..	Manto	Mātrikl ( <i>nā- vaṁchi śivḡi</i> )	Matricula (re- gister)
Mānuāl ..	Manual (prayer- book)	Matrikulāchi <i>ezam</i>	Exame de Matri- cula (us. in Goa. Matri- culation ex- amination)
Mānz ..	Manha		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Māy, māvśīmāy, māy-ti, Vha- dli-māy, dhākṭi-māy)	Māe	Meter, menter- zāvunṅ (ghu- sauṅṅ)	Meter-se (to intermeddle)
Māy (vaiśākh jyeshṭh)	Maio (month of May)	Mey ..	Meia
Māynel (kaṭhḍo)	Mainel	Mey (mājvelo)	Meio (middle)
Meāmv (mus.)	Meão (string)	Méz ..	Mesa
Mech (gaṁd- khādi, vāt)	Mecha (sup- pository ; tent for a wound)	Mijer (dalḍir)	Miséria (wretched- ness)
Medālh	Medalha	Mijerikord ..	Casa de Miseri- cordia (a charitable institution in Goa)
Medisin (vaiji- paṇ)	Medicina (Me- dicine)	Mijerāvel (dal- ḍiró)	Miseravel (wre- tched)
Mel (monṅh) ..	Mel (honey)	Milāgr ..	Milagre
Metar-karuṅk (mhomva- vunṅk)	Melar (to coat with sugar)	Militār ..	Militar
Melās (kākai)	Melaço (treacle)	Ministr ..	Ministro
Membr (sām- dho)	Membro (limb)	Minut (kharḍo)	Minuta (draft of a writing)
Meṇḍāmv ..	Mandioca (ma- nioc)	Minut karuṅk (kharḍo ka- ruṅk)	Minutar (to make a draft)
Menorist (ec- cles.)	Menorista (one with t h e four minor orders)	Minut ..	Minuto (a minute)
Merēnd (' sweets for afternoon- tea')	Merenda (after- noon-tea)	Minuyet ..	Minuete (mi- nuet)
Miran, mirní ..	Meirinho	Mis, misācho pādrī	Missa
Mest, mestir, mestirn, me- stirpan	Mestre	Misāl ..	Missal
		Misāmv ..	Missão
		Misiyonār ..	Missionário
		Mistér ..	Mistério
		Mistis, miṣtis bonchurdi	Mestiço
		Mitr (bispāchó tōp)	Mitra (mitre)

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Mistur (misāl)</i>	Mistura (mix- ture)	<i>Multar-karuṅk</i> ( <i>damd ghā- luṅk</i> )	Multar (to fine)
<i>Mistur karuṅk</i> ( <i>melauṅk</i> )	Misturar (to mix)	Munisāmṇv ..	Munição
<i>Mizrikāmṇv</i> ..	Mangeriçāo (sweet basil)	Muram ..	Morrão
Mód ..	Moda	<i>Murmurāsāmṇv</i> ( <i>chāḍi</i> )	Murmuração (back biting)
Modél ..	Modêlo	<i>Mûrs</i> ..	Murça (pallium, a garment without sleeves)
<i>Modijñ (pad)</i>	Modinha (po- pular song)	Mustārd ( <i>sam- sāmsūm</i> )	Mostarda (mus- tard)
Moir ..	Mouro	<i>Muzeu (ajāpā- chem ghar)</i>	Museu (mu- seum)
Mol ..	Môlho	Múzg ..	Música
Monsāmṇv ..	Monção	<i>Múzg (vājpi, vajaṁtri)</i>	Músico (musi- cian)
<i>Monument (yād- giri)</i>	Monumento (monument)	Natal ..	Natal
<i>Mordom (kār- bhāri)</i>	Mordomo (ste- ward of estate)	? Naul ..	Naulo
<i>Morālist (niti- śāstri)</i>	Moralista (mo- ralist)	Negār zāvumḥk, negār va- chumḥk	Negar
<i>Morgād</i> ('first born')	Morgado (heir through pri- mogeniture)	<i>Negos (yepār)</i>	Negócio (busi- ness)
<i>Mort</i> ('violent death')	Morte (death)	<i>Negosiānt (ye- pāri)</i>	Negociante (merchant)
<i>Mortālḥ</i> ('ciga- rette paper')	Mortalha (wind- ing sheet)	<i>Nerv (tañtu)</i> ..	Nervo (nerve)
<i>Motet</i> (mus.)	Motete (motet)	<i>Nāvet (dhumṇpāl)</i>	Naveta (in- cense-pan)
<i>Mud</i> ('suit of clothes')	Muda (moulting of birds)	<i>Nomeār-karuṅk</i> ( <i>nimyaruṅk</i> )	Nomear (to nominate)
<i>Mudāms (badli)</i>	Mudança (chan- ge)	<i>Nomeāsāmṇv</i> ( <i>nimyārni</i> )	Nomeação (no- mination)
<i>Mudār karuṅk</i> ( <i>badluṅk</i> )	Mudar (to change)	<i>Nortér</i> ..	Norteiro (a Nor- thener. see pp. 299 and 330)
Mulāt ..	Mulato		
Múlt ..	Multa		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Nót ..	Nota	Orāsām̃v ..	Oração
Notar-karuṅk ( <i>khún karuṅk</i> )	Notar (to mark)	Oratôr ..	Oratório (place for private worship)
Notis ..	Notícia	Ord ..	Ordem
Novem̃br ( <i>kār- ttik mārgaśirsh</i> )	Novembro (No- vember)	Ordenāsām̃v ..	Ordenação (or- dination)
Novén ..	Novena	Org, orgām̃ ..	Órgão
Numr ..	Número	Orgānist ..	Organista
Objeksām̃v ( <i>āḍ</i> )	Objecção (objec- tion)	Órt ..	Horta
Oboy ..	Obóe (hautboy)	Ortelām̃v ( <i>pu- dīnā</i> )	Hortelā (pep- permint)
Obr ( <i>kam</i> ) ..	Obra (work)	Ôspīs ..	Hospicio (hos- pice)
Obrey ..	Obreia (wafer)	Ospitāl, ispatāl	Hospital
Obrigād ..	Obrigado	Ôst ..	Hóstia
Obrigar-karuṅk	Obrigar	Ôṭel ..	Hotel (hotel)
Ôbrigāsām̃v ..	Obrigaçāo	Otūbr ( <i>āśvina- kārthik</i> )	Outubro (Oc- tober)
Oitād ..	Oitava (a drachm)	Padan, padin ..	Padrinho
Ok̃l ..	Óculos	Padêr ..	Padeiro
Okupād ( <i>kām̃i</i> )	Ocupado (busy)	Padrí, pādri- pan, pādri-lok	Padre
Okupāsām̃v ..	Ocupação	Padrovād ..	Padroado
Ól ..	Óleo	Pādtiv ..	Padre tio (reverend uncle)
Ôms ..	Onça	Pág ..	Paga
Onr, m̃ān ..	Honra	Pākāu ..	Pacau (a kind of card game)
Op ..	Opa	Pāl ..	Pala (the uppers of a shoe)
Ôphendêr ka- ruṅk	Ofender	Pál ..	Pális
Ôpheresêr-ka- ruṅk	Oferecar	Palās ( <i>manidr</i> )	Palácio (palace)
Ôphart ( <i>deṇem</i> )	Oferta (gift)	Palgaṇ ..	Palangana
Ôphis ..	Ofício	Pālmātór ..	Palmatória
Ôphisyāl ..	Oficial		
Ôr ( <i>ghaḍi</i> ) ..	Hora		
Ôrag ..	Orago (patron Saint)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Pālmī</i> ..	Palmilha (sole of a stocking)	<i>Pārtil</i> ( <i>dāy-bhāg</i> )	Partilha (partition)
<i>Pāmpl</i> ..	Pâmpano	<i>Pās</i> ..	Passa (raisin)
<i>Pām̄v</i> ..	Pão	<i>Pás</i> ..	Passe
<i>Pān</i> ( <i>lugat</i> ) ..	Pano (cloth)	<i>Pás</i> ..	Passo
<i>Pangáy</i> ..	Pangaio	<i>Pāsūdīs</i> ..	Pasadiço (passage)
<i>Pannīnh</i> ..	Panninho (thin cloth)	<i>Pāsāport</i> ..	Passaporte
<i>Pānorām</i> ..	Panorama (panorama)	<i>Pāsār-zavuñk</i>	Passar
<i>Páp</i> ..	Papa (poultice)	<i>Pāsey</i> ( <i>phirñem</i> )	Passeio (a walk)
<i>Páp</i> ( <i>sāheb</i> ) ..	Papa (pope)	<i>Pásk</i> ..	Páscoa
<i>Pāpá</i> ..	Papá (daddy)	<i>Pāssāj</i> ( <i>tar</i> ) ..	Passagem (ferry)
<i>Papáy</i> ..	Papaia	<i>Pāst</i> ..	Pasta (port-folio)
<i>Papelām̄v</i>	Papelão (card-board)	<i>Pastel</i> ..	Pastel
<i>Pār</i> ..	Par	<i>Pastoral</i> (eccles.)	Pastoral (pastoral)
<i>Parānch</i> ..	Prancha	<i>Pasyem̄s</i> ..	Paciência
<i>Pārāpēt</i> ( <i>pāl</i> )	Parapeito (rampart)	<i>Pātāk</i> ..	Pataca
<i>Pārār-karuñk</i> ( <i>thāmbuñk</i> )	Parar (to stop)	<i>Pāten</i> (eccles.)	Patena (paten)
<i>Parāt</i> ..	Prato	<i>Pātrāt</i> ..	Patarata
<i>Parbém</i> ..	Parabém	<i>Pātrātér</i> ( <i>baḍāy-khor</i> )	Patarateiro (braggart)
<i>Pārent</i> ..	Parente	<i>Pātrimon</i> ..	Património (patrimony)
<i>Pārl</i> ( <i>gajāl</i> ) ..	Parla (talk)	<i>Pātrīs</i> ..	Patricio (one born in the same country)
<i>Pārlāment</i> ..	Parlamento (parliament)	<i>Pātron</i> ..	Patrono
<i>Parsêr</i> ..	Parceiro	<i>Pātryār̄k</i> ..	Patriarca
<i>Párt</i> ..	Parte	<i>Pau</i> ..	Paus (clubs in cards)
<i>Pārtid</i> ( <i>pako, mat</i> )	Partido (party)	<i>Pāvlist</i> ..	Paulista
<i>Pārtidār</i> ( <i>pāth-lāv̄kār</i> )	Partidario (partizan)	<i>Paut</i> ( <i>paṭṭi</i> ) ..	Pauta (schedule of customs duty)
<i>Pārtikl</i> (eccles.)	Particula (sacred wafer)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Páy, páy-tiv, vhadlo páy, dhākto páy	Pai	<i>Pesārmār</i> (' to worry')	Peça, (cannon) and Armar (to arm)
<i>Pāy</i> ..	Paio (a thick sausage)	<i>Pest</i> ..	Peste
<i>Pāyri</i> ..	Peres	<i>Pestān</i> ..	Pestana (edging on a gar- ment)
<i>Pāyśānv</i> ..	Paixão (pas- sion)	<i>Pêt</i> ..	Peito
<i>Páz</i> ..	Passo	<i>Petrol</i> ..	Petróleo (petro- leum)
<i>Pázu, pasém</i> ..	Página	<i>Phābrik</i> (eçcles.)	Fábrica (parish committee)
<i>Pél (chendú)</i> ..	Péla (ball)	<i>Phābrikêr</i> ..	F a b r i q u e i r o (warden of a church)
<i>Pén</i> ..	Pena	<i>Phāgot</i> ..	Fagote (bas- soon)
<i>Pen</i> ..	Empena (the gable end)	<i>Phajend</i> ..	Fazenda (re- venue depart- ment)
<i>Penām</i> ..	Penão (pennon)	<i>Phajendār</i> ..	Fazendeiro
<i>Penêd</i> ..	Pendente (pen- dant)	<i>Phākār</i> ..	Faqueiro (one skilled in carv- ing) us. restrict.
<i>Peniteims, pin- teims</i>	Penitência	<i>Phāl</i> ..	Fala (Speech)
<i>Pemsām</i> ( <i>baith- āpagār</i> )	Pensão (pension)	? <i>Phalāno</i> ..	Fulano
<i>Pér, perad</i> ..	Pera	<i>Phālhār-zāvun̄k</i>	Falhar (to fall short of)
<i>Perdām</i> ..	Perdão	<i>Phāls</i> ..	Falso
<i>Perdid</i> ..	Perdido	<i>Phālt</i> ..	Falta
<i>Pergām</i> ..	Pregão	<i>Phālt</i> ..	Falto
<i>Perīg (kaḷ)</i> ..	Perigo (danger)	<i>Phāltār-zā- vuñk</i>	Faltar
<i>Perjunt</i> ..	Presunto (ham)	<i>Phām</i> ..	Fama
<i>Pern</i> (' pāy, jamghli')	Perna (leg)	<i>Phāmil (kuṭāmb)</i>	Familia (family)
<i>Perturbad</i> ( <i>uchām̄baḷ</i> )	Perturbado (perturbed)		
<i>Perturbār-ka- ruñk (uchām̄- baḷavuñk)</i>	Perturbar (to annoy)		
<i>Perúñ</i> ..	Peru		
<i>Pés</i> ..	Peça		

<i>Konkani</i>		<i>Portuguese</i>	<i>Konkani</i>		<i>Portuguese</i>
<i>Phārd</i>	..	Farda (uniform, livery)	<i>Philjophy</i>	..	Filosofia (philosophy)
<i>Phārdāmeñt</i>		Fardamento (uniform)	<i>Philjophêr</i>	..	Filósofo (philosopher)
<i>Phargát</i>	..	Fragata	<i>Phint (dañd)</i>		Finta (tax)
<i>Pharm</i>	..	Forma	<i>Philó</i>	..	Filó (net)
<i>Pharn, kharn</i>		Fôrno	<i>Phirgaz</i>	..	Freguesia
<i>Phaski (kām̃b)</i>		Fasquia (frame)	<i>Phirgej (gih-rāyk)</i>		Freguês (cus- tomer)
<i>Phāt (gharsā-maṇ)</i>		Fato (furniture)	<i>Phiskāl</i>	..	Fiscal
<i>Phāti</i>	..	Fatia	<i>Phit, phint</i>	..	Fita
<i>Phāvôr</i>	..	Favor	<i>Phitis (kamv-ṭāl)</i>		Feitiço
<i>Phāvt (pirluk)</i>		Flauta (flute)	<i>Phitsel</i>	..	Frēchal (piece of wood into which the feet of the principal raft- ers are fixed)
<i>Phé-bāvārth</i>		Fé	<i>Phitsér (ghāḍi)</i>		Feiticeiro (a sorcerer)
<i>Phebrér</i>	..	Fevereiro (Feb- ruary)	<i>Phivel</i>	..	Fivel (shoe- buckle)
<i>Pher (pem̃th)</i>		Feira (a fair)	<i>Phlānel</i>	..	Flanela (flan- nel)
<i>Plêr (see under Estirar)</i>		Ferro (smooth- ing iron)	<i>Phlāt (vāy)</i>	..	Flato (wind)
<i>Pherrêr (lohar)</i>		Ferreiro	<i>Phôg</i>	..	Fogo (fire- works)
<i>Pheryād</i>	..	Feriado	<i>Phôl</i>	..	Fôlha
<i>Phest</i>	..	Festa	<i>Pholér</i>	..	Farol
<i>Pheti (kriti, ghaḍnī)</i>		Feitio (making)	<i>Pholg (dīl)</i>	..	Folgado (loose)
<i>Pheygá (us. as interj.)</i>		Pega (get hold of)	<i>Pholgé (pl.)</i>	..	Folga (frolic)
<i>Pheytôr</i>	..	Feitor	<i>Pholiñh</i>	..	Folinha (tin can)
<i>Pheytorí</i>	..	Feitoria	<i>Pholiyijñ</i>	..	Folhinha (al- manac)
<i>Phidālg</i>	..	Fidalgo			
<i>Phigād</i>	..	Figada (banana cheese)			
<i>Phig de hōrt</i>	..	Figo de horta (a species of banana)			
<i>Phigúr</i>	..	Figura			
<i>Philhós</i>	..	Filho			



<i>Konkani</i>		<i>Portuguese</i>	<i>Konkani</i>		<i>Portuguese</i>
Phônt	..	Fonte	Phuslân	..	Porcelana
Phôr	..	Fôro	Phustāmv	..	Fustão (fustian)
Phorkajay (as- aktāy)		Fraqueza (weak- ness)	Phyād (udhar)		Fiado (on credit)
Phorr	..	Fôrro	Phyādor (ja- mîn)		Fiador
Phorrār ka- ruñk		Forrar	Phyāms (ja- mînki)		Fiança (surety)
Phôrs	..	Fôrça	Phyrm (thir, ghaṭṭ)		Firme (firm)
Phórt	..	Forte	Pi	..	Pia
Phosphor	..	Fósforo (safety match)	Pidrêr	..	Pedreiro
Phót	..	Fota (fine cloth)	Pikāmv	..	Picão
Phrád, pharád		Frade	Pikándar	..	Picadeira
Phrāk, pharāk		Fraco	Pilôt	..	Piloto
Phrāsk	..	Frasco	Pinsel (' ka- lam ')		Pincel (pain- ter's brush)
Phrāskêr	..	Frasqueira	Ping	..	Pingo (grain of gold)
Phre	..	Frei (friar)	Pính	..	Pinho
Phresk	..	Fresco	Pinhor	..	Penhor
Phrey	..	Freio	Pintālgem	..	Pintada
Phri (thaṇḍ)	..	Frio (cold)	Pintar-karuñk		Pintar
Phrontal (ec- cles.)		Frontal (altar- piece)	Pintor (chitāri)		Pintor (painter)
Phrut (phaḷ)	..	Fruta (fruit)	Pintúr	..	Pintura
Phugāmv (' chi- cken pox ')		Fogagem (pim- ples)	Pip	..	Pipa
Phujāmv	..	Fugião (a coward)	Pipñ (pirluk)		Pifano (fife)
? Phugaṭi	..	Foguete	Pir	..	Pires
Phuñch	..	Funcho (fennel)	Pirder-zavuñk (sāñduñk)		Perder (to lose)
Phuñksāmv (chalaunī)		Função (func- tion)	Pirdisāmv	..	Perdição
Phuñd (pól)	..	Fundo (fund)	Pirzent	..	Presidente
Phunel	..	Funil	Pirzep	..	Presepe (stable, crib)
Phuri, khurī (kaḍkaḍo)		Fúria (fury)	Pismat	..	Posponto (run- ning stitch)
Phurtún	..	Fortuna			

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Pistol ..	Pistola	<i>Pol</i> (' <i>kaḷso</i> ')	Pote (earthen pot)
<i>Pluvial</i> (eccles.)	Pluvial (pluvial)	<i>Pratik</i> ( <i>rahāt</i> )	Practica (practice)
Pobr ..	Pobre	<i>Prāy</i> ( <i>vēl</i> ) ..	Praia (shore)
<i>Polegād</i> ( <i>ākan-ḍó</i> )	Polegado (inch)	<i>Preg</i> ( <i>dodi</i> ) ..	Prega (plait)
? Polis ..	Policia	Preg ..	Prego
<i>Politik</i> ( <i>rāj-niticho</i> )	Politico (politic)	<i>Pregūdōr</i> ..	Pregador (preacher)
<i>Politika</i> ( <i>rajrit</i> )	Politica (politics)	<i>Pregar-karuṅk</i> ( <i>sāṅguṅk</i> )	Prêgar (to preach)
Polk ..	Polka (polka)	<i>Prejuiz</i> ( <i>nuskān</i> )	Prejuizo (loss)
<i>Polkist</i> (' a dandy ')	Polkista (a polka dancer)	<i>Prem</i> ( <i>inām</i> ) ..	Premio (reward)
Polvorinh ..	Polvorinho	<i>Prepār</i> ( <i>tayāri</i> )	Preparo (preparation)
Pont ..	Ponta	<i>Prepārār-karuṅk</i>	Preparar
Pónt ..	Ponto	<i>Prijāṇv</i> ( <i>band-khaṇ</i> )	Prisão (prison)
<i>Pōntāri</i> ( <i>mokni</i> )	Pontaria	Prim ..	Prima
<i>Port</i> ( <i>baṁdir</i> ) ..	Pôrto (harbour)	Prim ..	Primo
<i>Port</i> ..	Vinho de Porto (Port wine)	<i>Prim</i> ( <i>mus.</i> ) ..	Prima (E string)
<i>Portādor</i> ( <i>vhar-ṇār</i> )	Portador (bearer of letter, etc.)	<i>Primāj</i> ..	Primaz (primete)
<i>Portādōr</i> ..	Portādora (woman bearer)	<i>Pres</i> (' <i>mag-ṇem</i> ')	Prece (prayer)
<i>Portāri</i> ( <i>hukum nāmā</i> )	Portaria (order, decree)	Prês ..	Preço
<i>Portér</i> ..	Porteiro (door-keeper)	Prêz ..	Preso
Portést ..	Protesto	Prezent ..	Presente
Portuguêz ..	Português	Prokurādor ..	Procurador
<i>Pos</i> ( <i>bhogni</i> ) ..	Posse (possession)	Prokurāsāṁv ..	Procuração
Póst ..	Posta	Promés ..	Promessa
Pôst ..	Pôsto	<i>Prometer-karuṅk</i> ( <i>uttar-divuṅk</i> )	Prometer (to promise)
<i>Postur</i> ..	Postura (municipal law)	Prompt ..	Pronto
		<i>Prophesi</i> ..	Profecia (prophecy)

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Prophesor</i> (śe- nay, guru)	Professor (teacher)	<i>Rāmālyet</i> (bu- chko)	Ramalhete (nosegay)
Prophet ..	Profeta	Rāñch ..	Rancho
Propr ..	Próprio	Rāsāmv ..	Ração
Prosés ..	Processo	<i>Rātér</i> ..	Ratoeira (rat- trap)
<i>Protestānt</i> ..	Protestante (Protestant)	Razāmv ..	Razão
Prov ..	Prova	Rebek ..	Rabeca
Provār-karuñk	Provar	<i>Rebekamv</i> ..	Rabecão (double bass)
Provisor ..	Provisor	<i>Rebekist</i> ..	Rabequista (violinist)
<i>Provizāmv</i> (pu- rav)	Provisão (pro- vision)	<i>Rebem</i> ..	Rebem (bull's pizzle)
<i>Provizāmv</i> ..	Provisão (bes- towal of a church living)	<i>Rechêr-karuñk</i> (baruñk)	Rechear (to stuff)
Puyal ..	Poial	Rechey ..	Recheio
<i>Pujñ</i> ..	Punho (sleeve)	Rêd ..	Rêde
Púkr ..	Púcaro	Regr ..	Regra
Pulpút ..	Pulpito	<i>Regrāmv</i> ..	Regrão (a lined sheet of paper in Indo- Port.)
Pultran ..	Poltrona	<i>Regulament</i> (vyavasthā)	Regulamento (regulation)
Púrg ..	Purga	Reinol ..	Reinol
Purgator ..	Purgatório	<i>Rejedor</i> (patel)	Regedor (a village official)
Purím ..	Prumo	<i>Rejedory</i> ..	Regedoria (the office of the 'regedor')
<i>Pursāmv</i> ..	Procissão	<i>Rejiment</i> (pal- tan)	Regimento (re- giment)
<i>Puzád</i> ..	Poisada (inn)	<i>Rejin</i> (rāl) ..	Resina (resin)
<i>Pyāmv</i> ..	Peão	Rejist ..	Registo
<i>Pyān</i> ..	Piano (piano)	<i>Rejistār karuñk</i>	Registrar (to register)
<i>Rābān</i> (dum- dumem)	Rabana (kettle- drum)		
<i>Rabar</i> (sāñ) ..	Rebôlo (a grind stone)		
<i>Rajār</i> (prārthan)	Reza (prayer)		
<i>Rajār-karuñk</i> (prāthan ka- ruñk)	Rezar (to pray)		
<i>Rām</i> ..	Ramo		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Rejm ..	Resma	Rephormād ..	Reformado
Rekāḍ ..	Recado	Repik ( <i>ghant</i> <i>oḍhñem</i> )	Repique
Rekerer karuṅk	Requerer	Repost ..	Reposta
<i>Rekolimcūt</i> ..	Recolhimento (retreat for religious ex- ercises)	<i>Reposter (padḍo)</i>	Reposteiro (cur- tain)
Rekriment ..	Requirement	<i>Reprejemtasāmṇ</i> ( <i>arjī</i> )	Representação (representa- tion)
<i>Rekūrs</i> (leg.) ..	Recurso (ap- peal)	<i>Reprovād</i> ..	Reprovado (un- successful in examination)
Rekyāmṇ ..	Réquiem (re- quiem)	Reprovār ka- ruṅk	Reprovar
Relāsāmṇ ..	Relação	<i>Reprovāsāmṇ</i>	Reprovação (re- probation)
Relijyāmṇ ..	Religião	<i>Republik</i> ..	República (re- public)
<i>Relijyoz</i> ..	Religioso (a ( <i>dharmachari</i> ) religious)	Rês ..	Rial
<i>Relik</i> ..	Reliquia (relic)	<i>Resét</i> ..	Receita (pres- cription)
<i>Relojer</i> ..	Relogoeiro (watch- maker)	Resib ..	Recibo
Relóz ..	Relójo	<i>Resignasāmṇ</i> ( <i>jāgo-soḍñem</i> )	Resignação (re- signation)
<i>Remātijm (vāt)</i>	Reumatismo (rheumatism)	<i>Respér (lagn)</i>	Recebimento (nuptials)
<i>Remdiment</i> ( <i>ūdāv, yeñem</i> )	Rendimento (in- come)	Respêt ..	Respeito
Rend, rendā- chó, rendkar	Renda (rent)	<i>Respons</i> (ec- cles.)	Responso (re- sponse)
Rend ..	Renda (lace)	Responsāvel	Responsável
Rendêr ..	Rendeiro	<i>Responder ka- ruṅk (partem samguṅk)</i>	Responder (to reply)
<i>Repartisāmṇ</i> ( <i>kacheri</i> )	Repartição (de- partment)	<i>Restrusāmṇ</i> ..	Restituição (re- stitution)
<i>Rephég (peṭi)</i>	Refêgo (tuck)	<i>Retābl</i> ..	Retábulo (pic- ture)
<i>Rephetor (je- vumchi kūḍ)</i>	Refeitório (din- ing room)		
<i>Rephorm (bai- ṭhāpagār)</i>	Reforma (pen- sion)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Retorn (vāṭāv)</i>	Retôrno (ex- change)	Róz ..	Rosa
Retrāt ..	Retrato	<i>Roz de pers</i> ..	Rosa de Persia
<i>Rev (prativādi)</i>	Réu (accused person)	<i>Rubim (mānik)</i>	Rubi (ruby)
<i>Revolt (bāmḍ)</i> ..	Revolta (revolt)	Ruñ ..	Verruma
<i>Revunyāñv</i> ..	Reunião	Rutām̃v ..	Rolão
Rey ..	Rei	Ruzáy ..	Rosário
Reytor ..	Reitor	Sabām̃v, sābú	Sabão
<i>Risk (regḥ)</i> ..	Risca (line)	Sābr ..	Sabre
<i>Risk (kāl, zokḥ)</i>	Risco (risk)	<i>Śādrej (chatu- rang)</i>	Xadrez (chess)
<i>Riskad (regḥām- cho)</i>	Riscado (ruled)	<i>Sāgrād (pavitr)</i>	Sagrado (sacred)
<i>Ritvāl</i> ..	Ritual (ritual)	<i>Sagrāsām̃v</i>	Consagração
Rod ..	Roda	( <i>saṁskār</i> )	(consecration)
<i>Rojēt, rojvêt</i>	Roseta (the rowel of a spur)	? Sāgú, sābú	Sagu
(‘ star-shaped ornament ’)		Sāguvāt ..	Saguate
<i>Roklo</i> ..	Rocló (cloak with sleeves)	Sāk ..	Saco
Rôl ..	Rôlo	<i>Sākād</i> ..	Sacada (balcony)
<i>Romāñs (ka- dambāri)</i>	Romance (ro- mance)	<i>Sākādor</i> (‘ pat- kar ’)	Sacador (collec- tor of dues)
Rond ..	Ronda	<i>Sākādōry</i> ..	Sacadoria (the office of the ‘ <i>sacador</i> ’)
Rôp ..	Roupa	Sākarôl ..	Saca-rôlhas
<i>Ropér</i> ..	Roupeiro (a dealer in cloth)	<i>Sākr</i> ..	Sacra (each of the three tablets on the altar)
<i>Rôst</i> ..	Rosto (the Holy Winding Sheet)	Sākrām̃t ..	Sacramento
<i>Rot (vet)</i> ..	Rota (walking stick)	Sākrār ..	Sacrário
<i>Rotér</i> ..	Roteiro (one who bottoms chairs, in Indo-Port.)	Sākrilej ..	Sacrilégio
		Sākriphis ..	Sacrificio
		Sākristām̃v ..	Sacristão
		Sākristi, sānk- risti	Sacristia
		Sál ..	Sala
		Sālād ..	Salada

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Salér</i> ( <i>mithā-chem āydan</i> )	Saleiro (salt-cellar)	<i>Sapāt</i>	.. Sapata (plinth)
<i>Sālitri</i> ( <i>sor-miṭh</i> )	Salitre (salt-petre)	<i>Sāpūt</i>	.. Sapato
<i>Sālm</i> ( <i>gīt</i> ) ..	Salmo (psalm)	<i>Saptêr</i>	.. Sapateiro
<i>Sālsāpārīl</i> ( <i>ka-vaḷ kāmṭi</i> )	Salsaparrilha (salsaparilla)	<i>Sarás</i>	.. Saraça
<i>Sālv</i> ..	Salva	<i>Sārj</i>	.. Sarja
<i>Sālv</i> ( <i>namaskār</i> )	Salve (Hail !)	<i>Sārjent</i>	.. Sargento
<i>Sālvār-karunīk</i> ( <i>vātāvunīk</i> )	Salvar (to save)	<i>Śārop</i> ( <i>sar-but</i> )	Xarope (syrup)
<i>Sālvāsānīv</i> ..	Salvação	<i>Sarpātel</i>	.. Sarapatel (a viand prepared from the blood of the pig)
<i>Sāṁgiṇ</i> (eccles.)	Sanguinho (cloth used to wipe chalice after receiving blessed Sacrament)	<i>Satanáz</i>	.. Satanás
<i>Sāṁgri</i> ( <i>ud-kācho māg</i> )	Sangria (water dram)	<i>Sātīsfāsānīv</i> ( <i>kuśāli</i> )	Satisfação (satisfaction)
<i>Sāṁṭism</i> ..	Santissimo (Most Holy)	<i>Satmēm</i>	.. San-Tomé
<i>Sāṁṭism Sākramēnt</i>	Santissimo Sacrament (Most Holy Sacrament)	<i>Sāvūd</i>	.. Saúde
<i>Sānt Krus</i> ..	Santa Cruz (Holy Cross)	<i>Sāy</i>	.. Saia
<i>Sanphon</i> ..	Sanfona (hurdy-gurdy)	<i>Sé</i>	.. Sé
<i>Sānt</i> ..	Santo (saint)	<i>Séd</i>	.. Sêda
<i>Sāntesānīv</i> ..	Santa Unção (Extreme Unction)	<i>Segred</i> ( <i>gūḍh</i> )	.. Segredo (secret)
<i>Sāpāl</i> ( <i>khajan</i> )	Sapal (marshy land)	<i>Seguind</i>	.. Segunda (A string)
		<i>Seguind</i>	.. Segundo (second performer)
		<i>Sekestr</i> ( <i>japti</i> )	Sequestro (sequestration)
		<i>Sekretār</i>	.. Secretário
		<i>Sekretāri</i>	.. Secretaria
		<i>Sekulār</i> ( <i>sam-sārī</i> )	Secular (secular)
		<i>Sél</i>	.. Sela
		<i>Sêl</i>	.. Sêlo
		<i>Selād</i>	.. Selado (stamp-ed)

<i>Konkani</i>		<i>Portuguese</i>	<i>Konkani</i>		<i>Portuguese</i>
<i>Seliṁ</i>	..	Selim (English saddle)	<i>Sijñór</i>	..	Senhora
<i>Sempr (sadām)</i>		Sempre (always)	<i>Sīlb (akśar)</i>	..	Silaba
<i>Semtimeṁt</i>	..	Sentimento (grief)	<i>Siminár</i>	..	Seminário
<i>Sémsur (jhaḍṇi)</i>		Censura (censure)	<i>Simitér</i>	..	Cemitério
<i>Sémsurār ka- ruṁk (jhā- dumk)</i>		Censurar (to censure)	<i>Simphoni (sam- gīt)</i>		Sinfonia (sym- phony)
<i>Senteris</i>	..	Sentença	<i>Simser ('bhoḷó')</i>		Sincero
<i>Sepārād</i>	..	Separado	<i>Sinál</i>	..	Sinal
<i>Sepūlkr (' Holy Sepulchre')</i>		Sepulchro (se- pulchre)	<i>Sinapijm</i>	..	Sinapismo (mustard plaster)
<i>Ser</i>	..	Sério	<i>Sintid</i>	..	Sentido
<i>Seraphim (mo- gācho bhaḍvo)</i>		Serafim (sera- phim)	<i>Sinturāmṽ</i>	..	Cinturão
<i>Serezámṽ (naka jālalem)</i>		Sem-razão (un- reasonably)	<i>Sintinel</i>	..	Sentinela
<i>Sermāmṽ</i>	..	Sermão	<i>Sinz (eccles.)</i>	..	Cinza (ash)
<i>Sermón</i>	..	Cerimónia	<i>Siphr</i>	..	Cifra
<i>Serpēnt (sarrap)</i>		Serpente (snake)	<i>Siphlin</i>	..	Disciplina (mortification by penance)
<i>Sert (kharo)</i>	..	Certo (certain)	<i>Sīr (vhaḍli vāt)</i>		Cirio (large candle)
<i>Sertez (khare- pan)</i>		Certeza (cer- tainty)	<i>Sirdāmṽ (chitt)</i>		Certidão (cer- tificate)
<i>Serūl</i>	..	Ceroilas	<i>Sirgīr</i>	..	Sirgueiro (silk- throwster)
<i>Servej</i>	..	Cerveja	<i>Siring</i>	..	Seringa
<i>Sesm</i>	..	Sesma (sixth part)	<i>Sirkulār (subst. prasiddhpatr)</i>		Circular (a circular)
<i>Setem̃br</i>	..	Setembro (Sep- tember)	<i>Sitār karuṁk (satten āpa- uṁk)</i>		Citar
<i>Setim</i>	..	Setim	<i>Sitsāmṽ (ser- kāri āpau- nem)</i>		Citação
<i>Sidād</i>	..	Cidade	<i>Sirventi</i>	..	Serventia (pas- sage)
<i>Sigār</i>	..	Cigarro			
<i>Sij</i>	..	Cisa (cess)			
<i>Sijñór</i>	..	Senhor			

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Sirvir-zāvuñk	Servir	Subrính ..	Sobrinha
Sirvis ..	Serviço	Subrính ..	Sobrinho
Sobrad (māloy)	Sobrad (upper floor)	Sugúr ..	Seguro
Sobregol ..	Sobregola (cape of a garment)	Sugur-karuñk (ghatt karuñk)	Segurar
Sobrekājāk ..	Sobrecasaca (frock coat)	Sūj (meló) ..	Sujo (dirty)
Sobremez ..	Sobremesa	Sujār-karuñk (melauñk)	Sujar (to soil)
Sobrepiliĵ ..	Sobrepeliz (surplice)	Sujidād (mel) ..	Sujidade (dirt)
Sobresev ..	Sobrecéu (tester of a bed)	Súl (dakhin), sulkar	Sul
Sod ..	Soda (soda)	Sumān ..	Semana
Sol ..	Sola (sole of shoe)	Suman Sant ..	Semana Santa
Soldád ..	Soldado	Superyor ..	Superior
Solidev ..	Solidéu (calotte)	Suphá ..	Sofá
Solph (svar, sūr)	Solfa (a musical note)	Surjāñv (śastra-vaíd)	Cirurgião (surgeon)
Soltér (āñkuvār)	Solteiro (bachelor)	Suseg (svasthi)	Sossêgo (calmness)
Soltér ('a hoyden')	Solteira (spinster)	Susegād (tharñd, svasth)	Sossegado (quiet)
Som (nād, āvóz)	Som (sound)	Suskrever-ka-ruñk (kabúl-karuñk)	Subscrever (to subscribe)
Sóp ..	Sopa	Suskrisāñv (sāi)	Subscrição (subscription)
Sopér ..	Sopeira (soup-plate in Indo-Port.)	Suskritor (sai kartalo)	Subscritor (subscriber)
Sort, soḍt ..	Sorte	Suspeñs (bañd jálalo)	Suspenso (suspended)
Sós (bhageli) ..	Sócio (partner)	Suspender-ka-ruñk	Suspender
Sosyedád ..	Sociedade	Suspeñsāñv (amāñatpan)	Suspensão (suspension)
Sot ..	Sota	Suspeñsor ..	Suspensório (braces)
Subdiākn ..	Subdiácono (subdeacon)		
Suberb, suberdo	Soberbo		



<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Suspet (dhubav)</i>	Suspeita (suspicion)	<i>Tarbáz (kašt)</i>	Trabalho (labour)
<i>Sustem̃t (an-npāñi)</i>	Sustento (sustenance)	<i>Tārd</i> ..	Tarde
<i>Sustentār-ka-ruñk (posuñk)</i>	Sustenter (to maintain)	<i>Tarimb (sipā-yāchem khāt-lem̃)</i>	Tarimba (bed for soldiers)
<i>Sustitut (bad-lecho)</i>	Substituto (substitute)	<i>Tarpāsēr (labōd)</i>	Trapaceiro (a cheat)
<i>Suyis</i> ..	Suíssa (Swiss)	<i>Tarsād (tarvār)</i>	Terçado (a sabre)
<i>Tabád (ankzāl)</i>	Tabuada	<i>Tas̃ (dhāran, paṭṭi)</i>	Taxa (rate, tax)
<i>Tābel (paṭṭi)</i> ..	Tabela (tariff)	<i>Tekl</i> ..	Tecla (organ-key)
<i>Tabelyām̃v</i> ..	Tabelião (notary)	<i>Telegram (tār)</i>	Telegrama (telegram)
<i>Tabernākl</i> ..	Tabernáculo	<i>Tem (māñj)</i> ..	Teima (obstinacy)
<i>Tābl</i> ..	Tabula (a piece in draught)	<i>Tem̃dilyām̃v</i> ..	Tendilhão (a small tent)
<i>Tābler (chaupat)</i>	Tabuleiro (draught-board)	<i>Templ (dev-mandir)</i>	Templo (temple)
<i>Tadalsānt</i> ..	Todos os Santos (All Saints day)	<i>Tempr (eccles.)</i>	Têmporas (temple)
<i>Tālemt</i> ..	Talento	<i>Tempr</i> ..	Têmpera
<i>Tālhār-karuñk (kātruñk)</i>	Talhar (to cut clothes)	<i>Temprād</i> ..	Temperado
<i>Tālher</i> ..	Talher (set of knife, fork and spoon at table)	<i>Tem̃sām̃v (man)</i>	Tenção (intention)
<i>Tāmbak</i> ..	Tambaca	<i>Tend (tam̃bū)</i> ..	Tenda
<i>Tambor</i> ..	Tambor	<i>Teneñt (nāyḃ)</i>	Tenente (lieutenant)
<i>Tām̃bret (chaunki)</i>	Tamboreti	<i>Tenor (madh-yasavan)</i>	Tenor (tenor)
<i>Tāpēt</i> ..	Tapete	<i>Tentār-karuñk (nāduñk)</i>	Tentar
<i>Tāphetā, tāphtā</i>	Tafetá (taffeta)	<i>Tentāsām̃v</i> ..	Tentação
<i>Tāpyok</i> ..	Tapioca (tapioca)		

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Term ( <i>vazda</i> ) ..	Termo (limit)	<i>Tizān</i> (' <i>pej</i> ') ..	Tisana (ptisan)
<i>Tern</i> ..	Terna (three points in cards)	<i>Tizulā</i> ( <i>iṭ</i> ) ..	Tijolo (tile)
		<i>Toch</i> ( <i>uṣṛādi</i> ) ..	Tocha
		<i>Tocher</i> ..	Tocheiro (a stand for a torch)
Terrin ..	Terrina		
Ters ( <i>tiēo</i> .. <i>siālo</i> )	Tērça (a third of an inheritance)	<i>Tēpa</i> ( <i>cheṣo</i> ) ..	Toga (toga)
		<i>Told</i> ( <i>sezo</i> ) ..	Tolda (fore part of the deck)
Ters ..	Tērço		
Testament ..	Testamento	<i>Told</i> ( <i>doro</i> ) ..	Töldo (awning)
<i>Testamunhā</i> ( <i>gāhā</i> )	Testemunha (witness)	<i>Tom</i> ( <i>sar, sūr</i> )	Tom (tone)
		<i>Tomāt</i>	Tomate
Ti ( <i>ākey, mē ā</i> )	Tia	<i>Toit</i> ( <i>sairhair</i> )	Tonto (silly)
Tilād ..	Tresdobrado	<i>Torānz</i> ..	Toranja
Tijāt ..	Te-ouceiro	<i>Tōrr</i> ..	Tôrre
Tiy ..	Tina (tub)	<i>Tort</i> ( <i>lujloli</i> ) ..	Torta (tart)
<i>Tingir karuñk</i> ( <i>gagaruñk</i> )	Tingir (to dye)	<i>Tört</i> ( <i>vīnklo</i> ) ..	Torto (crooked)
		<i>Trāduzir ka-</i> <i>ruñk</i> ( <i>utruñk</i> )	Traduzir (to translate)
Tint ..	Tinta	<i>Trāt</i> ( <i>salgi</i> ) ..	Trato (dealing with)
Tintācho sara	Tinto (red wine)		
Tinter ( <i>drut</i> )	Tinteiro (ink-pot)	<i>Trātament</i> ..	Tratamento
		<i>Trātār-karuñk</i>	Tratar
<i>Tipl</i> ..	Tiple (treble in music)	<i>Trayidor</i> ..	Traidor
		<i>Trāyir-karuñk</i> ( <i>vikuñk</i> )	Trair (to betray)
Tir ..	Tira		
Tir ..	Tiro		
<i>Tirānt</i> ..	Tirante (trace or strap to draw a vehicle)	<i>Trāyisūñv</i> ..	Traição
		<i>Tremo</i> ..	Tremó (a large looking-glass)
<i>Tirēp</i> ..	Trevo (trefoil)	<i>Tribūn</i> ..	Tribuna (rostrum)
<i>Till</i> ( <i>kironām, barad</i> )	Titulo (title)	<i>Tribunal</i> ( <i>nyā-yāsan</i> )	Tribunal (tribunal)
Tiv ..	Tio	<i>Trinidād</i> ..	Trinidade (Trinity)
<i>Tizāl</i> ('a big earthen cooking pot')	Tigela (a porringer)	<i>Trist</i> ..	Triste

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
Trokār-karun̄k	Trocar	Vāj	Vasa (a trick in cards)
Trombon	Trombone (trombone)	Vāl (' <i>tappālachi huñdi</i> ')	Vale (postal money order)
Trop	Tropa	Valāmt	Volante (gauze)
Trúmph	Trunfo	Vāls	Valsa
Túb	Tubo	Vanjel	Evangelho
Túmb	Tumba	Vanjelist	Evangelhista (evangelist)
Tumbar	Tumor	Vāpor	Vapor
Tūnk ( <i>āmglem</i> )	Túnica (tunic)	Vār	Vara
? Tuphān	Tufão	Varánd	Varanda
Tūrm ( <i>pendém</i> )	Turma (a company)	Vāret ( <i>gaj</i> )	Vareta (ram-rod)
Turmét	Trombeta	Vāsimbór	Va-se-embora (get out!)
Tusin ( <i>dhukra-chi charab</i> )	Toucinho (fat in pork)	Vāsín	Vacina
Tután ( <i>memdu</i> )	Tutano (marrow)	Vāskīṇ ( <i>ghāgró</i> )	Vasquinha (skirt)
Tutor ( <i>rakhnār</i> )	Tutor (guardian)	Vāz	Vaso
Tuvāló	Toalha	Vemtoz	Ventosa (cupping-glass)
Tyātr ( <i>nāṭakśāl</i> )	Teatro (theatre)	Verank	Verónica
Tyolg	Teólogo (a student of theology)	Verd	Verde
Tyology ( <i>dev-jñāñ</i> )	Teologia (theology)	Verdúr	Verdura
Typ ( <i>chhāp</i> )	Tipo (type)	Verniz	Verniz
Typogrāphy ( <i>chhapkhāno</i> )	Tipografia (printing press)	Vérs	Verso
? Umbôr	Umbreira	Vespr	Vésperas
Uniphorm	Uniforme	Vestid	Vestido
Urnól, urnel	Urinol	Vestiment	Vestimenta (vestment)
Urre ( <i>intej.</i> )	Hurrah (hurray)	Vev	Véu
Usād ( <i>parṇo</i> )	Usado (used)	Vid ( <i>jivit</i> )	Vida (life)
Uz ( <i>samvay</i> )	Uso (habit)	Vidr	Vidro
		Vigār	Vigário
		Vigi ( <i>terluk</i> )	Vigia (night-watch)

<i>Konkani</i>	<i>Portuguese</i>	<i>Konkani</i>	<i>Portuguese</i>
<i>Vijñér</i> ( <i>yam-trakār</i> )	Engenheiro (engineer)	<i>Vist</i> ( <i>diśt</i> )	Vista (sight)
<i>Vilūd</i> ..	Veludo	<i>Vivā</i> ! ..	Viva !
<i>Vinagr</i> ..	Vinagre	<i>Vizit</i> ..	Visita
<i>Vinh</i> ..	Vinho	<i>Vizitār-karūnk</i> ( <i>bhctunlk</i> )	Visitar (to call on)
<i>Vinjāl</i> ..	Vinha de alhos	<i>Volt</i> ..	Volta
<i>Virgul, virgl</i> ..	Virgula (comma)	<i>Voltār-karūnk</i>	Voltar
<i>Virtud</i> ..	Virtude	<i>Vot</i> ..	Voto
<i>Virvil</i> ..	Ervilha	<i>Vyāz</i> ..	Viagem (voyage)
<i>Viryādor</i> ( <i>vasa-unar</i> )	Vereador (alderman)	<i>Vyol</i> ..	Viola
<i>Viryāsāmr</i> ( <i>ra-enuni</i> )	Vereação (meeting of aldermen)	<i>Zanél</i> ..	Janela
<i>Vis</i> ( <i>aguñ</i> ) ..	Vicio (vice)	<i>Zāphi</i> ( <i>bhāśa-bhāś</i> )	Desafio (a wager)
<i>Visioz</i> ( <i>aguñi</i> )	Vicioso	<i>Zelādor</i> (eccles.)	Zelador
<i>Viskōid</i> ..	Visconde (viscount)	<i>Zubāmiv</i> ..	Jibão
		<i>Zuksāmiv</i> (leg.)	Execução (execution of a decree)
		<i>Zulāb</i> ..	Jalapa

## 27. Laskari-Hindustani

<i>Laskari-Hindustani</i>	<i>Portuguese</i>	<i>Laskari-Hindustani</i>	<i>Portuguese</i>
<i>Ābēs</i> ..	Avêssō	<i>Brás, barás</i> ..	Eraça
<i>Ābīt, habīt</i> ..	Abita	<i>Búch</i> ..	Bucha
<i>Ālá</i> ..	Alar	<i>Bulín</i> ..	Bolina
<i>Ānila</i> ..	Anel	<i>Būrdú</i> ..	Bordo
<i>Ariyá</i> ..	Arrear	? <i>Chápas</i> ..	Chapa
<i>Bāldi, bālti</i> ..	Balde	<i>Chāvi, chābi</i> ..	Chave
<i>Bāmbá, bumbá</i>	Bomba	<i>Dubrál</i> ..	Dobrado
<i>Bānk</i> ..	Banco	<i>Fālká</i> ..	Falca
<i>Bolta, boltá</i> ..	Volta	<i>Fūndál, pūndál</i>	Fundal
<i>Boyá</i> ..	Bóia	<i>Gāvi</i> ..	Gávea
<i>Brāndal, brāndál, barāndal, baranda</i>	Brandal	<i>Ghaset, ghaseth,</i> <i>ghanset, ghansit</i>	Gaxeta

<i>Laskari-Hindu-</i> <i>stani</i>	<i>Portuguese</i>	<i>Laskari-Hindu-</i> <i>stani</i>	<i>Portuguese</i>
Hamár, már ..	Amarra	? Naul, nuval	Naulo
Iskát ..	Escada	Páo ..	Poa
Istap, istúb ..	Estopa	Parānchá ..	Prancha
Istingí ..	Estingue	Pāsādor ..	Passador
Jāket ..	Jaqueta	Perchá ..	Percha
Kalmariyá ..	Calmaria	Phāltú, faltú ..	Falto
Kalpatti, kalā- patiyá	Calafate	Phanel, fannel	Funil
Kamra ..	Câmera	Pharal (karná)	Forrar
Karva ..	Curva	Pont, ponta, puntá	Ponta
Kasturá ..	Costura	Prum ..	Prumo
Katarnál ..	Cadernal	Prek ..	Prego
? Kátvāi ..	Catavento	Resan ..	Raçaõ
Kavila, kabíla	Cavilha	Rikáda ..	Arraigada
Kuñiyáñi ..	Colchão	Rodá ..	Roda
Kuñya, kuñi- yañi, koniyá	Cunha	Rol ..	Rôlo
Kurdam ..	Cordão	Sabdorá, sub- dhará	Cevadeira
Kurdami ..	Cordame	? Salúp ..	Chalupa
Kustád ..	Costado	Sinta, sit ..	Cinta
Largá ..	Largo	Sisidor, sizādor	Serzideira
Lás ..	Lais	Sūlí ..	Sul
Madár ..	Mandar	Taliyāmár, tali- yavár	Talhamar
Mantēlá, man- telá, mantel, matelá	Amantillo	Tenchan ..	Tanchão
Mārká ..	Marca	Tôpi ..	Tope
Martil, martol, martaul	Martelo	Trāpá ..	Trapa
Mej ..	Mesa	Trikat, tirkat, trinkat	Traquete
Mistri ..	Mestre	? Tufán ..	Tufão
Mutám, motám matám	Moutão	Virādor ..	Virador

## 28. Macassar

<i>Macassar</i>		<i>Portuguese</i>	<i>Macassar</i>		<i>Portuguese</i>
Alahója	..	Algoz	Jandéla	..	Janela
? Ámbarā	..	Âmbar	Júgarā	..	Jogar
? Amin	..	Amen	Kadéra	..	Çadeira
Angarisi	..	Inglês	? Kampong,		Campo
? Ánisi	..	Anis	kampung		
? Ápang	..	Apa	Kápa	..	Capa
Ássū	..	Az	Káppalā	..	Cavalo
? Bádili	..	Fuzil	Karábu	..	Cravo
Balasáng	..	Bálsamo	Karatúsa	..	Cartucho
Bandeja	..	Bandeja	Karéta	..	Carrêta
Bandéra	..	Bandeira	Kasatéla	..	Castela
Bandóla, ban- dala		Bandola	Kásu	..	Calçado
Basáttu	..	Basto	Kéju	..	Queijo
? Batará	..	Batel	Kobáyā	..	Cabaia
Bátili	..	Báttega	Kóndi	..	Conde
Biyóla	..	Viola	? Kópi	..	Cafe
Bôlu	..	Bôlo	Kora	..	Cora
Bong	..	Bomba	Kútang	..	Cotão
Boroló, baraló		Bordo	Lagarisi	..	Algarismo
? Bótelo	..	Botelha	Lakari, alkári		Lacre
? Chá	..	Chapa	Lamári	..	Armário
Chamalóti	..	Chamalote	Lantéra	..	Lanterna
Chapiyo	..	Chiapéu	Lélang	..	Leilão
Charaméle	..	Cháramela	Lémo	..	Limão
Dádu	..	Dado	Lóji	..	Loja
Dilu	..	Codilho	Manila	..	Manilha
Dóbalō	..	Dôbro	Mantéga	..	Manteiga
? Gaga	..	Gago	Marínio	..	Meirinho
Gáji	..	Gage	? Masígi	..	Mesquita
Gánhu	..	Ganho	? Máte	..	Matar
Garéja	..	Igreja	Méjan	..	Mesa
Garididong	..	Cardamomo	? Misëkin	..	Mesquinho
Héra	..	Era	Nóna, nhónha		Dona
Isitāraluga	..	Astrólogo	Paniti	..	Alfinete
			Paráda	..	Prata

<i>Macassar</i>		<i>Portuguese</i>	<i>Macassar</i>		<i>Portuguese</i>
Paraséro	..	Parceiro	Sábung	..	Sabão
? Pásarā	..	Bazar	? Sāgu	..	Sagu
Pásu	..	Passar	Saláda	..	Salada
Pétorō	..	Feitor	Saloda	..	Solda
Pijarā, pijā	..	Fechar	Saluvára	..	Ceroilas
Pilúru	..	Pelouro	Sapada	..	Espada
? Pinjen	..	Palangana	Sapadila	..	Espadilha
Pípa	..	Pipa	Sapátu, chapátu	..	Sapato
? Piring	..	Pires	Sáttu	..	Sábado
Réi	..	Rei	Sorodádu	..	Soldado
Rénda	..	Renda	Sóta	..	Sota
Réyala	..	Rial	Tambáko	..	Tabaco
Róda	..	Roda	? Tantu	..	Tanto
Ronda	..	Ronda	Tarúmpu	..	Trunfo
Rósi	..	Rosa	Turumbéta,	..	Trombeta
Rupiya	..	Rupia	turumpéta		

## 29. Madurese

<i>Madurese</i>		<i>Portuguese</i>	<i>Madurese</i>		<i>Portuguese</i>
? Arom	..	Aroma	Kéju	..	Queijo
Banko	..	Banco	Kértô	..	Carta
? Bedil	..	Fuzil	Kóbis	..	Couve
Blútru	..	Veludo	Lamári, lemári	..	Armário
Bóla	..	Bola	Lanas	..	Ananás
Chinélô	..	Chinela	Lantérô	..	Lanterna
Chita	..	Chita	Mandôr	..	Mandador
? Galdri	..	Galeria	Mejô	..	Mesa
Gréjô, grijô	..	Igreja	Mentégô	..	Manteiga
Káldu, káldo	..	Caldo	Nyoña, noña	..	Senhora
Kámar	..	Câmara	Pálsô	..	Falso
Kaméjô	..	Camisa	? Patrol	..	Patrulha
? Kampong, kampung	..	Campo	Pélar	..	Pilar
Kápal	..	Cavalo	Pélor	..	Pelouro
Karétô	..	Carrêta	Péta	..	Fita
			Pôkô	..	Tabaco

<i>Malurese</i>		<i>Portuguese</i>		<i>Madurese</i>		<i>Portuguese</i>
! Pampa	..	Pampa		Separo (adj.)	..	Separado
Rial	..	Rial, rãia		Setóri	..	Histórin
Rãia	..	Rãia		Sinyo	..	Senhor
? Bepãya	..	Rupia		Sordádu	..	Soldado
Saben	..	Sabão		Sotra	..	Sêda
Sápô	..	Sabado		? Tjelônô	..	Pantalona

## 30. Malagasy

<i>Malagasy</i>		<i>Portuguese</i>		<i>Malagasy</i>		<i>Portuguese</i>
? Apetody	..	Apétolo		Kozina	..	Cozinha
? Barika	..	Barrica		Laraka	..	Araca
Bary	..	Bacia		? Mana	..	Maná
Batata	..	Batata		Mananasy	..	Ananás
Batia	..	Baptismo		Manga	..	Manga
Bolina	..	Bola		? Marika	..	Mareca
? Bomba, bumba	..	Bomba		? Mati	..	Matar
? Burusi	..	Bruça		Mozika	..	Música
? Elifanta	..	Elefante		Ora	..	Hora
Empelatra	..	Emplastro		Palankina	..	Palanquim
? Gamela	..	Gamela		? Papa	..	Papá
? Gisa	..	Ganço		Papai	..	Papaia
Guavy	..	Goimba		Pipa	..	Pipa
? Historia	..	História		? Rupia	..	Rupia
? Indiana	..	Indiano		? Sakramenta	..	Sacramento
? Kafé	..	Café		Soridany	..	Soldado
? Kapoti	..	Capote		Tambáko	..	Tabaco

## 31. Malay

<i>Malay</i>		<i>Portuguese</i>		<i>Malay</i>		<i>Portuguese</i>
Abil	..	Ábita		Agradecer	..	Agradecer
Acerea	..	Acêren		Aguabenta	..	Água benta
Áchar	..	Achar		Ajudán	..	Adjudante
Açotar	..	Açoitar		Alabanka, al-	..	Alavanca
Agóstu, agústu	..	Agosto		banka		



<i>Malay</i>		<i>Portuguese</i>	<i>Malay</i>		<i>Portuguese</i>
Alcatifa	..	Alcatifa	? Báluq	..	Falua
Alcobitera	..	Alcoviteira	Baluvárdi	..	Baluarte
Alcunia	..	Alcunha	Bandeja, ban-		Bandeja
Alfiate	..	Alfaiate	deya		
Algójo, algója,		Algoz	Bandéra	..	Bandeira
algújo, algúju			Bandóla, ban-		Bandola
Almaria, al-		Armário	dála		
mári, lamári,			Báнку	..	Banco
lemári			? Bartion	..	Bastião
Almursar	..	Almoçar	Bási	..	Bacia
Alpéres	..	Alferes	Basta	..	Basta
Alpineto	..	Alfinete	Batattas	..	Batata
Amah	..	Ama	Bateria, teria..		Bateria
Ambar, amber		Ambar	? Bátil	..	Báttega
? Amin	..	Amen	? Bedil	..	Fuzil
Ananas, anas,		Ananás	Bem-ensinado		Bem-ensinado
nānas, ninas			Ben pode	..	Bem pode
? Apam	..	Apa	Berinjal	..	Beringela
? April	..	Abril	Ber-júdi	..	Jogar
Aria	..	Arrear	Bisúrey	..	Viso-rei
Árku	..	Arco	Bitíla	..	Beatilha
Arlóji	..	Relójo	Boba	..	Bouba
Armada	..	Armada	Boetta, bosséta		Boçeta
Arroyo	..	Arroio	? Bókar	..	Bocal
Arrúda, arúda		Arruda	Bóla	..	Bola
Arúm	..	Aroma	Bolsa	..	Bôlsa
A saber	..	A saber	Bomba	..	Bomba
Asegay	..	Azagaia	Bembardero	..	Bombardeiro
Assar	..	Assar	Bonéka, bonika		Boneca
Avés	..	Avêso	Bórdó, bórdú		Bordo
Áya	..	Aia	Bortá	..	Voltar
? Bahatra	..	Batil	? Bot	..	Bote
Bála	..	Bailar	Botafóra, bota-		Bota-fora
? Balasan	..	Bálsamo	póra, bata-		
Báldi	..	Balde	póra		
Báloq	..	Balão	? Bótol, bótul		Botelha

<i>Malay</i>	<i>Portuguese</i>	<i>Malay</i>	<i>Portuguese</i>
Baya	Baya	Dansa, dânsu	Dança
Bera, berus ..	Braça	Dea ..	Deus
Belan	Belana	Desmorecer ..	Desmorecer
Betam, batam	Betão	Dadal, bidal, dedal, lidal	Dedal
Bayas	Basto	Diné ..	Dinheiro
Ca	Ca	Dispén, spens, open, espén	Despensa
Casua	Casua	Dis'erra ..	Desterrar
Capa	Capa	Doctor ..	Doutor
Catapar	Catapar	Domingo, du-minco, mingo, minga	Domingo
Cat	Cat	Durar ..	Durar
Cat	Cat	Encanar ..	Enganar
Chap	Chapa	Entaon ..	Então
Chap	Chap	Entendimento	Entendimento
Chap	Chap	Entregar ..	Entregar
Chap	Chap	Espingarda, is-tingarda	Espingarda
Chap	Chap	Fadiga ..	Fadiga
Chap	Chap	Falka ..	Falca
Chap	Chap	Faltu ..	Falto
Chap	Chap	Fantasma, pan-tasma	Fantasma
Chap	Chap	Fastio ..	Fastio
Chap	Chap	Feitór, fetór, pêtór	Feitor
Chap	Chap	Ferrero ..	Ferreiro
Chap	Chap	Festa, pesta, péstu	Festa
Chap	Chap	Fidalgo, hidalgo	Fidalgo
Chap	Chap	Figura ..	Figura
Chap	Chap	Fita, pita ..	Fita
Chap	Chap	Forsa, parúsa	Fôrça
Chap	Chap	Franga ..	Franga

<i>Malay</i>	<i>Portuguese</i>
? Fulán, púlan	Fulano
Fusta ..	Fusta
Gade, gáji,	Gage
gádei, gá-	
deikan	
? Gágap ..	Gago
Gaganet ..	Baioneta
Galari, galri ..	Galeria
Gallo ..	Galo
Galôjo ..	Guloso
Galyúm ..	Galeão
Gáncchu ..	Gancho
? Gánsa, gása	Ganso
Gárdu, gárdü	Guarda
Gárfu, gárpü	Garfo
Gargalét, bar-	Gorgoleta
galét	
Gávei ..	Gávea
Getéra ..	Guitarra
Grado, gerádi	Grade
Grosso ..	Grosso
Gubernadúr, gu-	Governador
bernúr, gur-	
nadúr gur-	
undúr	
Hora ..	Hora
Igresia, gréja,	Igreja
gríja	
Imagem ..	Imagem
Incenso ..	Incenso
Ingeolar ..	Ajoelhar
Inginio ..	Engenho
Ingris ..	Inglês
Ismola ..	Esmola
Istrika ..	Esticar

<i>Malay</i>	<i>Portuguese</i>
Intero, intéru,	Inteiro
enteiro, en-	
téro, antéro	
Janéla, janalá,	Janela
jinelá, jan-	
déla, jendéla,	
jindéla	
Jangkar, dyan-	Âncora
kar	
Jaspe, jasbe ..	Jaspe
Jendral ..	General
Julu ..	Julho
? Jun ..	Junho
Kabáya ..	Cabaia
Kabos ..	Caboz
Kadéra ..	Cadeira
Kajar ..	Caçar
Káju, gajus ..	Caju
Káldo, káldu..	Caldo
Kalépet, kalpát	Calafate
Kámar ..	Câmara
Kamija, ka-	Camisa
méja	
? K a m p o n g,	Campo
kampung	
? Kandil ..	Candil
? Káng ..	Canga
Kantar ..	Cantar
Kántu ..	Canto
Kapitán, kapi-	Capitão
tan	
Kápor (subst.)	Acafelar
Kápri, káfris	Cafre
Kardamon ..	Cardamomo
Karéta, keréta,	Carrêta
kréta, krita	

<i>Malay</i>	<i>Portuguese</i>	<i>Malay</i>	<i>Portuguese</i>
Karnel ..	Coronel	Lanchong, lan- chang	Lanchão
Karpús, kar- púz	Carapuça	Lantérna, lan- téra	Lanterna
Karta, kártu ..	Carta	Lélan, lélon, lélong	Leilão
? Kártas, kertas	Carta or cartaz	Levantar ..	Levantar
Kasrol ..	Caçarola	Liao ..	Lião
Kásta ..	Casta	Libro ..	Livro
Kastúri, kastóri	Castor	Licença ..	Licença
Kásut ..	Calçado	Limon, liman, limán, limun	Limão
Katólika ..	Católico	Lis ..	Lista
Keju, kíju ..	Queijo	Listro ..	Lesto
Kembesa ..	Cabeça	Lóji ..	Loja
Kestén ..	Castanha	Lústo ..	Justo
Koba ..	Cova	Mai ..	Mãe
Kóbis, kúbis ..	Couve	Maldiçaon ..	Maldição
Kobra ..	Cobra	Mal ensinado ..	Mal-ensinado
Koménda ..	Comenda	? Mandil ..	Mandil
Komendadór	Comendador	Mandôr, man- dúr	Mandador
Kofiah, kó- piah, kúpia	Coifa	Manisan ..	Munição
? Kópi ..	Cafe	Mantéga ..	Manteiga
? Koridor ..	Corredor	Márka ..	Marca
Korsang, kru- sang, krun- sang	Coração	Marcadjota ..	Marquesota
? Kosnil ..	Cochonilha	Marsu ..	Março
Kósta ..	Costa	Martello ..	Martelo
Kovélu, tar- vélu	Coelho	Maskára ..	Máscara
Kras, keras ..	Crasso	Máski, miski ..	Mas que
Kunta ..	Conta	Matelote ..	Matalote
Kurpinyu ..	Corpinho	? Máti ..	Matar
Lagárti ..	Lagarto	Meja, méza, mésa	Mesa
Lamina ..	Lâmina	Merecer ..	Merecer
Lámpu, lámpo	Lâmpada	Meriniyu ..	Merinhão
Láncha ..	Lancha		

<i>Malay</i>	<i>Portuguese</i>	<i>Malay</i>	<i>Portuguese</i>
? Meskin, mis-kin	Mesquinho	Par forsa, per forsa	Por força
Mester, místi	Mister	Paris ..	Par
Městëri, mester	Mestre	Parséru, parséro	Parceiro
Milagro ..	Milagre	Paskil, paskvil	Pasquim
Mísa ..	Missa	Pasiyar ..	Passear
? Misigit, me-sígit, masigit	Mesquita	Pastel, pastil	Pastel
Moler ..	Mulher	Pasu, básu ..	Vaso
Mostárdi, mus-tárdi	Mostarda	Pātarána ..	Poltrona
Muran ..	Morrão	Patrás, patráz	Patarata
Músik ..	Música	? Patrol ..	Patrulha
Natal ..	Natal	? Patuley ..	Patuleia
Negociar ..	Negociar	Páu ..	Pau
Nen ..	Nem	Pavam ..	Pavão
Nyóra, ? nyonya nónyá, nóna	Senhora	Pay ..	Pai
Obrigacion ..	Obrigaçãõ	? Pëgan ..	Pegar
Órdi, úrdi, rúdi, rodi	Ordem	Peito ..	Peito
Organ, organ, organon	Órgão	Pelánki, planki	Palanquim
Orivis ..	Ourives	Pelúru, pélor, pilóru, pilor	Pelouro
Pádri ..	Padre	Pena ..	Pena
Pálsu ..	Falso	Péna ..	Pena
Panjar ..	Penhor	Pepinio ..	Pepino
Paon ..	Pão	Permísi ..	Permissão
Papa ..	Papá	Persén ..	Presente
Papáya, pep-páya, pápua	Papaia	? Pétas, pe-tásan	Petardo
Para ..	Para	Pichu ..	Fecho
Parecha ..	Frecha	Pijar ..	Fechar
Parente ..	Parente	Pingan, ping-gan	Palangana
Parésku ..	Fresco	Pípa ..	Pipa
Paresser ..	Prazer	? Piring ..	Pires
		Piskal ..	Fiscal
		Pistol ..	Pistola
		Pitár ..	Fitar

<i>Malay</i>	<i>Portuguese</i>	<i>Malay</i>	<i>Portuguese</i>
Pomba, pom-	Pomba	Sábtu, sáptu ..	Sábado
baq, pamba,		? Ságū ..	Sagu
pambaq		Sáku, sáko ..	Saco
? Pompa ..	Pompa	Saláda, seláda	Salada
Por ..	Por	Santo ..	Santo
Portero ..	Porteiro	Sánto pápa ..	Papa
Práda, paráda	Prata	Sapátu ..	Sapato
Prego ..	Prego	Seguro ..	Seguro
Pregoação ..	Pregoação	? Seka ..	Secar
Pregoar ..	Pregoar	Séla ..	Sela
Prima ..	Prima	Semana ..	Semana
Primo ..	Primo	Sentar ..	Jantar
Proveito ..	Proveito	Sin ..	Sem
Prum, parum	Prumo	Sinñor, sinyo,	Senhor
Pulpito ..	Pulpito	siyu, sínhô	
Quanto ..	Quanto	Siño ..	Sino
Quanto mas ..	Quanto mais	Siring ..	Seringa
Ramo ..	Ramo	Sita ..	Citação
Ranson ..	Ração	Síta ..	Citar
? Rata ..	Raso	Sitin, sítén ..	Setim
Recado ..	Recado	Skola, sakola,	Escola
Rede ..	Rêde	sekola	
Regalas ..	Regalo	Sobrinja ..	Sobrinha
Remedio ..	Remédio	Sobrinjo ..	Sobrinho
Rénda ..	Renda	Soldádu, sere-	Soldado
Requerer ..	Requerer	dādu seri-	
Resít ..	Recibo	dādu	
Rial ..	Rial	Sópa ..	Sopa
Róda ..	Roda	? Sore ..	Serão
Ródoq ..	Rôdo	Spada ..	Espada
Rója, ? rós ..	Rosa	Spera ..	Espera
Ronda ..	Ronda	Suberbo ..	Soborbo
Rúa ..	Rua	Suissa ..	Suissa
? Rupiya ..	Rupia	Sumáka ..	Suma
Sabon, sábul,	Sabão	? Sutra ..	Sutra
sabún		Tāchu ..	Tachu

<i>Malay</i>		<i>Portuguese</i>	<i>Malay</i>		<i>Portuguese</i>
Taledor	..	Traidor	Tocca	..	Touca
Tambáko, tem- báko, tem- báku		Tabaco	Tóma	..	Tomar
? Tambur	..	Tambor	Tópa	..	Tofa
? Tángki	..	Tanque	Toro	..	Toro
Tanjedor, tanji- dur		Tangedor	Torto	..	Torto
Tanji	..	Tanger	Trígu, terigu		Trigo
Tántu	..	Tanto	Tronko, tarun- ku		Tronco
Tarda	..	Tarde	Tuála, tuvála		Toalha
Tateruga, te- trugo		Tartaruga	? Tufán	..	Tufão
? Telana, tja- lana, tjilona		Pantalona	Túkar	..	Trocar
Tempo	..	Tempo	Valer	..	Valer
Ténda	..	Tenda	Varánda, ba- ránda, be- ránda, me- randa		Varanda
Tentar	..	Tentar	Veillo	..	Velho
Törompet	..	Trombeta	Veludo, belúdu, belúdro, beldú, beldúva		Veludo
Téstamen	..	Testamento	Vérdi	..	Verde
Tínta	..	Tinta	Vesporas	..	Vésperas
Tio	..	Tio	Vidro	..	Vidro
Tiras	..	Tira			

## 32. Malayalam

<i>Malayalam</i>		<i>Portuguese</i>	<i>Malayalam</i>		<i>Portuguese</i>
Ádi	..	Ádem	Aruda	..	Arruda
Ālnāri	..	Armário	Āspatri	..	Hospital
Amár	..	Amora	Ātta	..	Ata
Ambar, amber		Ambar	Balam	..	Balão
Ananás	..	Ananás	Batatas	..	Batata
Andólam	..	Andor	Bispe	..	Bispo (S)
Ánju	..	Anjo	Bórmona	..	Forno
Anona	..	Anona	Burchcha	..	Bucha
Apostalañ	..	Apóstolo	? Buruss	..	Bruça

<i>Malayalam</i>	<i>Portuguese</i>	<i>Malayalam</i>	<i>Portuguese</i>
Chá, cháya ..	Chá	Kasêla ..	Cadeira
Chakku ..	Saco	Katólíka ..	Católico
Chappiñña ..	Chapinha	Kasú, kasú- máru	Caju
? Cherippu ..	Chiripos	Kheruba ..	Querubim
? Chháppa ..	Chapa	Kiristanmár ..	Cristão
Chiññer ..	Cinzel	Koḍudam ..	Cordão
Chippuli ..	Cepilho	Kompasárikka	Confessar
Diyáb ..	Diabo	Konta ..	Contas
Dôs ..	Doce	Kóppa ..	Copo
Girádi, grádi, grási	Grade	Kórja, kórch- chu	Corja
Governnador ..	Governador	Krittikka ..	Critica
Góvi, govinṇu	Couve	Krúsu, kurisá	Cruz
Guddam ..	Gudão	Kulér ..	Colher
Ingirisu ..	Inglês	Kura ..	Curar
Iṛayál, ress ..	Rial, réis	Lanchi, lenji ..	Lenço
Istri ..	Estirar	Lántar ..	Lanterna
Janarál ..	General	Lelam, élam ..	Leilão
Janel, chenel, chenárel, ja- navātil	Janela	Léyam ..	Lião
Kabalarikka ..	Acafelar	List ..	Lista
Kábu ..	Cabo	Mesa, més ..	Mesa
Kāl-chchaṭṭa ..	Calção	Mestari ..	Mestre
Kamis, khamis	Camisa	? Miskín, mas- kin	Mesquinho
Kāppa ..	Capa	Naváli ..	Navalha
Kapparikka ..	Capar	Oḍam ..	Horta
? Kāppi, káppi- khuru	Cafe	Olamári, ōla- mári	Almadia
Káppiri ..	Cafre	Orlojjika ..	Relógio
Kappitán ..	Capitão	Pádiri, padriyár	Padre
Karal ..	Cairel	Pangáyar ..	Pangaio
Karámbu, ka- rayabu	Cravo	Páppa ..	Papa
Karpu ..	Garfo	Pappáyam ..	Papaia
? Karuvaḍu ..	Cravado	Pattáchu ..	Patacho
		Pattāká ..	Pataca



<i>Malayalam</i>		<i>Portuguese</i>	<i>Malayalam</i>		<i>Portuguese</i>
? Paṭṭaka	..	Foguete	Tambákkku	..	Tambaca
Páttu	..	Pato	Tambor	..	Tambor
Péna	..	Pena	Tanáss	..	Tenaz
Pērá	..	Pera	? Tariff	..	Tarifa
Peridéri	..	Pedreiro	Tishóri	..	Tesouraria
Phittā, phittu		Fita	Titaḷ	..	Dedal
Pikkam	..	Picão	Tress	..	Três
Piñña	..	Pinho	Truppu	..	Tropa
Pintārani	..	Pintura	Turungu	..	Tronco
Pintāriká	..	Pintar	Tuvála	..	Toalha
Pippa	..	Pipa	Vára	..	Vara
Pirzent	..	Presidente	Varanda	..	Varanda
Pórkku	..	Porco	Varkkas	..	Baracaça
Prakuka, pirā- kuka		Praga	Vássi	..	Bacia
Rabekka	..	Rabeca	Vattakka	..	Pateca
Raśidu, rasdi	..	Recibo	Vattéri	..	Bateria
Rattal	..	Arrátel	Veruma, bórm- ma		Verruma
Rónda	..	Ronda	Vilimbi, ve- lumba		Bilimbim
Saban, sabún	..	Sabão	Villúdu, vellúdi		Veludo
? Sagu, sāgó		Sagu	Vifiñu	..	Vinho
Sódti	..	Sorte	Visareyi	..	Viso-rei
Spoñu	..	Esponja	Viśagari	..	Visagra
Tambákkku	..	Tabaco			

## 33. Marathi

<i>Marathi</i>		<i>Portuguese</i>	<i>Marathi</i>		<i>Portuguese</i>
Āchár	..	Achar	Armāri	..	Armāri
Āmá	..	Ama	Ayá	..	Aia
Ambar	..	Ambar	? Baglá, bagalá		Baixel
Ananás ananas		Ananás	Bāldí	..	Balde
Aphôs	..	Afonso	Bamb	..	Bomba
Ark	..	Arco	Bánk	..	Banco
Ārmár, armár, ārmār, armar		Armada	Baptismá	..	Baptismo
			Barát	...	Baralho

<i>Marathi</i>	<i>Portuguese</i>	<i>Marathi</i>	<i>Portuguese</i>
Barkatá ..	Barqueta	Kampú ..	Campo
Barkin ..	Barquinha	? Kāphí ..	Café
Basi, bāsi, bāṣi	Bacia	Karneḷ ..	Coronel
Batelá ..	Batel	Katholik ..	Católico
Bhoplá, bhom- plá	Abóhora	Kāzú ..	Caju
Bijāgrem bi- jogrí	Visagra	Kôb, kobí, koí	Couve
Bilambi, himbla	Bilimbim	Kontrát ..	Contrato
Boḍad ..	Bordo	Krús ..	Cruz
? Bôt ..	Bote	Kulás ..	Colaça
Burákh ..	Buraco	Kurêl ..	Carreira
Butāvém ..	Botão	Kust hoṇem ..	Custar
Búz ..	Bucha	Kutní ..	Cotonia
Chahá ..	Chá	Lavád ..	Louvado
Chepém ..	Chapéu	Lilámv, lilám	Leilão
? Chháp ..	Chapa	Máma ..	Mama
Dhumas ..	Damasco	Mej ..	Mesa
Ekpharmá ..	Forma	Mestari, mest	Mestre
Gamel ..	Gamela	Milāgri ..	Milagre
Garád, garāg, garadá	Grade	? Miskín, miskíl	Mesquinho
Gārdí, gāḍḍi ..	Guarda	Nātal, natāḷém	Natal
Garnál ..	Granada	Org, ork ..	Órgão
Gudámv ..	Gudão	Pādrí ..	Padre
Inglejí ..	Inglês	Pág, pagár ..	Paga
? Isād, isāḍá	Enxérto	Páp ..	Papa
Istád ..	Estado	Pāpá ..	Papá
Istrí (karṇem)	Estirar	? Pāplíst ..	Pampano
Jingali ..	Gergelim	Parānchí ..	Prancha
Jugár, juvā, juvebāji, juvā kheḷnem	Jogar	Parát ..	Prato
Kabáy, kabāi	Cabaia	Pasár ..	Passar
Káj ..	Casa	Pasár ..	Passear
Kamíg, khamis	Camisa	Pāyri ..	Phres
		Páz ..	Passo
		Pên ..	Pena
		Peru ..	Pera
		Phajindár ..	Fazendeiro
		? Phalaṇá ..	Fulano

<i>Marathi</i>		<i>Portuguese</i>	<i>Marathi</i>		<i>Portuguese</i>
Pháls	..	Falso	Rend	..	Renda
Phāltu	..	Falto	Ríp	..	Ripa
Phargád	..	Fragata	Sábú, sábuñ	..	Sabão
? Phatkaḍi	..	Foguete	? Sāgú	..	Sagu
Phidāłkhô	..	Fidalgo	Soḍtí	..	Sorte
Phít, phínt	..	Fita	Tambākhú, ta-		Tabaco
Phól	..	Folha	mākhú		
Pidrêl	..	Pedreiro	? Tankí, tan-		Tanque
Pikáandar	..	Picadeira	kém		
Pikām̄v, ? pikás		Picão	Tumbar	..	Tumor
Píp, pimp	..	Pipa	? Tuphán	..	Tufão
Pistol, pistúl	..	Pistola	Turanj, to-		Toranja
Popáy, po-		Papaia	ranjan		
payá, phopai			Turung, túrang		Tronco
? Pot	..	Ponta	? Umbrá, umra,		Umbreira
? Pot, p o n t,		Fonte	umbartá, um-		
ponth			artá		
Ratal	..	Arrátel	? Váph	..	Bafo
Rejim	..	Resma	Varand, varaḍá,		Varanda
Rems	..	Rial, réis	varāṇḍá, va-		
			randí		

## 34. Molucan

<i>Molucan</i>		<i>Portuguese</i>	<i>Molucan</i>		<i>Portuguese</i>
Bariga	..	Barriga	Lés	..	Ler
Cabessa	..	Cabeça	Mainato	..	Mainato
Cheyro	..	Cheiro	Maman	..	Mamã
Espera	..	Espera	Martélo, mar-		Martelo
Graia	..	Gralha	telu		
Ingeniyo	..	Engenho	Milo, milu	..	Milho
Kertu, kértu	..	Carta	Papá	..	Papá
Lénsu	..	Lenço	Pees	..	Pés

## 35. Nepali

<i>Nepali</i>		<i>Portuguese</i>	<i>Nepali</i>		<i>Portuguese</i>
? Báf	..	Bafo	? Chháp	..	Chapa
Chābí	..	Chave	Chiyá	..	Chá

<i>Nepali</i>		<i>Portuguese</i>		<i>Nepali</i>		<i>Portuguese</i>
Fāto	..	Falto		Mej	..	Mesa
Godām	..	Gudão		Pipá	..	Pipa
Juvá	..	Jogar		Sābún	..	Sabão
Lilám	..	Leilão		Tamākú	..	Tabaco
Mārtāul	..	Martelo				

## 36. Nicobarese

<i>Nicobarese</i>		<i>Portuguese</i>		<i>Nicobarese</i>		<i>Portuguese</i>
Biskut	..	Biscoito		Paráta	..	Prata
Chá	..	Chá		Patáta	..	Batata
Chumbo	..	Chumbo		Pípa	..	Pipa
Dem	..	Rei		Pistola	..	Pistola
Deuse	..	Deus		Popai	..	Papaia
Kápre	..	Cabra		Sál	..	Sal
Katére	..	Cadeira		Sánta-mariá	..	Santa Maria
Koyabas	..	Goiaba		Sápáta	..	Sapato
Lébare	..	Livro		Sapéo	..	Chapéu
Lense	..	Lenço		Śaváng	..	Sabão
Lévere	..	Lebre		Sayo	..	Saco
? Lifanta	..	Elefante		Viniya	..	Vinho
Ménsa	..	Mesa		Vitore	..	Vidro

## 37. Oriya

<i>Oriya</i>		<i>Portuguese</i>		<i>Oriya</i>		<i>Portuguese</i>
Āchár	..	Achar		Istri	..	Estirar
Āiyá	..	Aia		Jua	..	Jogar
Anáras	..	Ananás		Kalāpāti	..	Calafate
Āt	..	Ata		Kamrā	..	Cimara
? Bájan	..	Bacia		? Kāphi	..	Café
? Bháp	..	Bafo		Kobi	..	Cerve
Chá	..	Chá		? Lemu, nenu,	..	Linha
Chābi	..	Chave		nimu		
? Chháp	..	Chapa		Māstr	..	Mestre
Girjá	..	Igreja		Mej	..	Mesa
Gulāma	..	Gudão		Nilām	..	Leilão

<i>Oriya</i>		<i>Portuguese</i>	<i>Oriya</i>		<i>Portuguese</i>
Pati-hams	..	Pato	Sābun, sābiṇí		Sabão
Perú	..	Peru	? Sāgú	..	Sagu
Phitá	..	Fita	Tamākhu	..	Tabaco
Rasid	..	Recibo	? Tuphán	..	Tufão

## 38. Punjabi

<i>Punjabi</i>		<i>Portuguese</i>	<i>Punjabi</i>		<i>Portuguese</i>
Āchár	..	Achar	Lalám, nilám		Leilão
Almāri	..	Armário	? Marmar	..	Mármore
? Bájan	..	Bacia	? Maskin	..	Mesquinho
? Bháph	..	Bafo	Mastari	..	Mestre
? Bodal	..	Botelha	Mastul	..	Mastro
Bujá, bujja, bujji		Bucha	Perú	..	Peru
Chāha	..	Chá	? Phalāná, phalāuná		Fulano
Farmá	..	Forma	Pipá	..	Pipa
Fitá	..	Fita	Pistaul	..	Pistola
Girjá	..	Igreja	Rasid	..	Recibo
Ispát	..	Espada	Sābún, sabún		Sabão
Istrí	..	Estirar	? Sāgú	..	Sagu
Jūá, khelna, jūá mārṇá		Jogar	Tamākú, tamá-khú		Tabaco
Karābiní	..	Carabina	? Tambúr	..	Tambor
Kārtús	..	Cartucho	? Tufán	..	Tufão
Kumedan	..	Comandante	Varmá, barmá		Verruma

## 39. Persian

<i>Persian</i>		<i>Portuguese</i>	<i>Persian</i>		<i>Portuguese</i>
Anjar, anjara		Ancora	? Marmar	..	Mármore
Barmá	..	Verruma	Mez, miz	..	Mesa
? Bas	..	Basta	Mūsígí	..	Música
Chāí	..	Chá	Póta, móta	..	Ponta
Chit	..	Chita	Purtughál	..	Portugal
? Dāya	..	Aia	Rasid	..	Recibo
? Foran	..	Fôrno	Riyál	..	Rial

<i>Persian</i>		<i>Portuguese</i>	<i>Persian</i>		<i>Portuguese</i>
Sabát	..	Sapato	? Sijil	..	Sigilo
? Sābú	..	Sagu	Tambākú, tam-		Tabaco
Sābún	..	Sabão	bak		
? Saiṭan	..	Satán	? Vāpúr	..	Vapor
Sangtara	..	Cintra			

#### 40. Pidgin-English

<i>Pidgin-English</i>		<i>Portuguese</i>	<i>Pidgin-English</i>		<i>Portuguese</i>
Amah	..	Ama	Joss, Josh	..	Deus
Bargee	..	Bangue	Maskee, mash-		Mas que
Cab-tun	..	Capitão	kee, ma-sze-ki		
? Cango	..	Canga	Molo-man	..	Mouro
? Chop	..	Chapa	Na	..	Não
Compradore,		Comprador	Pa-ti-li, pa-te-		Padre
compladore,			le		
kam-pat-to			? Pidgin	..	Ocupação
? Consu	..	Consul	Sabby, savvy,		Saber
Galanti, ka-lan-		Grande	shapi		
ti					

#### 41. Rabbinical

<i>Rabbinical</i>		<i>Portuguese</i>
Kamaron	..	Câmara
Espáthe	..	Espada
Forni ..	..	Fôrno

#### 42. Siamese

<i>Siamese</i>		<i>Portuguese</i>	<i>Siamese</i>		<i>Portuguese</i>
? Ahbam	..	Apa	? Cháping, táp-		Chapinha
? Áni	..	Anis	ing		
Bāt	..	Padre	Cōngsul	..	Consul
? Bote	..	Bote	Fārān	..	Açafrão
? Chabap	..	Chapa	Kāb	..	Capa

<i>Siamese</i>	<i>Portuguese</i>	<i>Siamese</i>	<i>Portuguese</i>
? Kafē, khăofē	Café	Pet	.. Pato
Kāmpăn ..	Cavalo	Pib	.. Pipa
Khrīstāng ..	Cristão	? Pliuēk	.. Pelouro
? Kra-dart ..	Carta or cartaz	? Rēt	.. Rinoceronte
? Kra-sá, ka-sá	Garça	Rién	.. Rial
Kra-tā ..	Carrêta	? Rupia	.. Rupia
Kratu ..	Grade	Sá	.. Chá
Kravhn ..	Cravo	Sa-bŭ, sǎbŭ	.. Sabão
Lelāng ..	Leilão	? Sákhu	.. Sagu
? Mānao ..	Limão	Tárahng	.. Tronco
Mísá ..	Missa	? Tau	.. Dado
Monsúm ..	Monção	? Tēng	.. Pateca
? Pa-thăt ..	Petardo	? Tōk	.. Toalha

## 43. Sindhi

<i>Sindhi</i>	<i>Portuguese</i>	<i>Sindhi</i>	<i>Portuguese</i>
Āchāru ..	Achar	? Līmò	.. Limão
Ambāru ..	Ambar	Meza, mesu	.. Mesa
Anānāsu ..	Ananás	Nilāmu, nilāmu	Leilão
? Bápha ..	Bafo	Paghāru	.. Pagar
Barmá ..	Verruma	? Pāsô	.. Página
? Bas ..	Basta	? Phalānô	.. Fulano
Bateló ..	Batel	Phaliṭu	.. Falto
Bunji ..	Bucha	? Phatakô	.. Foguete
? Buti ..	Botelha	Phīta	.. Fita
Chá, cháhi ..	Chá	Pīpa	.. Pipa
? Chhápa, chhā-pô	Chapa	Pistola	.. Pistola
Istirí ..	Estirar	Rasíd	.. Recibo
Jhirmiri ..	Janela	Riyálu	.. Rial
Juá khelṇu ..	Jogar	Sābuni	.. Sabão
Kadela, gadela	Cadeira	Tamáku	.. Tabaco
? Karabinu ..	Carabina	? Tīru	.. Tiro
Khāju, kházo	Caju	? Tuphanu	.. Tufão
		Turungu	.. Tronco

## 44. Sinhalese

<i>Sinhalese</i>	<i>Portuguese</i>	<i>Sinhalese</i>	<i>Portuguese</i>
A d ũ p p ũ v a , adíppuva	Adufa	Bêbaduva, bê- baduva, bê-	Bêbado
Agôstu ..	Agosto	badda, bê-	
Alavānguva ..	Alavanca	bayiyā	
Almāriya ..	Armário	Biskóttu, vis-	Biscoito
Almúsu, almú- suva	Almôço	kóttu, vis- kottuva	
Alpenētiya, al- pēntiya	Alfinete	Boku ..	Oco
Āmá ..	Ama	Bólaya ..	Bola
Amen ..	Amen	Bômbaya ..	Bomba
Annási, anahsí	Ananás	? Bónchi ..	Vagem
annāsiya		Bônikka ..	Boneca
Anōná ..	Anona	Bora ..	Borra
Attá ..	Ata	? Bótale, bó-	Botelha
Atṭalaya ..	Atalaia	talaya	
Avánaya, avánē,	Abano	Bottama ..	Botão
aváne		Bujāma ..	Boião
Āyá ..	Aia	Búliya ..	Bule
Bájan ..	Bacia	Buruma, bu-	Verruma
Baḷama ..	Balão	reṃa, bu-	
Báldiya, báliya	Balde	reṃa-kaṭuva	
Bandēsiya ..	Bandeja	Búruva bú-	Burro
Bānkuva ..	Banco	reṃa	
Barama ..	Varrão	Chinélaya ..	Chinelas
Baránde, ba-	Varanda	Chitta ..	Chita
rāndaya, va-		Dáduva ..	Dado
raṇḍaya		Didálaya, di-	Dedal
Barasēl ..	Braçal	dále	
Batála ..	Batata	Diyamántiya ..	Diamante
Bastāmu ..	Bastão	Don ..	Dom
Bavtismaya ..	Baptismo	Dósi ..	Doco
Bayinettiya, ba-	Baioneta	Garádiya ..	Grado
yinēttuvā		Gástuva ..	Gasto
		Golōva ..	Globo



<i>Sinhalese</i>	<i>Portuguese</i>	<i>Sinhalese</i>	<i>Portuguese</i>
Gudama ..	Gudão	Kasádaya, ka-	Casado
Gurulétuva ..	Gorgoleta	sáda bēndima	
? Hisop ..	Hissope	Katekismaya..	Catecismo
? Hôrā, hôrāva	Hora	Katólíka ..	Católico
Indiyānu ..	Indiano	Kéju ..	Queijo
Ingrisi ..	Inglês	Kittárama ..	Guitarra
Ispiritále ..	Hospital	Kôntaya, kon-	Contas
Jalúsi ..	Gelosia	tēya	
Janélaya, ja-	Janela	? Kópi ..	Café
nele		Kóppaya, kóppe	Copo
Kabáya ..	Cabaia	Kórnél ..	Coronel
Kabuka ..	Cabouco	Kôssiya ..	Coche
Kaju, kajju ..	Caju	Kottama ..	Cotão
Kaldérama, kal-	Caldeirão	Kóvi ..	Couve
darama		Krábu, karábu	Cravo
Kálduva ..	Caldo	Kulachchama	Colchão
Kalisama, kala-	Calção	Kuluna, ku-	Coluna
sama		lunna	
Kámaraya, ká-	Câmara	Kúññaya, kúñ-	Cunha
marê		ñeya	
Kamise, ka-	Camisa	Kurúsiya, kure-	Cruz
misaya, ka-		siya.	
miseya		Kússiya ..	Cozinha
Kanáde ..	Canada	? Lámpuva ..	Lâmpada
Kanāppuva ..	Canapé	Lānsaya, lanse	Lança
? Kandalāruva	Candelabro	Lanteruma, lan-	Lanterna
Kānuva ..	Cano	terēma	
Kappádu, kap-	Capado	Lásuru ..	Lázaro
pádukala		Lémsuva ..	Lenço
Kappalāruvā	Acafelar	Lésti, lestiya ..	Lestes
Kappita, kap-	Capitão	Linguyis, lin-	Linguiça
peta		gus	
Kardamúnga..	Cardamomo	Lottareya, lo-	Lotaria
Karette, karet-	Carrêta	taruyiya	
tiya, karāt-		? Malla ..	Mala
tiya, karét-		? Mariyá ..	Marear
tuva			

<i>Sinhalese</i>		<i>Portuguese</i>
Masan	..	Maçã
Mês	..	Meia, meias
Midulu	..	Medula
Móstraya, mós- taraya, mos- tra, mostare		Mostra
Mūnissama	..	Munição
Nattal	..	Natal
Nómare, nom- maraya		Número
Nónā	..	Dona
Orgalaya, orgale		Órgão
Orlosiya, oral- ósuvā		Relójo
Pádiri, pádeli		Padre
Palanchiya	..	Prancha
Palangana, pa- langánama		Palangana
Pán, pán, pán- gediya		Pão
Páppa	..	Papa
Pápus	..	Papuses
Páskuva	..	Páscoa
? Paspórtuva		Passaporte
Patágaya, pat- takka gediya		Pateca
Pāttayá, pātti (fem.)		Pato
Pedaréruvā, pe- darérēva		Pedreiro
Pēna, p ē n e , tatupēna		Pena
Penéraya, pe- nērēya		Peneira
Peragama	..	Pregão
? Petta	..	Fatia

<i>Sinhalese</i>		<i>Portuguese</i>
Pikama, piká- siya		Picão
Pintáruva, pin- tárema, pin- túraya		Pintura
Pipiñña	..	Pepino
Píppaya, píppe, pippa-vaḍuvá		Pipa
Pirissya	..	Pires
Pistólaya, pis- tóle		Pistola
Pítta-pataya, pítta-paṭiya		Fita
Piyon	..	Peão
Pôrṇuva, po- raṇuva		Forno
Pôrke	..	Força
Prophétaya	..	Profeta
Púkuruva, pú- kiraya		Púcaro
Punílaya	..	Funil
Purgatóriya	..	Purgatório
Pusalana, ku- slána		Porcelana
Rábu	..	Rabão
Ráncuva	..	Rancho
Ráttala	..	Arrátel
Rénda, rénda- paṭiya		Renda
Réndaya	..	Renda
Ródaya, róda, róde		Roda
Rósa, rósa- mala		Rosa
Rulan	..	Rolão
Sabañ, saban..		Sabão

<i>Sinhalese</i>	<i>Portuguese</i>	<i>Sinhalese</i>	<i>Portuguese</i>
? Sāgú, savgal	Sagu	Sóp, sóppaya..	Sopa
Sakkamalla ..	Saco	Sōpáva ..	Sofá
Sála, s á l e , sálaya	Sala	Sórtiya ..	Sorte
Saláda ..	Salada	Sprítuva ..	Espírito
Santuváriya ..	Santo	? Stalaya, istá- laya, istále	Estala
Sapatéruva, sa- patére	Sapateiro	Sumánaya ..	Semana
Sapattu, sapat- tuva	Sapato	Táchuva ..	Tacho
Satán, satanás	Sátan	T a m b ó r u v a , tambóreva	Tambor
Sāvódiya ..	Saude	Teberuma, te- berema	Taberna
Séda ..	Sêda	Tempráduva	Temperado
Sideran, si- daran	Cidrao	Tínta ..	Tinta
Sínuva, siniya	Sino	Tíraya, tireva	Tira
Sitásiya, sitāsi- keríma	Citação	Tiringu ..	Trigo
Sitim ..	Setim	Tómbuva ..	Tômbo
Skólaya, iskóle, skólayê sa- hakáriya	Escola	Trankaya ..	Tranca
? Sokalat ..	Chocolate	Tuváya, tuvá- jaya, tuváje	Toalha
Soldáduva ..	Soldado	Vendésiya ..	Vendas
		Veyin ..	Vinho
		Víduruva, vi- durēva, vidur	Vidro
		Vinákiri ..	Vinagre

## 45. Sundanese

<i>Sundanese</i>	<i>Portuguese</i>	<i>Sundanese</i>	<i>Portuguese</i>
Almári ..	Armário	Bási ..	Bacia
Âmbar ..	Ambar	? Bedil ..	Fuzil
Amin ..	Amen	Belúdru, bu- lúdru	Veludo
Bállá ..	Bailar	Bídal ..	Dedal
Bandéra ..	Bandeira	Biyola, biola	Viola
Báńku ..	Banco	Bóla ..	Bola
Baráńda ..	Varanda		

<i>Sundanese</i>	<i>Portuguese</i>	<i>Sundanese</i>	<i>Portuguese</i>
Bonéka ..	Boneca	Lélang ..	Leilão
? Chapa, echap	Chapa	Limó ..	Limão
Chapeó ..	Chapéu	Mandôr ..	Mandador
Chinela ..	Chinela	Mantéga ..	Manteiga
Chita, sita ..	Chita	Marínio ..	Meirinho
Dádu ..	Dado	Mása ..	Mas
Danas, ganas ..	Ananás	Méja ..	Mesa
? Gágu ..	Gago	Minátu ..	Mainato
Gáji ..	Gage	Místi ..	Mister
Gánsa ..	Ganso	Móri ..	Mouro
Gárpú ..	Garfo	Nóna ..	Anona
Gréja, grija ..	Igreja	Nóna, nunya	Dona
Ingris ..	Inglês	Nyóña ..	Senhora
Kabáya ..	Cabaia	Pádri ..	Padre
Káju ..	Caju	Palsu ..	Falso
Káldu, káldo	Caldo	? Panel ..	Mainel
Kámar ..	Câmara	Paníti ..	Alfinete
Kaméja ..	Camisa	Panjer ..	Penhor
? Kápal ..	Cavalo	? Pas ..	Passe
Kapitan ..	Capitão	Páso ..	Vaso
Kampong, kam- pung	Campo	Pastel ..	Pastel
Karābu, kurā- bu	Cravo	Pélor ..	Pelouro
Karéta, kréta	Carrêta	Pésta ..	Festa
Kártas, kértas	Carta or Cartaz	Péstol ..	Pistola
Kártu ..	Carta	Pétor ..	Feitor
Kásut ..	Calçado	Pingan ..	Palangana
Kerëpus ..	Carapuça	Piring ..	Pires
Kiju ..	Queijo	Pita ..	Fita
? Kópi ..	Café	Práda, parāda	Prata
Kósta ..	Costa	Réal ..	Rial
? Kutang, ku- tung	Cotão	Rénda ..	Renda
Lámpu, lampo	Lampada	Róda ..	Roda
Lantéra ..	Lanterna	Ronda ..	Ronda
		? Rupiya ..	Rupia
		Sabun ..	Sabão
		? Ságū ..	Sagu

<i>Sundanese</i>		<i>Portuguese</i>	<i>Sundanese</i>		<i>Portuguese</i>
Sáku	..	Saco	? Sore	..	Serão
Saláda	..	Salada	Stóri	..	História
Saparo, paro	..	Separado	Sutra	..	Sêda
Sapátu, sepátu		Sapato	Tambako, bako		Tabaco
Sáptu	..	Sábado	Tambur	..	Tambor
Sella	..	Sela	Tarigo	..	Trigo
Serável	..	Ceroilas	? Telana, tja-lana, tjilona		Pantalona
? Sikat	..	Secar	Tempo	..	Tempo
Sínyo	..	Senhor	Túkar	..	Trocar

## 46. Tamil

<i>Tamil</i>		<i>Portuguese</i>	<i>Tamil</i>		<i>Portuguese</i>
Ádru	..	Adro	Bulei	..	Bule
Alavángu	..	Alavanca	Canhão	..	Canhão
Almond	..	Almôndega	Chá	..	Chá
Alpinêti	..	Alfinete	Chāmādôr	..	Chamador
Altár	..	Altar	? Cherippu	..	Chiripos
Alumári	..	Armário	Chinelei	..	Chinela
Alvei	..	Alva	Damásu	..	Damasco
Amár	..	Amarra	Dósei	..	Doce
Ambar	..	Ambar	Élam	..	Leilão
Annási	..	Ananás	Galobei	..	Globo
Appostolamam		Apóstolo	Gáncchu	..	Gancho
Aráttal	..	Arratel	Gavêti	..	Gaveta
Asádu	..	Assado	Garáde, girádi		Grade
Attá	..	Ata	Golla	..	Gola
Balcham	..	Balchão	Goyá palam	..	Goiaba
Báldi	..	Balde	Ilansi	..	Lenço
Báńku	..	Banco	Iskiriván	..	Escrivão
Bási	..	Bacia	Iskolei	..	Escola
Bíphi	..	Bife	Isopei	..	Hissope
Bispu	..	Bispo	Jānalá, jannal		Janela
Bôlu	..	Bôlo	Jūdádu, jūá-vilaiyádu		Jogar
Bótan	..	Botão			

<i>Tamil</i>		<i>Portuguese</i>	<i>Tamil</i>		<i>Portuguese</i>
Kabáy	..	Cabaia	Miriñ	..	Meirinho
Kadêra	..	Cadeira	Misál	..	Missal
Káju-p a l a m ,		Caju	Misán	..	Missão
kaju-maram			Misiyonár	..	Missionário
Kalapparradip-		Calafate	? Molei	..	Môlho
pal			Nattal	..	Natal
Kal-chattei	..	Calção	Novenei	..	Novena
Kamisei	..	Camisa	Ópa	..	Opa
Kāppa	..	Capa	Orelóju	..	Relógio
? Káppi, kóppi		Café	Orgán	..	Órgão
Kapelei	..	Capela	Óstu	..	Hóstia
Karámbu, ki-		Cravo	Pádiri, padriyár		Padre
rámbu			Padrovádu	..	Padroado
Karesmai	..	Quaresma	Pállí	..	Pálio
? Karuvádu	..	Cravado	Páppa, páppu,		Papa
Kastisál, kas-		Castiçal	páppanavan		
trisál			Pappai	..	Papaia
Kátólik	..	Católico	Paská	..	Páscoa
Kiristavan	..	Cristão	Pattaká, vatta-		Pateca
Kompádri	..	Compadre	kei		
Komphisáñ	..	Confissão	? Patṭake	..	Foguete
Komuniyāñ	..	Comunhão	Péna, pennei		Pena
Kordan	..	Cordão	Pērā	..	Pera
Kóvi	..	Couve	Peskār	..	Fiscal
Krismei	..	Crisma	Pingān	..	Palangana
Kujíd	..	Cozido	Píppā	..	Pípa
Kumádri	..	Comadre	Piris	..	Pires
Kurus	..	Cruz	Pirzent	..	Presidente
Kusini	..	Cozinha	Piyá	..	Pia
Kuttán	..	Cotão	Pulpitu	..	Pulpito
Lántar	..	Lanterna	Ramade	..	Remada
Lobei	..	Loba	Renda	..	Renda
Masuvádu	..	Amancebado	Rolam	..	Rolão
Mesei	..	Mesa	Rósa	..	Rosa
Mey-jódu, kal-		Meia	Sakkrári	..	Sacrário
mês, kai-mês			Sakraméntu	..	Sacramento

<i>Tamil</i>		<i>Portuguese</i>	<i>Tamil</i>		<i>Portuguese</i>
Sakristí	..	Sacristia	Temprád	..	Temperado
Salládu	..	Salada	Térsu	..	Têrço
Sankristán	..	Sacristão	Tijoreri	..	Tesoureiro
Sappattu	..	Sapato	Tintei	..	Tinta
Sávi	..	Chave	Tócha	..	Tocha
? Savvu	..	Sagu	Trávi	..	Trave
Seminári	..	Seminário	Tualei	..	Toalha
Semitére	..	Cemitério	? Turukkam	..	Tronco
Sidári	..	Cidade	Varanda	..	Varanda
Spíritu Sántu		Espírito Santo	Vattu	..	Pato
Stantei	..	Estante	Vendále	..	Vinha de alhos
? Súppu	..	Sopa	Venjan-pradu		Benzer
Sutun	..	Sotaina	Vesper	..	Vésperas
Tabernákulu		Tabernáculo	Vévu	..	Véu
Tambákku	..	Tambaca	Vigári	..	Vigário
Tambor	..	Tambor	Viskan	..	Biscoito

## 47. Telugu

<i>Telugu</i>		<i>Portuguese</i>	<i>Telugu</i>		<i>Portuguese</i>
Almár	..	Armário	Battéri, phattéri		Bateria
Amáru, amáru-tádu		Amarra	Bátu	..	Pato
Anānásu, anásu, anás-paṇṭu, anās-ávanasa-paṇṭu		Ananás	Biskotthu	..	Biscoito
Áno	..	Ano	Boda	..	Bordo
Āspatri	..	Hospital	Buruma, ba-rama		Verruma
Ayá	..	Aia	Butaum, bot-tam		Botão
Bāldi, bāldí	..	Balde	? Gadangu, gid-ding		Gudão
Bankatí	..	Banco	Galan	..	Galão
? Baptismam		Baptismo	? Garandilu	..	Granadeiro
? Baredo	..	Baralho	Istiri	..	Estirar
? Barusu	..	Bruça	? Istuva, istuva		Estado
Bási	..	Bacia	Janalu	..	Janela
			Kalapati	..	Calafate

<i>Telugu</i>	<i>Portuguese</i>	<i>Telugu</i>	<i>Portuguese</i>
Kāmará, ka- mera, kamra, kamiri	Câmera	Pádiri ..	Padre
Kamisu, kamsu	Camisa	Pápa ..	Papa
Kanáli ..	Canal	Pāpásu ..	Papuses
? Kápi ..	Café	Paranja, pa- ranju	Prancha
Káppiri ..	Cafre	Páska ..	Páscoa
Kappu ..	Capa	Payal, payálu	Poial
Kātarusu, kā- tanusu, ? ka- kitamu	Cartucho	Pēná ..	Pena
Kathóliku ..	Católico	? Phatóki ..	Foguete
Kómánu ..	Comando	Phita, píta ..	Fita
Kōpá ..	Copo	? Phulána, pha- láni	Fulano
Krismu ..	Crisma	Pingáni, pīngáni	Palangana
Kumbadri ..	Compadre	Pípaya ..	Pipa
Kumandán ..	Comandante	Polísu ..	Polícia
Kusínikára, ku- sini-vádu	Cozinha	Puroya ..	Prova
Lélām, yálam, yalam, yé- lamu	Leilão	Rasídu ..	Recibo
Mádiri ..	Madeira	Sabbu ..	Sabão
Manna ..	Maná	? Saggi ..	Sagu
Mariyansu-át ..	Maria	Sakristu ..	Sacristão
Mayóru ..	Major	Sakristu ..	Sacristia
Meláma ..	Melão	Sapáth ..	Sapato
Méja ..	Mesa	Sávi, chevi ..	Chave
Mējódu, mejóllu	Meia	Spanji ..	Esponja
Nimma ..	Limão	Spíritu Sántu ..	Espírito Santo
Novéna ..	Novena	Táramu ..	Tara
		? Tuphánu ..	Tufão
		Turanj, turánju	Toranja
		Tuvālā, tuvālā- gutta	Toalha
		Vínu ..	Vinho

## 48. Teto

<i>Teto</i>	<i>Portuguese</i>	<i>Teto</i>	<i>Portuguese</i>
Abril ..	Abril	Achár, asár ..	Achar
Abuzar (bósok)	Abusar (to abuse)	Adeus ..	Adeus



<i>Teto</i>	<i>Portuguese</i>	<i>Teto</i>	<i>Portuguese</i>
<i>Admirar</i> ( <i>sarebak</i> )	Admirar (to admire)	Amostra ..	Amostra
<i>Adorar</i> ..	Adorar (to worship)	Ananaz, nánas	Ananás
<i>Adorāsāmv</i> ( <i>akruúku</i> )	Adoração (adoration)	Andor ..	Andor
<i>Adulteriu</i> ( <i>sé-luku</i> )	Adultério (adultery)	Animal ..	Animal
<i>Advogádu</i> ..	Advogado	Ánju ..	Anjo
<i>Afrikan</i> ( <i>malai meta</i> )	African (African)	Aniversáryu ..	Aniversário
<i>Agora</i> ( <i>orasnéi</i> )	Agora (now)	<i>Antigu</i> ( <i>kleur</i> )	Antigo (ancient)
<i>Agôstu</i> ..	Agosto	Apa, apas ..	Apa
<i>Agradar</i> ( <i>akonôku</i> )	Agradar (to please)	<i>Apitu</i> ( <i>fúi</i> ) ..	Apito (whistle)
<i>Agradéci</i> ..	Agradecer	<i>Aprender</i> ( <i>atêni</i> )	Aprender (to seize)
<i>Aidúda</i> ..	Ajudar	<i>Apresentar</i> ( <i>hatúdu</i> )	Apresentar (to present)
<i>Ajul</i> ..	Azul	<i>Aradu</i> ..	Arado (a plough)
<i>Alfândega</i> ..	Alfândega	Arámi ..	Arame
<i>Alfayáti</i> ..	Alfaite	Argola ..	Argola
<i>Alféris</i> ..	Alferes	Argolinha ..	Argolinha
<i>Alfinêti</i> ..	Alfinete	Arkabuz ( <i>kiláti boti</i> )	Arcabuz (harquebus)
<i>Algema</i> ( <i>uenlima</i> )	Algema (fetters)	Armada ..	Armada
<i>Alkatifa</i> ..	Alcatifa	Ārsenál ..	Arsenal
<i>Almónik</i> ..	Almôndega	Árti ..	Arte
<i>Almúsa, almósa</i>	Almoçar	Assísti ..	Assistir
<i>Altar</i> ..	Altar	<i>Asu</i> (' nib of a pen ')	Aço (steel)
<i>Alva</i> ..	Alva	<i>Atensã</i> ..	Atenção
<i>Alvorada</i> ..	Alvorada	<i>Auxiliar</i> ( <i>túlun</i> )	Auxiliar (to help)
<i>Amar</i> ( <i>adomi, dóben</i> )	Amar (to love)	<i>Avestruz</i> ..	Avestruz (ostrich)
<i>Ambisāmv</i> ( <i>karak</i> )	Ambição	Avízar ..	Avisar
Ámen ..	Amen	Avízu ..	Aviso
Amora ..	Amora	Azeitona ..	Azeitona
		Bakalhau ..	Bacalhau
		Banda ..	Banda

<i>Telo</i>	<i>Portuguese</i>	<i>Telo</i>	<i>Portuguese</i>
Bandeira ..	Bandeira	Bom dia ..	Bom dia
Bandeja ..	Bandeja	Bonéka ..	Boneca
Bándu ..	Bando	Borla ..	Borla
Báuku ..	Banco	<i>Borrão</i> ..	Borrão (blot)
Barálha ..	Baralhar	Bota ..	Bota
Barreti ..	Barrete	! Botel ..	Botelha
Barril ..	Barril	<i>Brere</i> ..	Breve (a brief)
? Bá-sar ..	Bazar	Bula ..	Bula
Basja ..	Bacia	Búli ..	Bule
Batalhã, batayã	Batalhão	Butã ..	Botão
Bátik ..	Bátiga	Cabo ..	Cabo
<i>Batina</i> ..	Batina (cassock)	Chá ..	Chá
<i>Baviu</i> ..	Pavio (wick)	<i>Charvena</i> ..	Chávena (a cup)
Bemditu ( <i>kma-</i> <i>nek</i> )	Bemdito (well spoken)	Chávi ..	Chave
Bénsa ..	Bêção	Chíkara ..	Chicara
Bentinh ..	Bentinho	Chokoláti ..	Chocolate
Beringela ..	Beringela	Consêlu ..	Conselho
Bilhet ( <i>súrati-</i> <i>kik</i> )	Bilhete (ticket)	<i>Daia</i> ..	Daia (midwife)
Binokulu ..	Binóculo	Dedál ..	Dedal
Bíphi ..	Bife	Degrau ..	Degrau
Biskóitu ..	Biscoito	Dekretu ..	Decreto
Bispadu ..	Bispado (bi- shopric)	<i>Deseju (hakarak)</i>	Desejo (a wish)
Bispu ..	Bispo	<i>Desgosta</i> ..	Desgostar (not to like)
Boa noite ..	Boa noite (good night)	<i>Deskobrir (loke)</i>	Descobrir (to discover)
Boa tarde ..	Boa tarde	Deskonfiá ..	Desconfiar
Bôba ..	Bouba	Deskónta ..	Descontar
Bôbu ..	Bobo	Deskulpa ( <i>haró-</i> <i>han</i> )	Desculpã (ex- cuse)
Bolacha ..	Bolacha	Despáchu ..	Despacho
Bolsa ..	Bólsa	Despénsa ..	Despensa
Bôlsu ..	Bólso (pocket)	Despeza ..	Despesa
Bôlu ..	Bôlo	Despréza ..	Desprezar
Bomba ..	Bomba	Desprézu ( <i>tos</i> )	Desprézo (con- tempt)

<i>Teto</i>		<i>Portuguese</i>	<i>Teto</i>		<i>Portuguese</i>
<i>Desterradu</i>	..	Desterrado (exiled)	<i>Ensofre</i>	..	Enxôfre (sul- phur)
<i>Destêrru</i>	..	Destêrro (ba- nishment)	<i>Ensu</i>	..	Enxó (adze)
<i>Determina ha- mênu, haruka)</i>		Determinar (to fix)	<i>Entã</i>	..	Então (then)
<i>Dever (hatúsan)</i>		Dever (to owe)	<i>Entender (ha- têni)</i>		Entender (to understand)
<i>Devosã</i>	..	Devoção	<i>Entendimentu</i>		Entendimento
<i>Diábu</i>	..	Diabo	<i>Entréga</i>	..	Entregar
<i>Diamánti</i>	..	Diamante	<i>Entrúdu</i>	..	Entrudo
<i>Disionári</i>	..	Dicionário	<i>Epistola (surati)</i>		Epístola
<i>Dispensa</i>	..	Dispensa	<i>Érda</i>	..	Herdar
<i>Distérta (phó lákou)</i>		Desterrar	<i>Ermida</i>	..	Ermida
<i>Divisa</i>	..	Divisa (emblem)	<i>Ervilha</i>	..	Ervilha
<i>Dom</i>	..	Dom	<i>Esa</i>	..	Essa
<i>Domingu</i>	..	Domingo	<i>Escola</i>	..	Escola
<i>Dona</i>	..	Dona	<i>Eskolta</i>	..	Escolta
<i>Dormitóriu</i>	..	Dormitório (dor- mitory)	<i>Eskomunhã</i>	..	Excomunhão
<i>Dosel</i>	..	Dossel	<i>Eskôva</i>	..	Escôva
<i>Dótôr</i>	..	Doutor	<i>Eskriván</i>	..	Escrivão
<i>Dotrina</i>	..	Doutrina	<i>Esmola</i>	..	Esmola
<i>Dôsi</i>	..	Doce	<i>Espértu</i>	..	Esperto
<i>Dragã</i>	..	Dragão (dragon)	<i>Esplíka</i>	..	Explicar
<i>Dúra</i>	..	Durar	<i>Espoleta</i>	..	Espoleta
<i>Dúzi, dúsi</i>	..	Duzia	<i>Estádu</i>	..	Estado
<i>Edisã</i>	..	Edição (edition)	<i>Estribu</i>	..	Estribo
<i>Edukasã</i>	..	Educação (edu- cation)	<i>Estríka</i>	..	Esticar
<i>Embarasa (ha- kahik, hatáu)</i>		Embaraçar (to embarrass)	<i>Estrondu (ba- láun)</i>		Estrondo (loud noise)
<i>Empáta</i>	..	Empatar	<i>Estuda</i>	..	Estudar
<i>Emprêgu</i>	..	Emprêgo	<i>Estúdu</i>	..	Estudo
<i>Emprésta</i>	..	Emprestar	<i>Eternidãd</i>	..	Eternidade (eternity)
<i>Ençada</i>	..	Enxada (axe)	<i>Eukaristia</i>	..	Eucaristia (eu- charist)
			<i>Evanjélhu</i>	..	Evangelho
			<i>Ezámi</i>	..	Exame

<i>Teto</i>		<i>Portuguese</i>	<i>Teto</i>		<i>Portuguese</i>
Ezémplu	..	Exemplo	<i>Fukar</i>	( <i>réko,</i>	Refogar (altar
Fálsu	..	Falso	<i>rego)</i>		piece) (see
Fálta	..	Faltar			'Refogado'
Fáman	..	Fama			<i>supra)</i>
Farol	..	Farol	Funil	..	Funil
Favor	..	Favor	Furtuna	..	Fortuna
Fé	..	Fé	<i>Gaiola</i>	..	Gaiola (cage)
<i>Fechadura</i>	..	<i>F e c h a d u r a</i>	<i>Gala</i>	..	Gala (feasting)
		(lock)	<i>Gala</i>	..	Galão
Feira	..	Feira	<i>Galheta</i>	..	Galheta (cruet)
<i>Feriádu</i>	..	Feriado	Gavêta	..	Gaveta
Festa	..	Festa	Gizádu	..	Guisado
Figura	..	Figura	Glória	..	Glória
Finta	..	Finta	<i>Golilha</i>	..	Golilha (iron
Fita	..	Fita			collar)
Fivela, fiela	..	Fivela	Goma	..	Goma
Flanela	..	Flanela	Gorgoleta	..	Gorgoleta
<i>Fogádu</i>	..	Refogado (rice	Governo	..	Governo
		or meat bast-	Gracha	..	Graxa
		ed in butter,	Grasa	..	Graça
		onion, etc.)	Grúdi	..	Grude
Fóra	..	Forrar	Guarda	..	Guarda
Fórma	..	Forma	<i>Guarnecer</i> ( <i>hu-</i>		Guarnecer
Fôrnu	..	Fôrno	<i>diak)</i>		
Forsa	..	Fôrça	<i>Guia</i>	..	Guia (permit)
Fórti	..	Forte	<i>Importa</i> ( <i>klétak)</i>		Importar-se (to
Frádi	..	Frade			come to)
Fragata	..	Fragata	<i>Indistü</i> ( <i>tuan</i>		Indigestão
Fráku	..	Fraco	<i>móras)</i>		
Frasqueira	..	Frasqueira	<i>Indignu</i>	..	Indigno (un-
Frásku	..	Frasco			worthy)
Freguezia	..	Freguesia	Indulgénsia	..	Indulgência
Fréyu	..	Freio	Inférnu	..	Inferno
<i>Frontal</i>	..	Frontal	Injustisa	..	Injustiça
			Inosénsi	..	Inocência
			Insénsu	..	Incenso

<i>Teto</i>	<i>Portuguese</i>	<i>Teto</i>	<i>Portuguese</i>
<i>Inspirasã</i> ..	Inspiração	<i>Juizu (néon)</i> ..	Juizo (reason)
<i>Instanti (láis</i>	Instante (in-	<i>Júlga, dúlga,</i>	Julgar (to
<i>óan)</i>	stant)	<i>dúlka</i>	judge)
<i>Instrumentu</i> ..	Instrumento	<i>Julho</i> ..	Julho
<i>Intenta (ha-</i>	Intentar (to	<i>Junho</i> ..	Junho
<i>kárak)</i>	commence)	<i>Júra</i> ..	Jura
<i>Intrépiti (duru</i>	Intérprete	<i>Juramentu, du-</i>	Juramento
<i>bása)</i>		<i>ramentu</i>	
<i>Inveja</i> ..	Inveja (envy)	<i>Júru</i> ..	Juro
<i>Iskalér</i> ..	Escaler	<i>Justisa</i> ..	Justiça
<i>Iskandalu</i> ..	Escândalo	<i>Kabàya</i> ..	Cabaia
<i>Iskapulariu</i> ..	Escapulário	<i>Kabārési</i> ..	Cabresto (halter
	(Scapulary)		for cattle)
<i>Ispirítu</i> ..	Espírito	<i>Kabídi</i> ..	Cabide
<i>Ispirítu Santu</i>	Espírito Santo	<i>Kada</i> ..	Cada (each)
<i>Ispital</i> ..	Hospital	<i>Kakau</i> ..	Cacau
<i>Istílu</i> ..	Estilo	<i>Kadeadu (hénu)</i>	Cadeado (pad-
<i>Istóri</i> ..	História		lock)
<i>Janeiru</i> ..	Janeiro (Jan-	<i>Kadeia</i> ..	Cadeia (chain)
	uary)	<i>Kadeira</i> ..	Cadeira
<i>Janela, jinela</i> ..	Janela	<i>Kafé</i> ..	Café
<i>Jantar</i> ..	Jantar	<i>Kajus, kaidu</i>	Caju
<i>Jara</i> ..	Jarra	<i>Kális</i> ..	Cális
<i>Jardim</i> ..	Jardim (garden)	<i>Kamelu</i> ..	Camelo (camel)
<i>Jarru</i> ..	Jarro (pitcher)	<i>Kamiza</i> ..	Camisa
<i>Jejum</i> ..	Jejum	<i>Kamizola</i> ..	Camisola
<i>Jenebra</i> ..	Genebra	<i>Kampainha</i> ..	Campainha
<i>Jeneral</i> ..	General	<i>Kámpu</i> ..	Campo
<i>Jentiu</i> ..	Gentio	<i>Kanapé</i> ..	Canapé
<i>Jerasã</i> ..	Geração	<i>Kandeiru</i> ..	Candieiro (lamp)
<i>Jogador</i> ..	Jogador (ga-	<i>Kandu</i> ..	Quando (when)
	mester)	<i>Kanela</i> ..	Canela
<i>Jornál</i> ..	Jornal	<i>Kaneta</i> ..	Caneta (a pen)
<i>Júga, dúka,</i>	Jogar	<i>Kánfora</i> ..	Cânofora
<i>dôka, yôka</i>		<i>Kanivéti</i> ..	Canivete
<i>Juiz, duiz</i> ..	Juiz	<i>Kanudu</i> ..	Canudo (a cigar)



<i>Teto</i>		<i>Portuguese</i>	<i>Teto</i>		<i>Portuguese</i>
Kôr	..	Côro	Lakre	..	Lacre
Koral ( <i>morten</i> )		Coral (coral)	Lâmpa	..	Lâmpada
Koresma	..	Quaresma	Lampiã	..	Lampião
Korneta	..	Corneta	Lancha ( <i>róoan</i> )		Lancha
Korôa	..	Coroa	Lápis	..	Lápis
Koronel	..	Coronel	Lásu	..	Laço
Korrénti	..	Corrente	Lata	..	Lata (tin-box)
Kortezia	..	Cortesia	Lei	..	Lei
Kortina	..	Cortina	Leilã, lelã	..	Leilão
Kostúmi	..	Costume	Lénsu	..	Lenço
Kóvadu	..	Côvado	Lensol	..	Lençol (bed-sheet)
Kreda	..	Igreja			
Kreditu	..	Credito (credit)	Letra	..	Letra
Kriádu	..	Criado	Lião	..	Lião
Kriatura ( <i>haká-lak</i> )		Criatura (creature)	Lima	..	Limar (to file)
Krisma	..	Crisma	Linho ( <i>fúka</i> )	..	Linho (flax)
Kruz	..	Cruz	Liriu	..	Lirio (lily)
Kudir	..	Acudir	Lisã	..	Lição
Kúida	..	Cuidar	Lisensa	..	Licença
Kuidádu	..	Cuidado	Lista	..	Lista
Kulchã	..	Colchão	Lívra	..	Livrar
Kulchête	..	Colchete	Livre	..	Livre
Kulpa ( <i>sala</i> )	..	Culpa (fault)	Lívrú	..	Livro
Kumadre	..	Comadre	Lobu	..	Lobo (wolf)
Kumprir ( <i>hálu</i> )		Cumprir (to fulfil)	Logu ( <i>óri-lái</i> )		Logo (soon)
			Lona	..	Lona (canvas)
Kura ( <i>báli</i> )	..	Cura (cure)	Luminári	..	Luminárias
Kurveta	..	Corveta	Lútu	..	Luto
Kústa	..	Custar	Lúva	..	Luva
Kustódia	..	Custodia (monstrance)	Machadu ( <i>ba-lium</i> )		Machado (hatchet)
Kustumadu	..	Costumado (customary)	Machila	..	Machila
			Major	..	Major
Ladainha	..	Ladainha	Mal ( <i>aáti</i> )	..	Mal (evil)
Lagosta ( <i>knáse</i> )		Lagosta (lobster)	Mala	..	Mala
			Maldisã, malisã		Maldição

<i>Teto</i>		<i>Portuguese.</i>	<i>Teto</i>		<i>Portuguese</i>
Malisi	..	Malicia	<i>Momentu</i>	(láis	Momento (mo-
Mangasã	..	Mangação	<i>ôan)</i>		ment)
Malkriádu	..	Meleriado	Multa	..	Multa
Manha	..	Manha	<i>Mundu</i>	..	Mundo (world)
Mantêga	..	Manteiga	Munisã	..	Munição
Márcha	..	Marchar	Músika	..	Música
Marka	..	Mareca	Mustarda	..	Mostarda
Marfim	..	Marfim	<i>Nabu</i>	..	Nabo (turnip)
Mársu	..	Março	<i>Nasã</i>	..	Nação (nation)
Martêlu	..	Martelo	Natál	..	Natal
Mártir	..	Mártir	<i>Nora</i>	..	Nora (daughter-
Mas	..	Mas			in-law)
Maskê	..	Mas que	<i>Nossa Senhora</i>		Nossa Senhora
Matraka	..	Matraca			(Our Lady)
<i>Meda (boú)</i>	..	Meda (hay rick)	Nota	..	Nota
Medalha	..	Medalha	Notisi	..	Notícia
<i>Midiku</i>	..	Médico	<i>Novembru</i>	..	Novembro (No-
Meias	..	Meias			vember)
<i>Mciu (naknó- tak)</i>		Meio (adj., half)	Númeru	..	Número
<i>Mciu dia</i>	..	Meio dia (mid- day)	<i>Obedeser (halu- ktúir)</i>		Obedecer (to obey)
			<i>Obediensia</i>	..	Obediência (obe- dience)
Meréci	..	Merecer	Obrigasã	..	Obrigaçã
Mersê	..	Mercê	Obríga	..	Obrigar
Méstri	..	Mestre	Obrigádu	..	Obrigado
Meza	..	Mesa	Ofender	..	Ofender
Milagru	..	Milagre	Ofereser	..	Oferecer
Militar	..	Militar	Okaziã	..	Ocasião
Minístru	..	Ministro	Ókulu, óku	..	Óculos
Minútu	..	Minuto	Onra	..	Honra
Mirínhu	..	Meirinho	Ópa	..	Opa
Misa	..	Missa	Ophisyál	..	Oficial
Misã	..	Missão	Ophisyu	..	Ofício
Misál	..	Missal	Ora	..	Hora
Mitra	..	Mitra (mitre)	Orasã	..	Oração
<i>Moleiru</i>	..	Moleiro (miller)			



<i>Teto</i>		<i>Portuguese</i>	<i>Teto</i>		<i>Portuguese</i>
Órdi	..	Ordem	<i>Pelu sinal</i>	..	Pelo sinal (by the sign)
Órgão	..	Órgão			
Óstia	..	Hóstia	Péna	..	Pena
<i>Ostra</i>	..	Ostra (oyster)	Peniténsi	..	Penitência
Pã	..	Pão	Perdã	..	Perdão
Pádri	..	Padre	Perdidu	..	Perdido
<i>Pádri Nossu</i>	..	Padre Nosso (Our Father)	Perdisã	..	Perdição
Pagódi	..	Pagode	<i>Perdoar</i>	..	Perdoar (to pardon)
<i>Paiol</i>	..	Paiol (store room)	Pesa	..	Peça
Palmatória	..	Palamatória	<i>Péstí</i>	..	Peste
Pápa	..	Papa	Phyādór	..	Fiador
<i>Papu (kaka- lúku)</i>	..	Papo (bird's mow)	<i>Phyadu</i>	..	Fiado (retail)
Para	..	Para	<i>Phyltru</i>	..	Filtro (filter)
Parabêm	..	Parabêm	Pia	..	Pai
Parénti	..	Parente	<i>Piã (lúru)</i>	..	Pião
Párti	..	Parte	<i>Piku</i>	..	Pico (summit)
<i>Pasjar</i>	..	Passear	Polôtu	..	Piloto
Pasiénsi	..	Paciência	<i>Pimenta</i>	(ai	Pimenta (pep- per)
Páskua	..	Páscoa	<i>Pinta (tádan)</i>	..	Pinta (spot)
Pássi	..	Passe	Píris	..	Pires
<i>Pastu</i>	..	Pasto (pasture)	Pistola	..	Pistola
Pataka	..	Pataca	<i>Plantasã</i>	(ai	Plantação (plan- tation)
Pateka	..	Pateca	<i>kúda)</i>		
Patarata	..	Patarata	Polisia	..	Polícia
Patena	..	Patena (paten)	Polvorinhu	..	Polvorinho
<i>Patria</i>	..	Patria (native country)	Pomba	..	Pomba
<i>Patriarka</i>	..	Patriarca (Patri- arch)	<i>Ponte</i>	(iam- báta)	Ponte (bridge)
Patrónu	..	Patrono	Póntu	..	Ponto
Pátu	..	Pato	Portuguêz	..	Português
<i>Paz (dámi)</i>	..	Paz (peace)	Pôstu	..	Pôsto
<i>Pekadu</i>	..	Pecado (sin)	Pôvos	(éma, dátu)	Povo
			Praga	..	Praga

<i>Teto</i>	<i>Portuguese</i>	<i>Teto</i>	<i>Portuguese</i>
Prasa ..	Praça (market square)	Púlpitu ..	Púlpito
Prátika ..	Prática (practice)	Purga ..	Purga
Prêgar ( <i>hédi</i> )	Pregar (to nail)	Purgatório ..	Purgatório
Prigar ..	Prêgar (to preach)	<i>Púrsu</i> ('courage')	Pulso (pulse)
Prigasa ..	Prêgação (sermon)	Rabeka ..	Rabeca
Pregos ..	Prego	<i>Rádê</i> ..	Ádem (a duck)
Prémium ..	Premio (reward)	Rédi ..	Rêde
Prender ..	Prender (to seize)	Reformádu ..	Reformado
Prepara ..	Preparar	Regent ( <i>nai</i> )	Regente (regent)
Precizar ..	Precisar (to need)	Regra ..	Regra
Presizo ..	Preciso (adj., needed)	<i>Regua</i> ..	Régua (carpenter's rule)
Présu ..	Preço	<i>Reinu</i> ..	Reino (kingdom)
Prezênti ..	Presente	Rejístu ..	Registo
Prezidênti ..	Presidente	Rekádu ..	Recado
Prokurasã ..	Procuração	Rekerimêntu	Requerimento
Prokurãdor ..	Procurador	Relasã ..	Relação
Promesa ..	Promessa	Religiã ..	Religião
Próntu ..	Pronto	Relóju, relóji,	Relójo
Própi ..	Próprio	relósi	
Proposta ..	Proposta	Remata ..	Rematar (to finish)
Proséssu ..	Processo	Rénda ..	Renda (lace)
Prosisã ..	Prociissão	Renova ..	Renovar (to renew)
Protestant ..	Protestante (Protestant)	Repiki ..	Repique
Protestu ..	Protesto	Reposta ..	Reposta
Provincia ..	Provincia (province)	Repróva ..	Reprovar
Pudim ..	Pudim (pudding)	Resã ..	Ração
		Resíbu ..	Recibo
		<i>Resina</i> ..	Resina (resin)
		Respéitu ..	Respeito
		Respomsável	Responsável
		Retiru ..	Retiro (retreat)

<i>Teto</i>		<i>Portuguese</i>	<i>Teto</i>		<i>Portuguese</i>
Retrátu	..	Retrato	<i>Santa Kruz</i>	..	Santa Cruz (Holy Cross)
Reuniã	..	Reúnião	Santisimu	..	Santissimo (Most Holy)
Reza	..	Reza (prayer)	Santisimu Sak-	..	Santissimo Sac-
Rezã	..	Razão	ramentu	..	ramento (most Holy Sacrament)
Riku	..	Rico (rich)	Sántu	..	Santo
Riska	..	Risca (a dash with a pen)	? Sapa	..	Chapa
Romã	..	Romã (pome- granate)	Sapatéru	..	Sapateiro
Ronda	..	Ronda	Sapátu	..	Sapato
Roska	..	Rosca (twisted loaf)	Sardinha	..	Sardinha (a pilchard)
Roupa	..	Roupa	( 'ikan ' )	..	
Roza	..	Rosa	Sarjéntu	..	Sargento
Rozáriu	..	Rosário	Sarútu	..	Charuto
Rude ( <i>aáti</i> )	..	Rude (rude)	Sáuda	..	Saudar (to greet)
Rufu	..	Rufo (red- haired)	Saúdi	..	Saúde
? Rupia	..	Rupia	Saukáti, sanáti	..	Saguato
Sabã	..	Sabão	Sé	..	Sé
Sábadu	..	Sábado	Seda	..	Sêda
Sakarolha	..	Saca-rolhas	Sedu	..	Cedo (early)
Sakraméntu	..	Sacramento	Segundu	..	Segundo (se- cond)
Sakráriu	..	Sacrário	<i>Sekreta (laklo)</i>	..	Secreta (a privy)
Sakrifisiu	..	Sacrifício	Sekretaria	..	Secretaria
Sakriléjiu	..	Sacrilégio	Sekretáriu	..	Secretário
Sakristã	..	Sacristão	Séla	..	Sela
Sakristia	..	Sacristia	Sêlu	..	Sêlo
? Saku	..	Sagu	Semana	..	Semana
Sala	..	Sala	Semana Santa	..	Semana Santa
Saláda	..	Salada	Semináriu	..	Seminário
Salsa	..	Salsa (garden parsley)	Semitéri	..	Cemitério
Salva	..	Salva	Senteiu	..	Centeio (rye)
Salvasã	..	Salvação			
Sangra	..	Sangrar (to let blood)			



<i>Teto</i>		<i>Portuguese</i>	<i>Teto</i>		<i>Portuguese</i>
<i>Tigr</i>	..	Tigre (tiger)	<i>Venera</i>	..	Venera (scallop shell)
<i>Tinta</i>	..	Tinta	<i>Verniz</i>	..	Verniz
<i>Tio</i>	..	Tio	<i>Verónika</i>	..	Verónica
<i>Tira</i>	..	Tiro	<i>Verruma</i>	..	Verruma
<i>Tiras</i>	..	Tira	<i>Vérsu</i>	..	Verso
<i>Tomáti</i>	..	Tomate	<i>Véspera</i>	..	Vésperas
<i>Tôrri</i>	..	Tôrre	<i>Veu</i>	..	Véu
<i>Torsida</i>	..	Torcida (a wick)	<i>Vidru</i>	..	Vidro
<i>Traisã</i>	..	Traição	<i>Vigáriu</i>	(nai- lúlik)	Vigário
<i>Tratamentu</i>	..	Tratamento	<i>Vila</i>	..	Vila (a small town)
<i>Trátar</i>	..	Tratar	<i>Vintem</i>	..	Vintem (a penny)
<i>Tribunal</i>	..	Tribunal (tri- bunal)	<i>Viola</i>	..	Viola
<i>Trígu</i>	..	Trigo	<i>Virtude</i>	..	Virtude
<i>Trombeta</i>	..	Trombeta	<i>Vitória (mánan)</i>		Vitória
<i>Tronko</i>	....	Tronco	<i>Viva, biba</i>	..	Viva
<i>Tropa</i>	..	Tropa	<i>Vizinhu</i>	(má- luku, bésik)	Vizinho
<i>Tualha</i>	..	Toalha	<i>Vizita</i>	..	Visita
<i>Túkar</i>	..	Trocar	<i>Vontad</i>	(ha- karak)	Vontade (will)
<i>Túmba</i>	..	Tumba	<i>Vótu</i>	..	Voto
<i>Unifórmi</i>	..	Uniforme	<i>Zelador</i>	..	Zelador (over- seer)
<i>Urinol</i>	..	Urinol	<i>Zinku (kdlen)</i>		Zinco (zinc)
<i>Usu</i>	..	Uso (use)			
<i>Uvas</i>	..	Uvas (grapes)			
<i>Vapor (ró áhi)</i>		Vapor			
<i>Varanda</i>	..	Varanda			
<i>Vasaku</i>	..	Vassalo (vassal)			
<i>Vasina</i>	..	Vacina			
<i>Vázu</i>	..	Vaso (vase)			

## 49. Tibetan

<i>Tibetan</i>		<i>Portuguese</i>
? Ch'a, sō-ch'a	..	Chá
Ko-pi	..	Couve
? Pá-le, sh'e-pa	..	Pão

## 50. Tonkinese

<i>Tonkinese</i>		<i>Portuguese</i>	<i>Tonkinese</i>		<i>Portuguese</i>
? Bat	..	Batéga	Côc	..	Copo
Banh	..	Pão	Cù-lac	..	Chocolate
? Cà-phe	..	Café	? Thúôc	..	Tabaco
? Chè	..	Chá			

## 51. Tulu

<i>Tulu</i>		<i>Portuguese</i>	<i>Tulu</i>		<i>Portuguese</i>
Almāri, almêru		Armário	Jangálu, jan-		Jangada
Āmá	..	Ama	galu, jangaru		
Apóstale	..	Apóstolo	Jugārigobbuni		Jogar
Āriya	..	Arrear	Julábu	..	Jalapa
Ārka árkhū	..	Arco	Kamísu	..	Camisa
Aspatri	..	Hospital	? Káphi	..	Café
Āya	..	Aia	Kápri, kapiri	..	Cafre
Báldi	..	Balde	Karnélu	..	Coronel
Bási	..	Bacia	Kathólíka	..	Católico
Batáté, paťaté		Batata	Kerubi	..	Querubim
Battu	..	Pato	Kópu	..	Copo
Bijákri, bijigre		Visagra	Kórji	..	Corja
Bilimbi, bim-		Bilimbim	Krussu, kursu,		Cruz
bali, bimbili,			krúji		
bimbule			Kulér	..	Colher
Bórdu	..	Bordo	Kumpádri,		Compadre
Burma, burmu		Verruma	kombári		
Chá	..	Chá	Kumusáku	..	Confessar
Chávi	..	Chave	Kusinu, kusini,		Cozinha
Damása	..	Damasco	kusni		
Dôse	..	Doce	Lándaru	..	Lanterna
Dubrálu, di-		Dobrado	Leilámu, ye-		Leilão
brálu			lamu, yélamu		
Gadangu	..	Gudão	Listu, lišťu	..	Lista
Garnalu	..	Granada	Manchilu	..	Machila
Góbi	..	Couve	Manna	..	Maná
Igreje	..	Igreja	Mátri	..	Madre
Istri	..	Estirar	Mestre	..	Mestre

<i>Tulu</i>		<i>Portuguese</i>	<i>Tulu</i>		<i>Portuguese</i>
Mírne	..	Meirinho	Rátalu, rátelu		Arrátel
Mulatta	..	Mulato	Reisu	..	Rial, réis
Mungáru, mun- garu		Mangual	Rípu	..	Ripa
Pádri, pádre		Padre	Rondu	..	Rámda
Pangayu	..	Pangaio	Sábu, sábunu,		Sabão
Pápasu, pāpásu		Papuses	Sábu, sáburu,		Sabão
Paráta	..	Prato	sabúnu		
Parenji, pareji		Prancha	? Seigo	..	Sagu
Penu, pénu	..	Pena	Séti	..	Setim
Pérangáyí	..	Pera	Sódti	..	Sorte
? Phaláne	..	Fulano	Tambaku	..	Tambaca
? Phatóki	..	Foguete	? Tánki	..	Tanque
? Pikkasu, pik- kásu		Picão	? Tibralu	..	Tresdobrado
Pingana, pin- gani, pingáni		Palangana	? Tuphanu	..	Tufão
Pistulu	..	Pistola	Turungu, to- rangu, tu- ranga		Tronco
Pulli	..	Fôlha	Tuválu	..	Toalha
Rasídi	..	Recibo	Varanda	..	Varanda
			Váru, varu	..	Vara

## 52. Turkish

<i>Turkish</i>		<i>Portuguese</i>	<i>Turkish</i>		<i>Portuguese</i>
Bándara	..	Bandeira	Pòrtugal	..	Portugal
Bánqa	..	Banco	Pósta	..	Posta
Cancha	..	Gancho	Qàmara	..	Câmara
Cháy	..	Chá	Qànapé	..	Canapé
Firgatéyn	..	Fragata	Qáptan	..	Capitão
Gordéla	..	Cordão	Qáput	..	Capote
Kestáne	..	Castanha	Qàrabína	..	Carabina
Limón	..	Limão	Qordéla	..	Cordão
Mákina	..	Máquina	Sábun	..	Sabão
Massa	..	Mesa	Salata	..	Salada
Móda	..	Moda	Tèrménti	..	Terebintina
Mòdèl	..	Modelo	Túrunj	..	Toranja
Pàssàpòrta	..	Passaporte	Vápor	..	Vapor
Pishtow	..	Pistola	Váril	..	Barril



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